
Spōs9 amat spōsam
nimis et speciosam
Spōsabo te m̄ in sempiternū
ibi q̄ bonū dat omne

AN

INTRODUCTION

TO THE

CRITICAL STUDY AND KNOWLEDGE

OF THE

HOLY SCRIPTURES.

BY

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BIBLICAL BIBLIOGRAPHY.

Introduction.

GENERAL BIBLIOGRAPHICAL WORKS, TREATING ON THE EDITIONS, LITERARY HISTORY, CRITICISM, ETC. OF THE BIBLE.

1. BIBLIOTHECA SACRA in binos syllabos distincta. Quorum prior, qui jam tertio auctior prodiit, omnes sive Textus Sacri sive Versionum ejusdem quâvis linguâ expressarum editiones, necnon præstantiores MSS. Codices, cum notis historicis continet: Posterior vero continet omnia eorum opera quivis idiomate conscripta, qui huc usque in Sacram Scripturam ediderunt, simul collecta, tum ordine alphabetico disposita, tum serie sacrorum librorum. Huic coronidis loco subjiciuntur Grammaticæ et Lexica Linguarum præsertim orientalium, quæ ad illustrandas sacras paginas aliquid adjumenti conferre possunt. Labore et industria Jacobi LE LONG. Parisiis 1723, 2 tomis folio.

The third and best edition of a most laborious work. The first edition appeared at Paris in 1709, in 2 vols. 8vo.: the second, at Leipsic, in the same year, with additions by C. F. Boerner.

2. Bibliotheca Sacra post Jacobi Le Long et C. F. Boerneri iteratas curas ordine disposita, emendata, suppleta, continuata ab Andrea Gottlieb MASCH. Halæ, 1774—1797. 5 vols. 4to. frequently bound in two thick volumes.

This elaborate work, which was discontinued for want of adequate support, is confined to the printed editions of the Holy Scriptures. Part I. contains editions of the original Hebrew and Greek text. Part II., in three volumes, treats on the Greek, Oriental, and Latin versions, and on editions of them; and the last volume comprises a supplement to the preceding volumes.

We have been largely indebted to this publication for much information concerning the printed editions of the Old and New Testament. To this valuable work the *Bibliotheca Biblica Serenissimi Wuertembergensium Ducis, olim Lorkiana*, published by J. G. C. Adler, at Altona, in 1787 (in five parts forming two quarto volumes), is an indispensable supplement. It is very justly characterised by Bp. Marsh as "a catalogue of great merit and utility," and contains notices of some versions and translators, which have escaped even the researches of Dr. Masch.

3. Discours Historique sur les principales Editions des Bibles Polyglottes. Par l'Auteur de la Bibliothèque Sacrée. [Jacques LE LONG.] Paris, 1713, 8vo.

4. CALMET (Augustine), Bibliotheca Sacra, or a Catalogue of the best books that can be read in order to acquire a good understanding of the Scripture. Folio.

This Catalogue fills a considerable portion of a volume in the various French editions of Calmet's Dictionary of the Bible. It also occupies two hundred and eighty-four pages of the third volume of the English translation of that Dictionary, in folio. It contains copious notices of the earlier biblical critics and commentators, and other writers on Scriptural Antiquities, &c. This valuable Catalogue is *omitted* in the quarto edition of Calmet's Dictionary, published by the late Mr. C. Taylor.

5. Joh. Christophori WOLFII Bibliotheca Hebræa; sive Notitia tum Auc-

torum Hebræorum cujuscumque ætatis, tum Scriptorum, quæ vel Hebraice primum exarata, vel ab aliis conversa sunt, ad nostram ætatem deducta. Accedit in calce Jacobi Gaffarelli Index Codicum Cabbalisticorum MSS. quibus Joh. Picus, Mirandulanus Comes, usus est. Hamburgi et Lipsiæ, 1715—33, 4 tomis, 4to.

6. Jo. Georgii WALCHII Bibliotheca Theologica Selecta, literariis adnotationibus instructa. Jenæ, 1757—8—62—65, 4 vols. 8vo.

All who are conversant in sacred literature have borne willing testimony to the correctness and research of Walch, whose work will always remain a production, admirable for the diligence and for the extensive reading and accuracy which it evinces. The sound judgment, remarkable in other works of this theologian, is conspicuous in this publication. All possible aids for theological literature are here embraced. The whole is well arranged: with regard to many books, their contents and value are stated, and directions are given where more extensive information is to be obtained. Of many important works an extensive and accurate literary history is given. All departments of theology have a rich collection of books pertaining to them described, and abundant materials are furnished for the history of religion. The third and fourth volumes are chiefly interesting to Biblical students. How much the author of the present work is indebted to the Bibliotheca Theologica Selecta, the frequent references made to it will sufficiently attest. In 1770, Walchius published a Bibliotheca Patristica in one large volume 8vo.: it contains an excellent account of treatises on the lives and erudition of the Fathers of the Church, and on the editions of their writings. A new edition of this Work, much enlarged and improved, by J. T. L. Danzius, was published at Jena in 1834, also in one volume 8vo.

7. A Concise View of the Succession of Sacred Literature, in a Chronological Arrangement of Authors and their Works, from the Invention of Alphabetical Characters to the Year of our Lord 1445. By Adam CLARKE, LL.D. and J. B. B. CLARKE, M. A. London 1831—32. 2 vols. 8vo.

The first part of the first volume, which comes down to A. D. 345, was published by Dr. Clarke in 1821, in one volume, 12mo. The remainder of the work was composed by his son, the Rev. J. B. B. Clarke. The whole contains much important information relative to biblical and ecclesiastical literature.

8. A Course of Lectures, containing a Description and Systematic Arrangement of the several Branches of Divinity, accompanied with an Account both of the principal Authors and of the Progress which has been made at different Periods, in Theological Learning. By Herbert MARSH, D.D. [Bishop of Peterborough.] London, 1810—1823. 8vo.

Seven parts of these Lectures were published. They embrace almost every topic of Biblical Criticism and Interpretation, and also the genuineness, authenticity, and credibility of the Scriptures: and are particularly valuable for their bibliographical and critical notices of the principal writers who have treated on these subjects.

8*. Lectures on the Criticism and Interpretation of the Bible, with two preliminary Lectures on Theological Study and Theological Arrangement: to which are added two Lectures on the History of Biblical Interpretation. By Herbert MARSH, D.D. Bishop of Peterborough. London, 1828. New Edition, 1838. 8vo.

This is a new edition, revised, corrected, and enlarged, of the first four parts of the preceding course of Lectures. The two additional Lectures on the History of Biblical Interpretation, which were published separately, contain bibliographical notiees of the principal writers on that subject.

9. Illustrations of Biblical Literature, exhibiting the History and Fate of the Sacred Writings, from the earliest Period to the present Century: including Biographical Notices of Translators and other eminent Biblical Scholars. By the Rev. James TOWNLEY, D.D. London, 1821. 3 vols. 8vo.

"The ample volumes before us comprise a rich fund of instructive and pleasing information on the subject of Sacred Bibliography. They have been compiled from a great variety of publications, many of them inaccessible to the generality of readers, and some of them of extreme rarity." . . . . "The industry and the accuracy of Mr. Townley will entitle his volumes to the approbation of the critic and the patronage of the public. They afford a more comprehensive view of the progress of Biblical Translations and of the Literary and Ecclesiastical History of the Holy Scriptures than is to be found in any other work." (Eclectic Review, N. S. vol. xviii. pp. 386. 407.)

10. An Introduction to the Literary History of the Bible. By James Townley, D.D. London, 1828. 12mo.

This handsomely executed volume, which is a second edition of the Biblical Anecdotes published by Dr. Townley in 1813, may be considered as an epitome of his Illustrations of Biblical Literature. It contains many interesting anecdotes relative to the Literary History of the Scriptures from the earliest period to the commencement of the nineteenth century.

11. Bibliotheca Biblica: A Select List of Books on Sacred Literature, with Notices Biographical, Critical, and Bibliographical. By William Orme. London, 1824. 8vo.

For many of his titles and notices of books, Mr. Orme has been indebted to the present Work, to which he has *honourably* acknowledged his obligations. "The theological student cannot fail to derive much advantage from it; and the more learned divine will find it an excellent supplement to the Bibliotheca Theologica Selecta of the laborious Walchius, or to the erudite Bibliotheca Sacra of Le Long." (British Critic, N. S. vol. xxii. p. 486.)

12. Bibliothèque Sacrée Grecque-Latine; contenant le Tableau Chronologique, Biographique, et Bibliographique, des Auteurs Inspirés et des Auteurs Ecclésiastiques, depuis Moïse jusqu'à Saint Thomas d'Aquin. Ouvrage rédigé d'après Mauro Boni et Gamba. Par Ch. Nodier. Paris, 1826. 8vo.

A convenient summary of biblical and ecclesiastical Bibliography. The author first gives a concise biographical notice of the sacred and ecclesiastical writers, and then specifies the principal editions of their works. A List is then subjoined of the Collections of the Canons and Acts of Councils and of the Canon Law, of Ecclesiastical Biographers, and of the Works of the Greek and Latin Fathers, and other Ecclesiastical Writers, and of the Greek and Latin Christian Poets.

13. Bibliotheca Sussexiana. A Descriptive Catalogue, accompanied by Historical and Biographical Notices, of the Manuscripts and Printed Books contained in the Library of His Royal Highness the Duke of Sussex. By Thomas Joseph Pettigrew, F.R.S., &c. &c. London, 1827—40. 2 vols. in three Parts. Imperial 8vo.

This magnificent Publication has a special claim to be noticed in the present Catalogue of Biblical Works, on account of the diversified and important information which it communicates respecting Editions of the Holy Scriptures, and which is not to be found in the bibliographical treatises already described.

The First Part of Vol. I. of the Bibliotheca Sussexiana is appropriated to Manuscripts, the number of which amounts very nearly to three hundred: these are arranged according to languages, viz., in Hebrew, Greek, Latin, French, Italian, Spanish, German, Dutch, English, Irish, Arabic, Persian, Armenian, Pali, Singhalese, and Burman. The Second Part treats on Printed Editions of the Holy Scriptures, disposed under the following titles, viz. Polyglotts of the Old and New Testaments and of detached portions thereof; — Hebrew Bibles, Hebrew and Hebrew-Samaritan Pentateuchs, and portions of the Old Testament in Hebrew; — Greek Bibles, Greek Pentateuch, and portions of the Old Testament in Greek; — Latin Bibles, and parts of the Old Testament in Latin.

Vol. II. comprises Editions of the New Testament in Greek, together with the rarest and best editions of Versions of the Holy Scriptures, both antient and modern.

The entire Catalogue forms an aggregate of upwards of sixteen hundred articles, very many of which are among the rarest and most valuable in Sacred Bibliography. Much as has been accomplished by preceding authors who have treated on Sacred Bibliography, the laborious researches of Mr. Pettigrew have enabled him to contribute large and important additions to this branch of literature. He has accurately and minutely described the several editions of the Scriptures, and his Bibliographical Notices correct the errors, and supply the deficiencies, of former writers. Curious specimens of metrical Versions are introduced, besides numerous biographical and critical anecdotes of authors and editors. The numerous engravings are executed in the highest style of the chalcographic art. Creditable as the work is to Mr. Pettigrew, in a literary point of view, it would be injustice to the memory of the late distinguished owner of this magnificent library, not to acknowledge the very liberal facility with which His Royal Highness the Duke of Sussex permitted it to be consulted by scholars. This library was dispersed by auction in 1845, when many of its choicest volumes, biblical, liturgical, classical, and miscellaneous, were purchased for the national library at the British Museum.

There are copies of this Catalogue in small folio, the typographical splendour of which is unequalled.

PART I.

Holy Scriptures.

CHAPTER I.

ENTIRE TEXTS AND VERSIONS OF THE BIBLE.

SECTION I.

PRINCIPAL EDITIONS OF THE HEBREW BIBLE.

BISHOP WALTON[1], Carpzov[2], and particularly Le Long, have treated at great length on the various editions of the Hebrew Scriptures. These have been divided by De Rossi and others into Masoretic and Non-Masoretic editions,—a distinction, the utility of which is not perceived. In the present section, Dr. Masch's improved edition of Le Long's Bibliotheca Sacra[3] has been chiefly followed. The various impressions of the Hebrew Bible may be divided into the four following classes, viz.

(1.) Editiones Principes, or those first printed.

(2.) Editiones Primariæ, or those which have been adopted as the bases of subsequent impressions.

(3.) Editions, the text of which is accompanied with Rabbinical Commentaries.

(4.) Editions, which are furnished with Critical Apparatus.

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§ 1. Editiones Principes.

1. Psalterium Hebraicum, cum commentario Kimchii. Anno 237 (1477). 4to.

The *first* printed Hebrew book. It is of extreme rarity, and is printed (probably at Bologna) with a square Hebrew type, approaching that of the German Jews. The text is without points, except in the four first psalms, which are clumsily pointed. The commentary of Rabbi Kimchi is subjoined to each verse of the text in the rabbinical character, and is much more complete than in the subsequent editions, as it contains all those passages which were afterwards omitted, as being hostile to Christianity. Prof. Jahn states that it is incorrectly printed, and that the matres lectionis are introduced or omitted at the pleasure of the editors.

2. Biblia Hebraica, cum punctis. Soncino, 1488, folio.

The first edition of the *entire Hebrew Bible* ever printed. It is at present of such extreme rarity, that only nine or ten copies of it are known to be in existence. One of these is in

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[1] Prolegom. cap. iv. De Bibliorum Editionibus præcipuis.

[2] Critica Sacra, pars i. cap. 9, pp. 387—428.

[3] Bibliotheca Sacra, post Jacobi Le Long et C. F. Boerneri iteratus curas ordine disposita, emendata, suppleta, continuata ab Andrea Gottlieb Masch. Halæ, 4to. 1778—85—90. 4 vols. with Supplement. The account of Hebrew editions is in the first volume, pp. 1—186. 331—424. De Büre's Bibliographie Instructive, tom. i. (Paris 1763), and Brunet's Manuel du Libraire, et de l'Amateur de Livres (5 vols. 8vo. Paris 1842, 4th edit.), have also been consulted occasionally.

the library of Exeter College, Oxford. At the end of the Pentateuch there is a long Hebrew subscription, indicating the name of the editor (Abraham Ben CHAJIM), the place where it was printed, and the date of the edition. This very scarce volume consists, according to Masch, of 373 (but Brunet says 380) folios, printed with points and accents, and also with signatures and catchwords. The initial letters of each book are larger than the others, and are ornamented. Dr. Kennicott states, that there are not fewer than twelve thousand verbal differences between this edition and that of Van der Hooght; his assertion is questioned by Masch. The researches of biblical critics have not succeeded in ascertaining what manuscripts were used for this Hebrew Bible. It is, however, acknowledged that these two very antient editions are equal in value to manuscripts.

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§ 2. EDITIONES PRIMARIÆ, OR THOSE WHICH HAVE BEEN ADOPTED AS THE BASES OF SUBSEQUENT IMPRESSIONS.

1. Biblia Hebraica, 8vo. Brixiæ, 1494.

This edition was conducted by GERSON, the son of Rabbi Moses. It is also of extreme rarity, and is printed in long lines, except part of the Psalms, which is in two columns. The identical copy of this edition, from which Luther made his German translation, is said to be preserved in the Royal Library at Berlin. This edition was the basis of, 1. The Hebrew Text of the Complutensian Polyglott; 2. Bomberg's *first* Rabbinical Bible, Venice, 1518, in 4 vols. folio; 3. *Daniel* Bomberg's 4to. Hebrew Bible, Venice, 1518; 4. His second Hebrew Bible, 4to. Venice, 1521; and, 5. Sebastian Munster's Hebrew Bible, Basil, 1536, in 2 vols. 4to.

2. Another primary edition is the Biblia Hebraica Bombergiana II. folio, Venice, 1525, 1526, folio.

This was edited by Rabbi Jacob Ben CHAJIM, who had the reputation of being profoundly learned in the Masora, and other branches of Jewish erudition. He pointed the text according to the Masoretic system. This edition is the basis of all the modern pointed copies.

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§ 3. EDITIONS OF THE HEBREW BIBLE WITH RABBINICAL COMMENTARIES.

Besides the Biblia Rabbinica I. et II. just mentioned, we may notice in this class the three following editions; viz.

1. Biblia Hebraica cum utraque Masora, Targum, necnon commentariis Rabbinorum, studio et cum præfatione R. Jacob F. Chajim, Venetiis, 1547—1549, 4 tomis in 2 vols. folio.

This is the second of Rabbi Jacob Ben Chajim's editions; and, according to M. Brunet, is preferable to the preceding, as well as to another edition executed in 1568, also from the press of Daniel Bomberg.

2. Biblia Hebræa, cum utraque Masora et Targum, item cum commentariis Rabbinorum, studio Johannis Buxtorfii, patris; adjecta est ejusdem Tiberias, sive commentarius Masoreticus. Basileæ, 1618, 1619, 1620, 4 tomis in 2 vols. folio.

This great work was executed at the expense of Lewis Kœnig, an opulent bookseller at Basle: on account of the additional matter which it contains, it is held in great esteem by Hebrew scholars, many of whom prefer it to the Hebrew Bibles printed by Bomberg. Buxtorf's Biblia Rabbinica contains the commentaries of the celebrated Jewish Rabbins, Jarchi, Aben Ezra, Kimchi, Levi Ben Gerson, and Saadias Haggaon. An appendix is subjoined, containing, besides the Jerusalem Targum, the great Masora corrected and amended by Buxtorf, the various lections of the Rabbis Ben Ascher and Ben Naphtali. Buxtorf also annexed the points to the Chaldee paraphrase. The *Tiberias* published by Buxtorf, in 1620, was intended to illustrate the Masora and other additions to his great Bible.

3. Biblia Hebraica Magna Rabbinica. Amstelodami 1724—27. 4 vols. folio.

"This is unquestionably the most copious and most valuable of all the Rabbinical Bibles, and was edited by Moses Ben Simeon of Frankfort. It is founded upon the Bomberg editions, and contains not only their contents, but also those of Buxtorf's, with additional remarks by the editor." Bibl. Sussex. vol. i. part ii. p. 188. In pp. 189—195. there is a copious and interesting bibliographical description of this edition.

§ 4. Principal Editions of the Hebrew Bible, including those with Critical Notes and Apparatus.

1. The first edition of the Hebrew Bible, printed by Bomberg, and edited by Felix Pratensis, (Venice, 1518,) contains the various lections of the Eastern and Western recensions; which are also to be found in Buxtorf's Biblia Rabbinica.

2. Biblia Hebraica, cum Latina Versione Sebastiani Munsteri. Basileæ, 1534, 1535. 2 vols. folio.

The Hebrew type of this edition resembles the characters of the German Jews: the Latin version of Munster is placed by the side of the Hebrew text. Though the editor has not indicated what manuscripts he used, he is supposed to have formed his text upon the edition printed at Brescia in 1494, or the still more early one of 1488. His prolegomena contain much useful critical matter; and his notes are subjoined to each chapter. This is the first edition of the Hebrew Bible printed in Germany.

3. Hebraicorum Bibliorum Veteris Testamenti Latina Interpretatio, operâ olim Xantis Pagnini, Lucensis: nunc verò Benedicti Ariæ Montani, Hispalensis, Francisci Raphelengii, Alnetani, Guidonis et Nicolai Fabriciorum Boderianorum fratrum collato studio, ad Hebraicam dictionem diligentissimè expensa. Christ. Plantinus Antwerpiæ excudebat, 1571. Folio.

This is the first edition executed by Plantin, and is reputed to be the most correct: but Dr. Masch states that the reading in Gen. iii. 15. is *falsified* by substituting the feminine pronoun היא *she*, for the masculine pronoun הוא *he*, to make it agree with the reading *ipsa, she*, of the Latin vulgate, in order to support the Mariolatry of the modern church of Rome; thus giving the honour of *bruising the serpent's head* to the Virgin Mary instead of Jesus Christ. (Bibl. Sacra, vol. i. part i. p. 153.) The Hebrew text is the same as that printed in the Antwerp or Spanish Polyglott, which is described in Sect. V., No. 2. p. 48. *infra;* and the interlineary Latin version is that of Pagninus, corrected by B. Arias Montanus. The Latin words correspond with the Hebrew above them; and the Hebrew roots are placed in the margin to assist the reader. The order of the books of the Old Testament agrees with that of the Latin Bibles, and not with that of the Jews. The New Testament in Greek, also with an interlineary Latin version, printed in 1572, is added to this edition. (Bibl. Sussex. vol. i. part ii. p. 153.)

4. Biblia Hebraica: eorundem Latina Interpretatio Xantis Pagnini, Lucensis, recenter Benedicti Ariæ Montani, Hispalensis et quorundam aliorum collato studio, ad Hebraicam dictionem diligentissimè expensa. Accesserunt et huic editioni Libri Græcè scripti, qui vocantur Apocryphi, cum interlineari interpretatione Latina ex Bibliis Complutensibus petita. Antwerpiæ, ex officinâ Christophori Plantini. 1584. Folio.

This is the second edition printed by Plantin; and it has the New Testament in Greek, also with an interlineary version and a separate title. "It varies from the first in having the true reading of Gen. iii. 15. restored; and the apocryphal books are placed between the Old and New Testament." (Bibl. Sussex. vol. i. part ii. p. 155.) There are editions of Montanus's Hebrew Bible (as it is commonly termed) bearing the dates Genevæ, 1509, 1619, (with a new title only,) and Lipsiæ, 1657, folio; but they are every way inferior to Montanus's editions, both in point of typographical execution, and also of accuracy. Montanus's editions are much esteemed for the aid which they furnish to biblical students.

5. Biblia Sacra Hebræa correcta, et collata cum antiquissimis exemplaribus manuscriptis et hactenus impressis. Amstelodami. Typis et sumtibus Josephi Athiæ. 1661; 1667, 8vo.

An extremely rare edition of a most beautifully executed Hebrew Bible. The impression of 1667 is said to be the most correct. So highly were the labours of the printer, Athias, appreciated, that the States General of Holland conferred on him a gold chain with a gold medal appendant, as a mark of their approbation. Athias adopted the text of Rabbi Chajim's edition, printed at Venice in 1525—26; but he avoided his errors, and rejected several of the readings which are peculiar to that edition. (Jewish Expositor, July, 1828. vol. xiii. p. 58.)

6. Biblia Hebraica, cum notis Hebraicis et Lemmatibus Latinis, ex recensione Dan. Ern. Jablonski, cum ejus Præfatione Latina. Berolini, 1699, large 8vo.

De Rossi considers this to be one of the most correct and important editions of the Hebrew Bible ever printed. It is extremely scarce. Jablonski published another edition of the Hebrew Bible in 1712 at Berlin, without points, in large 12mo; and subjoined to it Leusden's Catalogue of 2294 select verses, containing all the words occurring in the Old Testament. There is also a Berlin edition of the Hebrew Bible without points, in 1711, 24mo., from the press of Jablonski, who has prefixed a short preface. It was begun under the editorial care of S. G. Starcke, and finished, on his death, by Jablonski. Masch pronounces it to be both useless and worthless.

7. Biblia Hebraica sine punctis, versibus, capitibus, et sectionibus interstincta, notisque Masoretarum, quas Kri et Ktif appellant, instructa. Ad Leusdenianam editionem adornata. Amstedolami et Ultrajecti, 1701, smal 8vo.

This is usually, though incorrectly, called Leusden's Hebrew Bible. The real editor was George Desmaretz or Maresius; Leusden wrote a preface to the Hebrew Bible printed at Amsterdam, 1694, 8vo. which abounds with errors. With the edition of 1701 is frequently bound up a neat and accurate edition of the Greek Testament, printed by Wetstein at Amsterdam, 1740, in small 8vo.

8. Biblia Hebraica, edente Everardo Van der Hooght. Amstelodami et Ultrajecti, 8vo. 2 vols. 1705.

A work of singular beauty and rarity. The Hebrew text is printed after Athias's second edition, with marginal notes pointing out the contents of each section. The characters, especially the vowel points, are uncommonly clear and distinct. At the end, Van der Hooght has given the various lections occurring in the editions of Bomberg, Plantin, Athias, and others. Van der Hooght's edition was reprinted at London in 2 vols. 8vo. 1811, 1812, under the editorship of Mr. Frey, and is executed with great beauty.

9. Biblia Hebraica ex aliquot Manuscriptis et compluribus impressis codicibus; item Masora tam edita quam manuscripta, aliisque Hebræorum criticis diligenter recensita. Cura ac studio D. Jo. Henr. Michaelis. 1720. 2 vols. large 8vo. There are also copies in 4to.

This edition has always been held in the highest estimation. The text is printed from Jablonski's Hebrew Bible (Berlin, 1699); and there were collated for this edition five manuscripts in the library of Erfurt, and nineteen of the best printed editions. A selection of various readings, and parallel passages, both real and verbal, is subjoined, together with brief notes on the most difficult texts of the Old Testament. Michaelis has prefixed learned prolegomena to this edition, the type of which is bad and unpleasant to the eye.

10. Biblia Hebraica, accurante M. Christiano Reineccio. Lipsiæ, 1725, 1739, 1756. 8vo.

These are neat and accurate editions. Masch mentions another edition dated 1739, *in quarto*, in which the books are arranged according to the order adopted in the editions of the German translation of the Bible.

11. Biblia Hebraica secundum editionem Belgicam Everardi Van der Hooght, collatis aliis bonæ notæ codicibus, unà cum versione Latina Sebastiani Schmidii. Lipsiæ, 1740. 4to.

A tolerably accurate reprint of Van der Hooght's text, but upon very indifferent type, with additional various readings. The Latin version of Sebastian Schmidt is placed opposite to the Hebrew text. To the work are prefixed, 1. A Preface, by J. C. Clodius, vindicating the edition of Van der Hooght against some critical censures; 2. Van der Hooght's preface, with the testimonies of some eminent scholars in favour of his edition; and, 3. The Testimony and Judgment of the Theological Faculty of Strasburgh in favour of Sebastian Schmidt's Latin Translation. Masch, Bibliotheca Sacra, part i. p. 158.

12. Biblia Hebraica, *i. e.* Vetus Testamentum, seu Hagiographi Canonici Veteris nempe Testamenti Libri, qui originario etiamnum ore leguntur, ex Hebraico in Latinum ad litteram versi, adjectâ editione Vulgatâ Hebraicè et Latinè cura et studio Ludovici de Biel, e Societate Jesu. Viennæ, 1743. 4 vols. 8vo.

This is an elegant edition, but little known in this country: it contains the Hebrew text, and two Latin translations, viz. the Vulgate as printed in 1592, and that of Arias Montanus. It is ornamented with vignettes.

13. Biblia Hebraica manualia ad optimas quasque editiones recensita,

atque cum brevi lectionum Masorethicarum Kettriban et Krijan resolutione ac explicatione. Edita a Johanne SIMONIS. Halæ, 1752; 1767. Editio nova, 1828, 8vo.

The second edition of 1767 is the best. The text is that of Van der Hooght. There is a short yet full Hebrew and Latin Lexicon at the end of both editions, which have the additional merit of being portable, cheap, and useful.

14. Biblia Hebraica cum notis criticis, et Versione Latina ad notas criticas facta. Accedunt Libri Græci, qui Deutero-canonici vocantur, in tres Classes distributi. Autore Carolo Francisco HOUBIGANT. Lutetiæ Parisiorum, 1753, 4 vols. folio.

The text of this edition is that of Van der Hooght, without points; and in the margin of the Pentateuch Houbigant has added various lections from the Samaritan Pentateuch. He collated twelve manuscripts, of which, however, he is said not to have made all the use he might have done. Houbigant has also printed a new Latin version of his own, expressive of such a text as his critical emendations appeared to justify and recommend. The book is most beautifully printed, but has not answered the high expectations that were entertained of it. (See Bishop Marsh's criticism on it, in his divinity lectures, part ii. pp. 101—104., and also Bibl. Sussex. vol. i. part ii. pp. 202—204.)

15. The Old Testament, English and Hebrew, with remarks, critical and grammatical, on the Hebrew, and corrections of the English. By Anselm Bayley, LL.D. London, 1774, 4 vols. 8vo.

The Hebrew text is printed in long lines on the left-hand page; and the authorised English version on the right-hand page, divided into two columns. The critical notes, which are very few, are placed under the English text. The Hebrew text is accompanied throughout with the keri and katib, but all the accents, &c. are omitted, except the athnach, which answers to our colon, and the soph pashuk, which is placed at the end of each verse in the Bible. At the end of each book is given an epilogue, containing a summary view of the history, transactions, &c. recorded therein. The work is ornamented with a frontispiece, representing Moses receiving the tables of the law on Mount Sinai, and two useful maps; — one of the journeying of the Israelites, in which each station is numbered; and another of their settlement in the promised land. The letter-press of the Hebrew is very unequally distributed over the pages; some are long, and others short; some are wide, and others narrow. On some pages not fewer than thirty-seven lines are crowded together, while others contain only twenty-three. In other respects, Dr. A. Clarke pronounces it to be a pretty correct work; but, besides the errata noticed by the editor, he adds, that the reader will find the sentence — *thou shalt visit thy habitation*, left out of the English text, in Job v. 24. (Bibliogr. Dict. vol. i. p. 274.)

16. Vetus Testamentum Hebraicum, cum variis Lectionibus. Edidit Benjaminus KENNICOTT, S. T. P. Oxonii, 1776, 1780, 2 vols. folio.

This splendid work was preceded by two dissertations on the state of the Hebrew text, published in 1753 and 1759; the object of which was to show the necessity of the same extensive collation of Hebrew manuscripts of the Old Testament as had already been undertaken for the Greek manuscripts of the New Testament. The utility of the proposed collation being generally admitted, a very liberal subscription was made to defray the expense of the collation, amounting on the whole to nearly ten thousand pounds, and the name of his Majesty King George III. headed the list of subscribers. Various persons were employed both at home and abroad; but of the foreign literati the principal was Professor Bruns of the University of Helmstadt, who not only collated Hebrew manuscripts in Germany, but went for that purpose into Italy and Switzerland. The business of collation continued from 1760 to 1769 inclusive, during which period Dr. Kennicott published annually an account of the progress which was made. More than six hundred Hebrew manuscripts, and sixteen manuscripts of the Samaritan Pentateuch, were discovered in different libraries in England and on the Continent; many of which were wholly collated, and others consulted in important passages. Several years necessarily elapsed, after the collations were finished, before the materials could be arranged and digested for publication. The variations contained in nearly *seven hundred* bundles of papers, being at length digested (including the collations made by Professor Bruns); and the whole when put together being corrected by the original collations, and then fairly transcribed into *thirty* folio volumes, the work was put to press in 1773. In 1776 the first volume of Dr. Kennicott's Hebrew Bible was delivered to the public, and in 1780 the second volume. It was printed at the Clarendon Press; and the University of Oxford has the honour of having produced the first critical edition upon a large scale, both of the Greek Testament and of the Hebrew Bible.

" The text of Kennicott's edition was printed from that of Van der Hooght, with which

the Hebrew manuscripts, by Kennicott's direction, were all collated. But, as variations in the points were disregarded in the collation, the points were not added in the text. The various readings, as in the critical editions of the Greek Testament, were printed at the bottom of the page, with references to the correspondent readings of the text. In the Pentateuch the deviations of the Samaritan text were printed in a column parallel to the Hebrew; and the variations observable in the Samaritan manuscripts, which differ from each other as well as the Hebrew, are likewise noted, with references to the Samaritan *printed* text. To this collation of manuscripts was added a collation of the most distinguished *editions* of the Hebrew Bible, in the same manner as Wetstein has noted the variations observable in the principal editions of the Greek Testament. Nor did Kennicott confine his collation to manuscripts and editions. He further considered, that as the quotations from the Greek Testament in the works of ecclesiastical writers afford another source of various readings, so the quotations from the Hebrew Bible in the works of *Jewish* writers are likewise subjects of critical inquiry. For this purpose he had recourse to the most distinguished among the rabbinical writings, but particularly to the Talmud, the *text* of which is as antient as the third century. In the quotation of his authorities he designates them by numbers from 1 to 692, including manuscripts, editions, and rabbinical writings, which numbers are explained in the *Dissertatio Generalis* annexed to the second volume.

"This *Dissertatio Generalis*, which corresponds to what are called *Prolegomena* in other critical editions, contains not only an account of the manuscripts and other authorities collated for this edition, but also a review of the Hebrew text divided into periods, and beginning with the formation of the Hebrew canon after the return of the Jews from the Babylonish captivity. Though inquiries of this description unavoidably contain matters of doubtful disputation, though the opinions of Kennicott have been frequently questioned, and sometimes *justly* questioned, his *Dissertatio Generalis* is a work of great interest to every biblical scholar. Kennicott was a disciple of Capellus both in respect to the integrity of the Hebrew text, and in respect to the preference of the Samaritan Pentateuch; but he avoided the extreme into which Morinus and Houbigant had fallen. And though he possessed not the rabbinical learning of the two Buxtorfs, his merits were greater than some of his contemporaries, as well in England as on the Continent, were willing to allow." Bishop Marsh's Divinity Lectures, part ii. pp. 105—108. For a very copious account of Dr. Kennicott's edition of the Hebrew Bible, see the Monthly Review (O. S.) vol. lv. pp. 92—100. vol. lxiv. pp. 173—182. 321—328. vol. lxv. pp. 121—131.

To Dr. Kennicott's Hebrew Bible, M. de Rossi published an important supplement at Parma (1784—1787), in four volumes 4to. of *Variæ Lectiones Veteris Testamenti.* This work and Dr. Kennicott's edition form one complete set of collations. Of the immense mass of various readings which the collations of Dr. Kennicott and M. de Rossi exhibit, multitudes are *insignificant:* consisting frequently of the omission or addition of a single letter in a word, as a vau, &c. "But they are not therefore useless. All of this class contribute powerfully to establish the *authenticity* of the sacred text in general by their concurrence; while they occasionally afford valuable emendations of the sacred text in several important passages, supporting by their evidence the various readings suggested by the antient versions derived from manuscripts of an earlier date." (Dr. Hales's Analysis of Chronology, vol. ii. book i. p. xiv.) In the first volume of Dr. Masch's edition of Le Long's Bibliotheca Sacra, there is a valuable collection of various readings made from the Masoretic and Non-Masoretic printed copies of the Hebrew Bible. See pp. xl.—cxviii.

17. Biblia Hebraica, olim a Christiano Reineccio edita, nunc denuo cum variis lectionibus, ex ingenti codicum copia à B. Kennicotto et J. B. De Rossi collatorum, ediderunt J. C. Doederlein et J. H. Meissner. Lipsiæ, 1793, 8vo.

This edition was undertaken by Dr. Doederlein and Professor Meissner, in order to accommodate those lovers of Hebrew literature who may not be able to consult the expensive volumes of Kennicott and De Rossi. They have selected the principal various readings of those eminent collators; but Professor Jahn asserts that the text is very incorrect. The fine paper copies are beautiful and convenient books; but those on common paper are scarcely legible. They are usually bound in two volumes. In 1818 a second edition of this valuable Hebrew Bible was published at Halle, with a new preface by Dr. Knappe, entitled, *Biblia Hebraica olim a Christ. Reinneccio evulgata, post ad fidem recensionis Masoreticæ, cum variis lectionibus ex ingenti codd. mss. copia a Benj. Kennicotto et I. B. De Rossi collatorum edita, cur. J. C. Doederleinio et I. H. Meissnero. Quorum editioni ante hos XXV. annos e bibliopolio Lipsiensi emissæ, nunc emptionis jure in libr. Orphanotrophei Halensis translatæ, accessit G. Chr. Knappii præfatio de editionibus Bibliorum Halensibus, 8vo. Halæ, Libraria Orphanotrophei.* According to the Journal Général de la Littérature Etrangère (Jan. 1819), the above-noticed edition of 1793 consisted of ten thousand copies; the unsold stock of which were disposed of to the trustees or governors of the Orphan House at Halle, by whom the title-page was altered to the date of 1818, and a new preface was added by Professor Knappe relative to the editions of the Bible published at Halle.

18. Biblia Hebraica. Digessit et graviores Lectionum varietates adjecit Johannes Jahn. Viennæ, 1806, 4 vols. 8vo.

Professor Jahn has long been distinguished for his successful cultivation of Oriental literature. In his edition the text is very distinctly printed, the principal Hebrew points are retained, and the poetical parts of the Old Testament are metrically arranged: it is conveniently divided into four vols.; of which Vol. I. contains the Pentateuch. — Vol. II. contains the Historical Books of Joshua, Judges, Ruth, Samuel, Kings, Ezra, Esther, and Nehemiah. — Vol. III. comprises the Prophetical Books thus arranged; — Amos, Hosea, Micah, Isaiah, Joel, Nahum, Habakkuk, Obadiah, Zephaniah, Jeremiah, Lamentations, Ezekiel, Daniel, Haggai, Zechariah, Jonah, Malachi. — Vol. IV. contains the Psalms, Proverbs, Job, Song of Solomon, and Ecclesiastes. The Books of Kings and Chronicles are given in a kind of harmony. In the metrical disposition of the Psalms and other poetical portions, "Jahn has, in many instances, improved upon Dr. Kennicott's arrangement; but he has not made any division, except in a very few instances, into couplets or stanzas. Nor has he indeed been quite consistent with regard to the Poetical Books; for, whilst he restores the twenty-eighth and twenty-ninth chapters of the Book of Proverbs completely to their original disposition into couplets, he has for the most part made no such distinction in any of the other chapters, which are evidently of the same construction, and had before been similarly arranged by Dr. Kennicott." (Jones's Book of Psalms in Hebrew, &c. vol. ii. p. 41.)

Each Book is judiciously divided into greater or less sections, to which is prefixed a short Latin analysis of their contents. The division into chapters is preserved, and their numbers are noted at the heads of the sections. The numbers of the verses are also marked in the margin. The Masoretic Notes, which are generally added in the margin of the Hebrew Bibles, are retained, with the exception of a very few, which relate to the accents, and mark the middle of a book. They are all expressed at full length, and many of them are also accompanied with a Latin version. The Jewish criticisms, which are in some editions added at the end of each book, are omitted by Professor Jahn, as being of no use to the Christian reader. To the text are subjoined the more important various readings; and in some more difficult places, all the variations that could be found are carefully given. These various readings are taken from the collations of Bishop Walton, Grabe, Montfaucon, Dr. Kennicott, De Rossi, and Dr. Holmes. The text is that of Van der Hooght, from which the editor has departed only in nine or ten places, in which many other editions had preceded him, and which are supported by numerous and very weighty authorities. There are copies on fine paper in 8vo., which are very beautiful, and also forty copies in 4to., which are very rare.

19. Biblia Hebraica, or the Hebrew Scriptures of the Old Testament, without points, after the text of Kennicott, with the chief various readings, selected from his collation of Hebrew manuscripts, from that of De Rossi, and from the antient versions; accompanied with English notes, critical, philological, and explanatory, selected from the most approved antient and modern English and Foreign biblical critics. By B. Boothroyd, D.D. Pontefract and London, 1816, 2 vols. 4to.

This is perhaps the cheapest Hebrew Bible, with critical apparatus, that is extant; it was published originally in parts, the first of which appeared in 1810. It is peculiarly interesting to the Hebrew scholar and critic, as it contains, in a condensed form, the substance of the most valuable and expensive works. "Mr. Boothroyd has evidently spared neither expense nor labour to furnish the student with interesting extracts, which are calculated to assist him as well in interpreting as in obtaining a critical acquaintance with the original text. A good philological note is frequently of more importance towards the elucidation of a difficult passage than a long theological comment, which is often little better than a detail of contrary opinions. There is evidently some hazard of adopting fanciful and conjectural corrections in so extensive an undertaking as this, which is principally compiled from preceding authors of almost every description. Against this danger the sobriety of the editor's judgment has been a powerful protection; and as his avowed object was the solid instruction of the purchasers of his book, he has, in a commendable manner, accomplished his purpose." (Eclectic Review, vol. vii. p. 34. New Series.) The type is very clear; and the poetical parts of the Hebrew Scriptures are printed in hemistichs, according to the arrangement proposed by Bishop Lowth, and adopted by Archbishop Newcome. There are copies in royal 4to.

20. Biblia Hebraica secundum editionem Everardi Van der Hooght, denuo recognita et emendata à Juda D'Allemand, Linguæ Sanctæ Doctore. Editio nova, longè accuratissima. Londini, 1822; 1833. 8vo.

The edition, of which there are copies on fine paper, is *stereotyped:* it is printed after Van der Hooght's text; in preparing which for the press, the learned editor, Mr. D'Allemand, states that he discovered not fewer than *two hundred errata*. These he has carefully corrected, and by repeated and most attentive revision he has perhaps done all that human industry can accomplish, in order to produce an accurate edition of the Hebrew Bible. In addition to the care previously bestowed by the editor, every page was revised four times, after the stereotype plates were cast, by persons familiar with the Hebrew language. Van der Hooght's historical summaries of the contents of each chapter are omitted, in order that the expense of the book may not be unnecessarily increased. The various readings and Masoretic notes are very neatly and clearly exhibited at the foot of each page. Upon the whole, this edition may safely be pronounced the most beautiful, as well as the cheapest, edition of the Hebrew Scriptures ever published. To its great accuracy a learned Polish Rabbi has borne testimony. (See Jewish Expositor, September, 1825, p. 346.) The second edition was carefully revised by Mr. Hurwitz, a learned Jew, author of the Hebrew Grammar noticed in a subsequent page.

21. Biblia Hebraica Manualia, ad Exemplar Athianum accurata [à Judâ D'Allemand]. Londini, 1828, large 12mo.

This edition of the Hebrew Scriptures was printed by the London Society for promoting Christianity amongst the Jews. "In compliance with the prejudices of those for whose benefit it was intended, it is strictly a *Jewish Bible*, without a single Roman letter or figure. The Jews do not like Van der Hooght's edition, because a mark (†) which they deem a cross is used in the text as a mark of reference to the notes." The editions most prized by the Jews are those of Athias (see p. 6. No. 5. of this Appendix); and from his second edition, printed in 1667, the text of the present Hebrew Bible is taken, with one or two variations. "From its size, price, and the correctness of the text, this book will be a desirable acquisition to the Christian reader of the Old Testament in its original language, who wishes to possess the *Jews' text*. But for critical purposes, he must have recourse to Bibles free from the Masorah, such as those of Munster, and the quarto of Stephens." (Jewish Expositor, July, 1828. vol. xiii. pp. 256. 258.)

22. Biblia Hebraica secundum editiones Jos. Athiæ, Johannis Leusden, Jo. Simonis aliorumque, imprimis Everhardi Van der Hooght, recensuit, sectionum propheticarum recensum et explicationem clavemque Masorethicam et Rabbinicam addidit Augustus Hahn. Lipsiæ, 1831, 8vo. 1834. 12mo.

The text of Van der Hooght is scrupulously followed by Dr. Hahn, who has carefully corrected the typographical errors in Van der Hooght's edition. Both editions are stereotyped from a new and very clear type, with singular neatness, and are printed on good paper. The duodecimo edition has a preface by Ernest Frederick Charles Rosenmüller. As all the late editors (Jahn alone excepted) have preferred to follow the judgment of Van der Hooght, his text may now be regarded as the textus receptus of the Hebrew Scriptures.

23. Biblia Hebraica, ex recensione A. Hahnii, cum Vulgatâ Versione Latinâ. Lipsiæ, 1838, 2 tomis, 8vo.

24. Biblia Hebraica, ad optimarum editionum fidem, summa diligentia recusa. Societatum Biblicarum sumptibus. Basileæ, 1827. 8vo.

25. ΤΑ ΒΙΒΛΙΑ ΔΙΠΛΑ. An Edition of the Bible [in Hebrew and in Greek], containing a Combination of Typographical Helps and Elucidations, facilitating, by a concentration not hitherto attempted, the Grammatical Acquisition of the Original Languages. [By Friedrich Bialloblotsky. Parts I—III. containing the first thirty-four psalms.] London, 1843—44. 4to.

This edition is yet in progress: it promises to afford much assistance to Hebrew students. The Septuagint Greek translation is placed in juxtaposition with each Hebrew word. The renderings of Aquila, Symmachus, Theodotion and other antient Greek translators are added in smaller type, and are designated by their respective initial letters, Α. Σ. Θ. The work is printed only on one side of a page, for the convenience of students wishing to write grammatical observations and translations into English.

26. The Psalms in Hebrew, metrically arranged by the Rev. J. Rogers, M.A., Oxford and London, 1833, 1834. 2 vols. 12mo.

This very useful edition of the Book of Psalms is beautifully printed. Vol. I. contains the Hebrew text, metrically arranged according to the plan to which Bishop Lowth led the

way in his Lectures on Hebrew Poetry, and which was subsequently adopted by Dr. Kennicott in his Critical Edition of the Hebrew Scriptures, and in some respects improved by Dr. Jahn in his edition of the Hebrew Bible. Vol. II. consists of two essays: 1. On the Character and Construction of Hebrew Poetry; and 2. On the Various Readings of the Hebrew Bible. These are followed by Select Various Readings of the Book of Psalms, Notes on the Metrical Arrangement of the Psalms, and Notes (chiefly critical) on the text itself. This volume is concluded by a short notice of the Ambrosian Manuscript of the Syriac Version of the Psalms.

27. ספר תהלים. The Book of Psalms, Hebrew and English, arranged in parallel Columns. London, 1843. small 8vo.

A beautifully printed and convenient edition for the pocket or the library: it contains the Hebrew text of the Book of Psalms, carefully reprinted from Van der Hooght's edition published in 1705, and the authorised English translation, from the edition printed in 1611.

28. The Interlineary Hebrew and English Psalter: in which the Construction of every Word is indicated, and the Root of each distinguished by the Use of hollow and other Types. London, 1845. small 8vo.

The text of Van der Hooght is also adopted in this edition of the Book of Psalms. The servile letters are distinguished by hollow types, after the method of Elias Hutter, the root remaining black; and wherever a radical letter has been dropped from a word, it is supplied in small type above the line. The English translation has been made as literal as it could be, to be practically useful; and the greatest possible uniformity has been preserved in rendering the Hebrew into English. Hebrew students will find this cheap and beautifully printed volume to be a valuable grammatical aid in reading the Book of Psalms in the original language.

29. Victorini Bythneri Lyra Davidis regis, sive Analysis Critico-Practica Psalmorum; quâ Voces Ebrææ explicantur, ac consensus Textûs Sacri cum Paraphrasi Chaldaica ac Septuaginta Virorum Interpretatione Græca monstratur. Londini, 1650, 1664, 1679, 4to.; Tiguri, 1664, 1670, 8vo.; Glasguæ (in ædibus academicis), et Londini, 1823. 8vo.

Bythner's Lyra Davidis has long been known as perhaps the most valuable help to the critical and grammatical study of the book of Psalms. The reprint, at the university press of Glasgow, is very beautiful.

30. The Lyre of David; or an Analysis of the Psalms, Critical and Practical; to which is added a Hebrew and Chaldee Grammar, by Victorinus Bythner. Translated by the Rev. Thomas Dee, A.B. To which are added, by the Translator, a Praxis of the first eight psalms, and tables of the imperfect verbs. Dublin and London, 1836. 8vo.

A translation of the preceding work, with a few omissions, and various improvements, which much increase its value to the biblical student.

SECTION II.

EDITIONS OF THE HEBRÆO-SAMARITAN PENTATEUCH.

1. Christophori Cellarii Horæ Samaritanæ: hoc est, Excerpta Pentateuchi Samaritanæ Versionis, cum Latinâ Interpretatione novâ et Annotationibus perpetuis. Etiam Grammatica Samaritana copiosis exemplis illustrata, et Glossarium, seu Index Verborum. Cizæ, 1682. 4to.

2. Pentateuchus Hebræo-Samaritanus, charactere Hebraico-Chaldaico editus, curâ et studio Benj. Blayney, S.T.P. Oxonii, 1790. 8vo.

The text of the Hebræo-Samaritan Pentateuch, which was printed in Bishop Walton's Polyglott, described in pp. 48, 49. *infra*, has been adopted as the basis of this edition, to which have been added various readings from Dr. Kennicott's edition of the Hebrew Bible already noticed.

SECTION III.

FAC-SIMILE EDITIONS OF MANUSCRIPTS, CONTAINING THE NEW TESTAMENT OR PARTS THEREOF, AND THE SEPTUAGINT GREEK VERSION OF THE OLD TESTAMENT.[1]

A. *The Codex Alexandrinus.*

1. Novum Testamentum Græcum, è Codice MS. Alexandrino, qui Londini in Bibliothecâ Musei Britannici asservatur, descriptum à Carolo Godofredo Woide. Londini, ex prelo Joannis Nichols, typis Jacksonianis, 1786. folio.

This is an elegant fac-simile edition of the Alexandrian Manuscript which is preserved in the British Museum, and is described in Vol. II. Part I. pp. 94—99. Long before Dr. Woide executed this edition of the New Testament, it had been suggested to King Charles I. to cause a fac-simile of the *entire* MS. to be engraved. But the importance and value of such an undertaking do not appear to have been understood — at least they were not duly appreciated — by that monarch: he therefore refused to have it done. The circumstance is thus related by the industrious antiquary Aubrey, in his inedited "Remaines of Gentilisime and Judaisme," preserved among the Lansdowne MSS. in the British Museum, No. 231. folio 169. Writing on the disputed clause in 1 John v. 7. Aubrey says: —

"The last clause of this verse is not found in the antient MSS. copies, e. g. that in the Vatican Library, and y^e Tecla MS. in S^t. James's Library and others: as it is not in an old MS. in Magdalen Coll: Library in Oxford. That at St. James's was sent as a Present to King Charles the First, from Cyrillus, Patriark of Constantinople: as a jewel of that antiquity not fit to be kept amongst Infidels. Mr. . . . . Rosse (translator of Statius) [gott him the place [of]] was Tutor to y^e D. of Monmouth, who made him Library-Keeper at St. James's: he desired K. Cha. I. to be at y^e chardge to have it engraven in copper plates: and told him it would cost but £200, but his Ma^ty would not yield to it. Mr. Ross sayd 'that it would appeare glorious in History, after his Ma^tys death.' 'Pish,' sayd he, 'I care not what they say of me in History when I am dead.' H. Grotius, J. G. Vossius, Heinsius, &c. have made Journeys into England, purposely to correct their Greeke Testaments by this Copy in St. James's. S^r. Chr. Wren sayd that he would rather have it engraved by an Engraver that could not understand or read Greek, than by one that did."

In the reign of Charles II. the design of printing this manuscript was resumed; and the editing of the fac-simile was to have been confided to the Rev. Dr. Smith, to whom the King promised a canonry of Windsor, or of Westminster, for his labour. But, from some circumstance or other which cannot now be ascertained, this design was abandoned. (Wood's Athenæ Oxonienses, vol. ii. col. 1020.)

The value of such an undertaking has been better understood in our times: and the British Parliament nobly guaranteed the expense of the Fac-simile edition, which was executed under the editorship of the Rev. H. H. Baber. See an account of it, in No. 3. p. 14. *infrà.*

Of Dr. Woide's fac-simile edition of the New Testament, twelve copies were printed on vellum. The fac-simile itself fills two hundred and sixty pages: and the preface, comprising twenty-two pages, contains an accurate description of the Manuscript, illustrated by an engraving representing the style of writing in various manuscripts. To this is subjoined an exact list of all its various readings, in eighty-nine pages; each reading is accompanied with a remark, giving an account of what his predecessors Junius (i. e. Patrick Young), Bishop Walton, Drs. Mill and Grabe, and Wetstein, had performed or neglected. The preface of Woide, and his collection of various readings, were reprinted, with notes, by Professor Spohn, at Leipsic, in 1790, in 8vo. To complete this publication there should be added the following:

1*. Appendix ad Editionem Novi Testamenti Græci è Codice Alexandrino descripti à G. C. Woide: in qua continentur Fragmenta Novi Testamenti juxta Interpretationem Dialecti Superioris Ægypti, quæ Thebaica vel Sahidica appellatur, è Cod. Oxoniens. maxima ex parte desumpta: cum Dissertatione de Versione Ægyptiaca. Quibus subjicitur Codicis Vaticani Collatio. Oxonii, è Typographeo Clarendoniano, 1799. folio.

This work was prepared for the press, as far as the Gospel of Saint Luke, and printed under the editorship of Dr. Woide; who also prepared for the press the Sahidic fragments of Saint John's Gospel. After his decease in May, 1780, the delegates of the Clarendon

[1] The manuscripts are indicated by the letters of the alphabet, by which they are usually cited.

press, in the University of Oxford, confided the completion of the work to the Rev. Dr. Ford, at that time Arabic reader in the University, under whose care it made its appearance. After a preface in which Dr. Ford gives an account of the work, there is an elaborate dissertation by Dr. Woide, in three sections. The first section treats on the Coptic and Sahidic versions of the Old Testament, and on the texts from which those versions were made. In Dr. Woide's judgment they were both made from the Greek, and accurately express the phrases of the Septuagint version. Most of the additions, omissions, and transpositions, which distinguish the Septuagint from the Hebrew text, are discernible both in the Coptic and in the Sahidic versions. The second section treats, 1. On the Coptic version of the New Testament, and on Dr. Wilkins's edition of it; and 2. On the Sahidic version of the New Testament, and on the antiquity of both versions. In the third section Dr. Woide gives an account of the versions of the apocryphal books of the Old and New Testament which are extant in both languages. The Sahidic fragments, with a Latin version, then follow, and the work concludes with Dr. Bentley's collation of the Vatican manuscript so far as relates to the New Testament. Dr. Ford, the editor, has supplied three plates of fac-simile specimens of Sahidic manuscripts.

2. Psalterium Græcum, è Codice MS. Alexandrino, qui Londini in Bibliotheca Musei Britannici asservatur, Typis ad Similitudinem ipsius Codicis Scripturæ fideliter descriptum, Curâ et Labore Henrici Herveii Baber, A. M. Musei Britannici Bibliothecarii. Londini, 1812, folio.

This is an exact fac-simile of the book of Psalms, from the Codex Alexandrinus which has been already noticed. There is a chasm of about nine leaves in the original manuscript, from Psalm xlix. 19. to Psalm lxxix. 12. The types are the same as were used for Dr. Woide's fac-simile edition of the New Testament, noticed in p. 13. No. 1. The numbers of the Psalms and verses are subjoined at the foot of the page, for convenience of reference. Appropriate marks are introduced, to point out words which have either become obliterated in course of time, or have been designedly erased, or which have been re-written by a later hand. At the end of the volume there is a collation of the various readings of the Alexandrian MS. of the Book of Psalms, with the Roman edition of the Vatican text of the Septuagint, printed in 1587. Twelve copies of this elegant fac-simile were printed on vellum, to match with the same number of copies of Dr. Woide's edition.

3. Vetus Testamentum Græcum è Codice MS. Alexandrino, qui Londini in Bibliotheca Musei Britannici asservatur, Typis ad Similitudinem ipsius Codicis Scripturæ fideliter descriptum, Curâ et Labore Henrici Herveii Baber, A.M. Londini, 1816–28. 4 vols. folio.

At the close of his preface to the preceding fac-simile edition of the Book of Psalms, the Rev. H. H. Baber announced his intention of proceeding with the Old Testament in a similar manner: but this was an undertaking too vast and too extensive for an unbeneficed clergyman. In consequence, therefore, of a memorial by Mr. B., seconded by the recommendation of several dignitaries of the Anglican church, as well as professors and heads of colleges in the two universities, the British Parliament engaged to defray the expense of completing this noble work. (See the Memorial and other Proceedings in the Literary Panorama, vol. i. N. S. pp. 465-478.) The first three volumes comprise the entire text of the Septuagint; and the fourth volume contains the Notes and the Prolegomena. The whole is executed in a splendid folio size, and in such a manner as faithfully to represent every iota of the original manuscript. The better to preserve the identity of the original, Mr. Baber has introduced a greater variety of type than Dr. Woide could command for his fac-simile edition of the New Testament, together with numerous wood-cuts. The tail pieces, or rude arabesque ornaments at the end of each book, are also represented by means of fac-similes in wood. This truly national work is justly characterised by the Abbé Jager, as "Opus plane aureum" (Vetus Test. Græc. tom. i. præf. p. iv. Paris, 1839.) The edition was limited to two hundred and fifty copies, ten of which are on vellum. The execution of the whole of this noble undertaking is such as reflects the highest credit on the learned editor, and on his printers, Messrs. R. and A. Taylor.

C. *The Codex Ephremi* or *Ephræmi.*

4. Codex Ephræmi Syri Rescriptus: sive Fragmenta Novi Testamenti, e Codice Græco Parisiensi celeberrimo, quinti ut videtur post Christum sæculi, eruit atque edidit Constantinus Tischendorf. Lipsiæ, 1843. folio.

Of this precious manuscript an account is given in Vol. II. Part I. pp. 112, 113.; and Dr. Tischendorf has conferred no small favour on the students and lovers of biblical literature by this splendid fac-simile edition of the text of one of the most antient manuscripts containing the Holy Scriptures in the Greek language. The prolegomena of M. Tischendorf contain a description of the manuscript, which he is of opinion was written probably at Alexandria, or certainly in Egypt, whence it was carried from Constantinople into Italy,

and thence to Paris. Four different sorts of writing are discoverable in this manuscript, viz. 1. The most antient (containing the Septuagint version and the Greek Testament), which the editor is of opinion was written in the fifth century; 2. The writing of the first corrector, whom he conjectures to have been a native of Palestine, and whose readings for the most part agree with those of the Constantinopolitan recension; 3. The writing of the second corrector, who lived at Constantinople, and whose readings altogether agree with those of the Constantinopolitan recension; and 4. The writing of the Syriac treatises of Ephrem, deacon of the church at Edessa, who is most generally known by the name of Ephrem the Syrian; to make room for whose productions, written in the thirteenth century, the most antient writing was erased, yet not so completely but that its readings could be and were collated, first for Kuster's edition of Dr. Mill's Greek Testament, and subsequently with great accuracy for Wetstein's edition. M. Tischendorf, with persevering labour and industry, which are beyond all praise, has now rendered this precious manuscript accessible to all biblical scholars by his beautifully executed transcript of nearly the whole of the New Testament in uncial or capital letters. It fills three hundred and six pages, which exactly agree with those of the original manuscript, the contractions and punctuation of which are accurately given. An Appendix of fifty pages contains the readings which have proceeded from the first and second correctors, with critical remarks on them. These critical observations are of great importance, and well deserve the attention of future editors of the Greek Testament. The limits necessarily prescribed to this notice do not admit of any detail of the readings contained in this Appendix. With respect, however, to the much litigated question whether ΟΣ (who) or ΘΕΟΣ (God) is the genuine reading in 1 Tim. iii. 16., it may be satisfactory to the critical reader to know, that Dr. Tischendorf discovered the traces of the transverse line of the Θ in ΟΣ or ΘΣ in the Codex Ephræmi, which had escaped the researches of Wetstein and Griesbach. He is of opinion that both this transverse line and the mark of abbreviation above $\overline{\Theta\Sigma}$ proceeded *a secundâ manu*, that is, from the second corrector, who lived in the ninth century; and he further states his opinion, after a careful collation of the Alexandrian manuscript in the British Museum, that ΟΣ was the reading of it as well as of the codex rescriptus Ephræmi. (Proleg. pp. 39—42. Excursus de 1 ad Tim. iii. 16.) A fac-simile engraving of the Codex Ephræmi concludes this volume, the typographical execution of which reflects the highest honour on its publisher, M. Bernhard Tauchnitz, Jun., of Leipzig.

4*. Codex Ephræmi Syri Rescriptus: sive Fragmenta Veteris Testamenti e Codice Græco Parisiensi celeberrimo, quinti ut videtur post Christum sæculi, eruit atque edidit Constantinus Tischendorf. Lipsiæ, 1845. folio.

Forty-three folios of the Codex Ephræmi (containing fragments of the books of Job, Proverbs, Ecclesiastes, Song of Solomon, and of the apocryphal books of the Wisdom of Solomon and of the Wisdom of Sirach,) have been decyphered by Dr. Tischendorf, and fill one hundred and forty pages of his fac-simile edition of these fragments. In an Appendix of thirty-six pages he has given a comparison of the Readings of the Codex Ephræmi with the Readings, for the most part, of the *textus receptus* of the Septuagint Version, and with other critical documents; and also an explanation of some passages of the Codex Ephræmi, which were either difficult to decypher or were inaccurately written. A fac-simile engraving of the manuscript concludes this volume, which is executed in the same beautiful manner as the Fragments of the New Testament. For the convenience of purchasers, who may wish to bind Dr. Tischendorf's two publications in one volume, he has given a general t -page to the whole work.

D. *The Codex Bezæ.*

5. Codex Theodori Bezæ Cantabrigiensis, Evangelia et Acta Apostolorum complectens, quadratis literis, Græco-Latinus. Academia auspicante venerandæ has vetustatis reliquias, summâ qua fide potuit, adumbravit, expressit, edidit, codicis historiam præfixit, notasque adjecit, Thomas Kipling, S. T. P. Coll. Div. Joan. nuper socius. Cantabrigiæ, e Prelo Academico, impensis Academiæ, 1793. 2 vols. folio.

This fac-simile of the Codex Bezæ (which manuscript is described in Vol. II. Part I. pp. 113—117.) is executed with the utmost typographical splendour. In a preface of twenty-eight pages, the learned editor discusses the high antiquity of the manuscript; its nature and excellence; its migrations: the various collations of it which have been made at different times; and concludes with a very brief description of the manuscript itself, and an *Index Capitum.* To this succeeds the text of the manuscript, which is divided into two parts or volumes; the first ending with page 412., and the second containing pages 413. to 828. Opposite to the modern supplement, which concludes the Gospels on page 657., is the end of the Latin version of Saint John's third Epistle. Pages 829. to 854. contain Dr. Kip-

ling's notes. The impression of this fac-simile was limited to two hundred and fifty copies; and it usually sells for six or eight guineas, according to the condition and binding of the copies. Dr. Kipling's fac-simile was criticised, with great severity, in the Monthly Review, (N. S.) vol. xii. pp. 241—246. And his preface was attacked, in no very courteous manner, in a pamphlet entitled '*Remarks on Dr. Kipling's Preface to Beza. Part the First. By Thomas Edwards, LLD.*' 8vo. 1793. No second part ever appeared.

Although the execution of this noble undertaking did not answer the expectations of some learned men, in consequence of which it was held in comparatively little estimation for many years, yet its value is now more justly appreciated. "A critic of the first celebrity, who would have gladly seized an opportunity of exposing Dr. Kipling, was unable to detect the smallest error in the text. Porson himself collated the printed copy with the original manuscript, and the only fault he could detect was in a *single* letter of the margin. This fact must surely place the value of Dr. Kipling's publication far beyond the reach of controversy." (Brit. Crit. vol. xi. p. 619.)

E. *The Codex Laudianus.*

6. Acta Apostolorum Græco-Latina, Literis Majusculis, è Codice Laudiano characteribus uncialibus exarato et in Bibliotheca Bodleiana adservato, descripsit ediditque Tho. Hearnius, A. M. Oxoniensis, qui et Symbolum Apostolorum ex eodem codice subjunxit. Oxonii, è Theatro Sheldoniano, 1715. 8vo.

The Codex Laudianus, of which this edition is a transcript, is described in Vol. II. Part I. pp. 118—120, where a fac-simile of this manuscript is given. This is the scarcest of all Mr. Hearne's publications; the impression having been limited to one hundred and twenty copies, at *ten* shillings each. A copy was sold at the auction of the Rev. Dr. Heath's Library, in 1810, for the sum of thirteen pounds two shillings: it now adorns the very valuable library of the Writers to the Signet at Edinburgh. Another copy sold at the auction of Mr. Gough's library for twenty pounds. A copy of this very rare edition is in the Library of the British Museum.

G. *The Codex Boernerianus.*

7. XIII. Epistolarum Pauli Codex Græcus, cum Versione Latinâ vetere, vulgo Ante-Hieronymianâ, olim Boernerianus, nunc Bibliothecæ Electoralis Dresdensis, summâ fide et diligentiâ transcriptus et editus à C. F. Matthæi. Meissæ, 1791 (reprinted in 1818); 4to.

Of the Codex Boernerianus, of which manuscript this publication is a copy, an account has been given in Vol. II. Part I. pp. 121, 122. The transcript is said to be executed with great accuracy, and is illustrated with two plates.

Z. *The Codex Rescriptus of the Gospel of Saint Matthew, in Trinity College, Dublin.*

8. Evangelium secundum Matthæum, ex Codice Rescripto in Bibliotheca Collegii S Sæ. Trinitatis juxta Dublin: Descriptum Opera et Studio Johannis Barrett, S. T. P. Soc. Sen. Trin. Coll. Dublin. Cui adjungitur Appendix Collationem Codicis Montfortiani complectens. Dublini: Ædibus Academicis excudebat R. E. Mercier, Academiæ Typographus, 1801. 4to.

The Prolegomena fill fifty-two pages, and comprise, 1. A description of the manuscript itself, with an account of its age, and the mode of collating it adopted by the learned editor; and 2. An elaborate dissertation reconciling the apparent discrepancies between the genealogies of Jesus Christ as recorded by the Evangelist Matthew and Luke. The fragments of the Codex Rescriptus are then exhibited in *sixty-four* fac-simile plates, and are also represented in as many pages in the common Greek small type. This truly elegant volume concludes with a collation of the Codex Montfortianus with Wetstein's edition of the New Testament, which occupies thirty-five pages. An account of this manuscript is given in the first part of this volume, pp. 128—130.

Δ. *The Codex San-Gallensis.*

9. Antiquissimus Quatuor Evangeliorum Canonicorum Codex San-Gallensis Græco-Latinus interlinearis, nunquam adhuc collatus. Ad simili-

tudinem ipsius libri manu scripti accuratissime delineandum, et lapidibus exprimendum curavit H. C. M. Rettig. Turici, 1836. 4to.

This is a beautifully lithographed copy of a valuable manuscript of the four Gospels, written in the ninth or tenth century, and which is described in vol. ii. part i. page 239*. No. 1. *supra.* The prolegomena of the editor detail the plan adopted in his publication, and the external appearance of the manuscript; which, he shows, must have been written in Switzerland, and by several copyists. Its affinity with the Codex Boernerianus of the Epistles is then proved. One chapter is devoted to the consideration of the confusion of letters occurring in the Codex San-Gallensis; another, to the marginal notes written on the manuscript; and a third, to its country, and to the age when it was written. The last chapter of the prolegomena contains a copy of the Poem of Hilary, Bishop of Arles, upon the Gospel, which is prefixed to the Codex San-Gallensis. The fac-simile then follows; and thirty-four closely printed pages of annotations terminate this carefully edited and little known volume, a copy of which is in the Library of the British Museum.

SECTION IV.

PRINCIPAL EDITIONS OF THE GREEK TESTAMENT.

Besides the works of Le Long and Masch, the history of the various editions of the Greek Testament is treated at considerable length by Pritius[1], by Dr. Mill and Wetstein in the Prolegomena to their critical editions of it, by Michaelis and his learned annotator Bishop Marsh[2], Dr. Griesbach[3], Professors Beck[4] and Harles[5], by Mr. Butler[6] and by Dr. Clarke.[7] To their labours, which have been consulted for this section, the reader is once for all referred, who is desirous of studying this important branch of the literary history of the sacred writings.

The following table exhibits the four principal *Standard-Text-Editions* of the Greek Testament, together with the principal editions which are founded upon them[8]:—

1. Erasmus. 1516–19–22–27–35.

Aldus. Fol. Gr. 1518. — *Gerbelii.* Qto. Gr. 1521. — *Cephalæus.* Oct. Gr. 1524. — *Bebelius.* Oct. 1524. Gr. 1531–35. — *Colinæus.* Oct. Gr. 1534. — *Platteri.* Oct. Gr. 1538–40–43. — *Van Ess.* Oct. Gr. Lat. 1827.

2. Complutensian. 1514.

Plantin. Oct. Gr. 1564–73–74–90–91–1601–12. Fol. Gr. et Lat. 1572. Oct. 1574–83. Fol. 1584. — *Geneva.* Gr. 1609. 24mo. 1619, 1620. Qto. — *Goldhagen.* 1753. Oct. Gr. — *Gratz.* Gr. Lat. 1821. Oct.

3. Robert Stephens. 1546–49–50.

Oporinus. Duod. Gr. 1552. — *Wechel.* Fol. Gr. 1597. Duod. 1600. Fol. 1601. Duod. 1629. — *Imp. Nicolai Dulcis.* Fol. Gr. 1687. — *Edit. Regia.* Fol. Gr. 1642. — *Crispin.*

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[1] Introd. ad Lect. Nov. Test. pp. 403—423.

[2] Introduction to the New Test. vol. ii. part i. pp. 429—494.; part ii. pp. 844—885. Bishop Marsh's Divinity Lectures, part i. pp. 98—110.; part ii. pp. 1—46.

[3] Nov. Test. vol. i. prolegom. pp. iii.—xxxix.

[4] Monogrammata Hermeneutices Novi Testamenti, pp. 110—115.

[5] Brevior Notitia Literaturæ Græcæ, pp. 656—664.; and also vol. iv. of his improved edition of Fabricius's Bibliotheca Græca, pp. 839—856.

[6] Horæ Biblicæ, vol. i. pp. 150—169.

[7] Bibliographical Dictionary, vol. vi. pp. 168—203.

[8] This table is taken from Masch and Boerner's edition of Le Long's Bibliotheca Sacra, and from Dr. Dibdin's Introduction to the Knowledge of the Classics, vol. i. pp. 55. 3d edit. with the requisite corrections and additions.

Duod. Gr. 1553-63-1604. Duod. Gr. et Lat. 1612-22. — *Froschoveri.* Oct. Gr. 1559-66. — *Brylinger.* Oct. Gr. 1563. — *Voegelii.* Oct. Gr. 1564. — *Vignonii.* Duod. Gr. 1584-87-1613-15. — *Bezæ.* Fol. Gr. et Lat. 1565-82-89-98-1642. — *Waltoni.* Fol. Gr. Lat. 1657. — *Millii.* Fol. Gr. 1707. — *Kusteri.* Fol. Gr. 1710-23. — *Birchii.* Gr. 1788. Fol. et Qto. — *Hardy.* Oct. Gr. 1768. 1776. 1819. — *Valpy.* Gr. 1816; 1826. Oct. — *Lloyd.* Gr. 18mo. 1828. 1830. — *Greenfield.* Gr. 48mo. 1829. — *Bloomfield.* Gr. 1832-36-39-41. Oct. — *Cambridge.* 1834. 12mo. — *Trollope.* Gr. 1837. Oct. — *G. E. Grinfield.* Gr. 1843. Oct.

4. Elzevir. 1624–33, &c.

Boecleri. Oct. Gr. 1645. — *Curcellæi.* Oct. Gr. 1658-75-85-99. — *Felli.* Oct. Gr. 1675. — *Konigii.* Oct. Gr. 1697-1702. — *Gregorii.* Fol. Gr. 1703. — *G. D. T. M. D.* Oct. Gr. 1711-35. — *Wetstenii.* Fol. Gr. 1715. — *Birrii.* 1749. Oct. — *White,* 1808. Oct. — *Gaillard.* Duod. Gr. 1813. — *Basil.* 1825. Oct. — *Lond.* 1827. 48mo.

The editions of Bengel, Bowyer, Griesbach, Alter, Harwood, Knappe and Theile, Tittmann and Hahn, Boissonade, Lachmann, Scholz, Naebe, Goeschen, and Tischendorf, are not formed on the text of either of the above editions.

Of the various editions of the Greek Testament, which have issued from the press, the following more particularly claim the notice of the biblical student :—

1. Novum Instrumetū omne diligenter ab Erasmo Roterodamo recognitum et emendatum. Basileæ, 1516, 1519, 1522, 1527, 1535, folio. Gr. Lat. edit. princeps.

Erasmus had the distinguished honour of giving to the world the *first* edition of the *entire* New Testament.[1] It was reprinted in 1519, 1522, 1527, and 1535. The first edition is of extreme rarity, and was executed with great haste, in the short space of five months. Some of the manuscripts which he consulted are preserved in the public library at Basle, but none of them are of very great antiquity. For the first edition he had only one *mutilated* manuscript of the Apocalypse (since totally lost); he therefore filled up the chasms with his own Greek translations from the Latin Vulgate. He also made use of readings found in the quotations of the Greek Fathers. The publication of this edition, in which he omitted the controverted clause in 1 John v. 7. because it was not in any of his manuscripts, involved him in a literary contest with the divines of Louvain, and with Stunica, the most learned of the Complutensian editors.[2] The editions of 1516, 1519, and 1522, were published *before* he saw the Complutensian Polyglott, from which he corrected the edition of 1527, particularly in the Apocalypse. Erasmus's editions were repeatedly printed after his death, particularly at Basle, Frankfort, and Leipsic. All his editions are much esteemed, notwithstanding their faults, and in some respects they are considered as equal to manuscripts. In the first edition Dr. Mill discovered about 500 vitiated passages, and about one hundred genuine ones; a copy, *on vellum,* is in the Cathedral Library at York. Dr. Nolan has satisfactorily vindicated the character of Erasmus, as a sound critic and editor of the New Testament, from the charges of Dr. Griesbach. (Inquiry into the Integrity of the Greek Vulgate, pp. 410—419.)

2. Novum Testamentum, Græce et Latine. Compluti, 1514. folio.

This forms the fifth volume of the Complutensian Polyglott noticed in pp. 48, 49. *infra.* Though it bears the date of 1514, yet as it was not allowed to be sold generally until 1522, before which time Erasmus had printed three editions of the New Testament, it is in fact entitled only to the second place in our list. The Greek text of this edition is printed without spirits, but the vowels are frequently accented. The characters seem to have been cut in imitation of those found in manuscripts of the twelfth century; and were probably taken from some manuscripts of that age, which were consulted by the Complutensian editors. The Complutensian edition contains the celebrated text relative to the heavenly witnesses in 1 John, v. 7, 8. Wetstein, Semler, and other Protestant critics, charged the editors with having altered the text, in order to make it conformable to the Latin Vulgate; but this charge has been refuted by Goeze and Griesbach. Their vindication is pronounced satisfactory by Michaelis (who considers the Apocalypse to be the best edited part of the Com-

[1] *The first portion ever printed* was executed by Aldus Manutius at Venice, in 1504. A copy is in the Royal Library of Wurtemburg at Stutgard. The whole of St. John's Gospel was published at Tubingen, in 1514.

[2] In his disputes with Stunica, Erasmus professed his readiness to insert this verse if it were found in a single manuscript. Though Stunica could not produce one, yet as it was afterwards discovered in the Codex Britannicus (or Montfortianus), a manuscript of no great antiquity, Erasmus felt himself bound to insert it, and accordingly admitted it into his third edition of 1522.

plutensian Greek Testament); and also by his annotator, Bishop Marsh, who states that this charge, *in general*, is not true. For though he is of opinion, that in some few single passages,—as in Matt. x. 25. and 1 John v. 7.—they follow the Vulgate in opposition to all the Greek manuscripts, he has ascertained, from actual collation, that there are more than two hundred passages in the Catholic Epistles, in which the Complutensian Greek text differs from the text of the Vulgate, as printed in the Complutensian edition. The manuscripts used for this edition are characterised as being very antient and very correct, but this assertion is contradicted by internal evidence (see p. 47. *infra*); and it is a most remarkable fact, that "wherever modern Greek manuscripts, manuscripts written in the thirteenth, fourteenth, or fifteenth centuries, differ from the most antient Greek manuscripts, and from the quotations of the early Greek fathers, in characteristic readings, the Complutensian Greek Testament almost invariably agrees with the modern, in opposition to the antient manuscripts. There cannot be a doubt, therefore, that the Complutensian text was formed from modern manuscripts alone." (Bishop Marsh's Divinity Lectures, part i. p. 95.) The researches of the Danish professor Birch have shown that the Complutensian editors have made no use whatever of the Codex Vaticanus, though they boasted of valuable manuscripts being sent to them from the Vatican library.

3. Novum Testamentum, Græce. Argentorati, apud Wolphium Cephalæum, 1524. 8vo.

A rare and valuable edition, which was carried through the press by John Lonicerus. The edition of Gerbelius, printed at Haguenan (Hagenoæ) in 1521, in quarto, has been followed in this impression of the Greek Testament; which is divided into chapters, but not into verses. Mark xi. 26. and the disputed clause in 1 John v. 7, 8. are both omitted.

4. Simonis Colinæi.—Ἡ Καινη Διαθηκη. Ἐν λευτετια των παρησιων, παρα τω Σιμωνι Κολιναιω, δεκεμβριου μηνος δευτεραυ φθινοντος, ετει απο της θεογονιας α. φ. λ. δ. (Paris, 1534. 8vo.)

An edition of singular rarity, beauty, and correctness: it follows the text of the Erasmian and Complutensian editions. Colinæus was a very careful printer. He has been unjustly charged with partiality in following some unknown manuscripts; but from this accusation he has been fully exonerated by Dr. Mill and Wetstein.

5. Novum Testamentum, Græce. Lutetiæ, ex officina Roberti Stephani Typographi, Typis Regiis. 1546, 12mo. 1549, 12mo. 1550, folio.

The first of these editions is usually called the *O mirificam Edition*, from the introductory sentence of the preface, *O mirificam regis nostri optimi et præstantissimi principis liberalitatem.* It has always been admired for the neatness of its typography, as well as for its correctness, *only twelve* errata (it is said) having been discovered in it. Robert Stephens compiled this edition from the Complutensian, and the edition printed at Basil, in 1531, and again in 1535, by John Bebelius (which last followed the editions of Erasmus, and that of Aldus, printed in 1518,) together with the fifth edition of Erasmus according to Griesbach, and from fifteen antient manuscripts in the Royal Library at Paris. Griesbach (tom. i. proleg. pp. xiv.—xxxi.) has given a long and critical examination of this edition, and of the manuscripts consulted by Stephens for his three editions. Stephens's first edition differs from the Complutensian text in 581 instances, exclusive of the Apocalypse, in which he closely follows Erasmus. The second edition closely resembles the first in its exterior appearance, but differs from it in 67 places; of which four are doubtful readings, 37 not genuine, and 26 genuine; so that this latter edition has eleven readings of less authority than the former, to which, however, it is preferred on account of its greater rarity and correctness. It is this second edition which has the remarkable erratum *pulres* for *plures*, in the last line but one of the first page of the preface, occasioned by the transposition of a single letter. The third edition of 1550, in folio, is a chef-d'œuvre of splendid typography. It was once supposed to have been formed entirely on the authority of Greek manuscripts, which Stephens professes, in his preface, to have collated for that purpose, a second, and even a third time. So far, however, was this from being the case, that the researches of critics have shown that, except in the Apocalypse, it is scarcely anything more than a reprint of Erasmus's fifth edition. Though its value as a critical edition is thus considerably reduced, the singular beauty of its typography (which has rarely been exceeded in modern times) has caused it to be considered as a distinguished ornament to any library. Robert Stephens reprinted the Greek New Testament at Geneva in 1551, in 8vo., with the Vulgate and Erasmus's Latin versions, and parallel passages in the margin. This is the scarcest of all his editions, and is remarkable for being the first edition of the New Testament divided into verses. (Marsh's Michaelis, vol. ii. part i. pp. 446. 448. part ii. pp. 848, 849. Griesbach, Nov. Test. p. xv.) The character of Robert Stephens, as an editor of the Greek Testament, has been elaborately vindicated against the criticisms of Professor Porson, by the Rev. C. P. Greswell, in the first volume of his "View of the early Parisian Greek Press" (Oxford, 1823. 8vo.), and also by the Rev. Francis Huyshe, who has inserted a series of papers in the third, fourth, and fifth

volumes of the British Magazine for 1833–34, in which the statements of Porson, Griesbach, and some other modern critics, are minutely investigated. The text of Stephens's *third* edition was beautifully printed at the Cambridge University (or Pitt) Press, in 1836. It is described, *infra*, p. 40. No. 63.

6. Novum Testamentum, cum versione Latina veteri, et nova Theodori Bezæ, Genevæ, folio, 1565, 1576, 1582, 1589, 1598. Cantabrigiæ, 1642, folio.

The new Testament of 1565 is the first of the editions conducted by Theodore Beza, who was a native of France and a Protestant, and fled to Switzerland on account of his religion. The basis of his text was the third edition of Robert Stephens, printed in 1550, from which he departed whenever he thought he had good reasons for such departure. "The critical materials which he employed were for the most part the same as those which had been used by Robert Stephens. But he had likewise the advantage of that very antient manuscript of the Gospels and the Acts, which he afterwards sent to the university of Cambridge, and which is known by the name of the Codex Bezæ. He had also a very antient manuscript of St. Paul's Epistles, which he procured from Clermont in France, and which is known by the name of the Codex Claromontanus. Lastly, he had the advantage of the Syriac version, which had been lately published by Tremellius, with a close Latin translation. But the use which he made of his materials was not such as might have been expected from a man of Beza's learning. Instead of applying his various readings to the emendation of the text, he used them chiefly for polemical purposes in his notes. In short, he amended Stephens's text in not more than fifty places; and even these emendations were not always founded on proper authority." (Bishop Marsh's Lectures, part i. p. 109.) Beza's *third* edition of 1582 is considered as the most complete of those printed under his own eye; but all his editions have the Vulgate Latin version, and a new one of his own, together with philological, doctrinal, and practical notes. The reprint of Beza's Testament, at Cambridge in 1642, with the addition of Joachim Camerarius's notes, is considered as the *editio optima*.

The "critical labours" of Beza "claim an especial notice from the deference paid to them by the translators of the English authorised version; who though they did not implicitly follow Beza's text, yet have received his readings in many passages, where he differs from Stephens." (Scrivener's Supplement to the Authorised English Version of the New Testament, p. 7.) Mr. S. has specified fifty-six instances in which our translation agrees with Beza's Edition of the New Testament, against that of Stephens; and twenty instances in which our translation agrees with Stephens against Beza. (Ibid, pp. 7, 8.)

7. Novum Testamentum Græcè, Lugduni Batavorum. Ex Officina Elzeviriana, 1624. 12mo.

This is the first of the celebrated Elzevir editions, and deserves (says Bishop Marsh) to be particularly noticed, because the text of the Greek Testament, which had fluctuated in the preceding editions, acquired in this a consistency, and seemed, during upwards of a century, to be exposed to no future alterations. The text of this edition has been the basis of almost every subsequent impression. Wetstein adapted his various readings to it; and it has acquired the appellation of "*Textus Receptus.*" "The person who conducted this edition (for Elzevir was only the printer) is at present unknown; but, whoever he was, his critical exertions were confined within a narrow compass. The text of this edition was copied from Beza's text, except in about fifty places; and in these places the readings were borrowed partly from the various readings in Stephen's margin, partly from other editions, but certainly not from Greek manuscripts. The *textus receptus*, therefore, or the text in common use, was copied, with a few exceptions, from the text of Beza. Beza himself closely followed Stephens; and Stephens (namely, in his third and chief edition) copied solely from the fifth edition of Erasmus, except in the Revelation, where he followed sometimes Erasmus, sometimes the Complutensian edition. The text therefore in daily use resolves itself at last into the Complutensian and the Erasmian editions. (Bishop Marsh's Lectures, part i. p. 110.)

The Elzevir edition of 1624 was reprinted at Leyden in 1633, and a third time in 1641, at Amsterdam in 1656, 1662, 1670, and 1678, and also at Sedan, in 1628, Gr.—Of these various impressions, the Leyden edition of 1633 is the best and in most request: it has the text divided into separate verses. The edition printed by Jannon, at Sedan, has long been regarded as a typographical curiosity. It is, however, greatly inferior in point of execution to the beautifully small and clear edition printed by Bleau at Amsterdam in 1633. (Brunet, Manuel, tom. iii. pp. 432, 433. Dibdin's Introd. to the Classics, vol. i. pp. 136, 137.) Good copies of these miniature editions are scarce and dear; but they are both surpassed in smallness of size and in typographical neatness by the London edition of 1827, published by Mr. Pickering. See No. 51. p. 34. *infra.*

8. Novum Testamentum, studio et labore Stephani Curcellæi. Amstelædami, 1658, 12mo. 1675, 1685, 12mo. 1699, 8vo. Gr.

All the editions of Curcellæus or Courcelles are in great repute for their beauty and accuracy: the text is formed on that of the Elzevirs. He has collected the greatest number of various readings to be found in any edition of the New Testament prior to that in the sixth volume of Bishop Walton's Polyglott. These various lections are given from a collation of manuscripts and printed editions, and are partly at the foot of the page, and partly at the end of the Acts and St. Paul's Epistles. Curcellæus has also given a valuable collection of parallel passages. The edition of 1675 contains a prologue or preface to St. Paul's Epistles, which Boecler had printed a few years before from a manuscript brought from the East by Stephen Gerlachius, and differs from the first edition only in having all the various readings placed at the foot of the page. The third and fourth editions were printed after the death of Curcellæus, and differ from the second only in having the text printed in columns. In 1695, John Gottlieb Moller, a divine of Rostock, published a dissertation against the Curcellæan editions, entitled *Curcellæus in editione originalis N. T. textus variantium lectionum et parallelorum Scripturæ Locorum additamentis vestita, socinizans.* Rumpæus (Com. Crit. ad Nov. Test. p. 280.) has charged Courcelles with unnecessarily multiplying various readings, and making them from conjecture, in order to subserve the Socinian scheme. Michaelis admits that these charges are not wholly unfounded. The passages noticed by Rumpæus are 1 John v. 7.; John x. 30. and xvii. 22., concerning the doctrine of the Trinity; Rom. ix. 5. 1 John v. 20. and John xvii. 3. concerning the Son of God; and Rom. iii. 25. Matt. xxvi. 39. 42. concerning the satisfaction made by Jesus Christ. All the editions of Curcellæus are scarce and dear.

9. Novum Testamentum, Gr. Lat. in the fifth volume of the London Polyglott, which is described in pp. 48, 49. *infra.*

This edition is deserving of particular notice, as being the first edition of the New Testament which is furnished with a complete critical apparatus. The text is that of Robert Stephens's folio edition of 1550, whose various readings Bishop Walton has incorporated in his sixth volume, together with the various readings of the Alexandrian Manuscript; and in addition to them he has given a collection of extracts from sixteen Greek manuscripts, which were collated under the direction of Archbishop Usher. "They are described at the head of the collation in the sixth volume by Walton himself; and a further account of them is given in the Prolegomena to Mill's Greek Testament (§ 1372—1396.), and in Michaelis's Introduction to the New Testament (vol. ii. chap. viii.). But the extracts from the Greek manuscripts were neither the sole nor the chief materials which the Polyglott afforded for the emendation of the Greek text. In addition to the Latin Vulgate, it contains the Syriac, the Arabic, and the Ethiopic versions of the New Testament, with the Persian in the Gospels. And these oriental versions are not only arranged in the most convenient manner, for the purpose of comparing them with the Greek, but they are accompanied with literal Latin translations, that even they, who are unacquainted with the oriental languages, might still have recourse to them for various readings, though indeed with less security, as every translator is liable to make mistakes."—(Bishop Marsh's Lectures, part ii. p. 5.)

10. ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ ̔ΑΠΑΝΤΑ. Novi Testamenti Libri Omnes. Accesserunt Parallela Scripturæ Loca, necnon variantes Lectiones ex plus 100 MSS. Codicibus et antiquis versionibus collectæ. Oxonii, è Theatro Sheldoniano. 1675. 8vo.

This edition was superintended by the learned Dr. John Fell, Bishop of Oxford, whose design in giving it to the public was, to remove the apprehensions which had been raised in the minds of many persons ignorant of criticism relative to the supposed uncertainty of the Greek text in the New Testament, by the great number of various lections contained in Bishop Walton's Polyglott. To show how little the integrity of the text was affected by them, Bishop Fell printed them under the text, that the reader might the more easily compare them. To the readings copied from the London Polyglott, he added those quoted by Curcellæus, and the Barberini readings, also Marshall's extracts from the Coptic and Gothic versions, and the readings of twelve Bodleian, four Dublin, and two Paris manuscripts. As Bishop Fell's edition sells at a low price, it may be substituted for the more expensive critical editions of the New Testament by those who cannot purchase them. The text is formed according to that of Robert Stephens, and the Elzevirs; though Wetstein has accused it of retaining the errors of the former, as well as of some of Walton's Polyglott. Bishop Fell's edition was reprinted at Leipsic in 1697 and 1702, and at Oxford in 1703, in folio. This magnificent edition, which takes its name from the editor, Dr. Gregory, contains no accession of critical materials, and sells at a low price.

11. ̔Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum Græcum, cum lectionibus variantibus MSS. Exemplarium, Versionum, Editionum, SS. Patrum et Scriptorum Ecclesiasticorum, et in easdem notis. Studio et labore Joannis Millii, S.T.P. Oxonii, e Theatro Sheldoniano. 1707. folio.

The labour of thirty years was devoted to this edition by Dr. Mill, who finished it only fourteen days before his death. The text, which is that of Robert Stephens's edition of 1550, is beautifully printed; and the various readings and parallel passages are placed below. Dr. Mill has inserted all the previously existing collections of various readings; he collated several original editions, procured extracts from hitherto uncollated Greek MSS., and revised and augmented the extracts from the Gothic and Coptic versions which had appeared in Bishop Fell's edition; and added numerous readings from other antient versions, and from the quotations of the New Testament in the writings of the fathers. The prolegomena contain a treasure of sacred criticism. Michaelis observes that, "notwithstanding those of Wetstein, they still retain their original value, for they contain a great deal of matter which is not in Wetstein; and of the matter which is common to both, some things are more clearly explained by Mill. This edition was reprinted by Kuster at Rotterdam, in 1710, in folio, with the readings of twelve additional MSS., some of which had been previously, but imperfectly, collated. Whatever readings were given in Mill's appendix, as coming too late for insertion under the text, were in this second edition transferred to their proper places. In point of accuracy, however, Kuster's edition is considered inferior to that of Dr. Mill. There are copies of Kuster's edition, with the date of Amsterdam, 1723, in the title-page; but Masch says that it probably is nothing more than the edition of 1710 with a new title-page. Some copies are also dated 1746. To render this edition more easy of reference, the Rev. Joseph Hallett, jun., a learned dissenting minister, in 1728, published an Index, containing an account of the MSS. consulted by Mill and Kuster; intitled *Index Librorum MSS. Græcorum et Versionum Antiquarum Novi Fœderis, quos viri eruditissimi J. Millius et L. Kusterus cum tertiâ editione Stephanicâ contulerunt.* This publication is in 8vo., and is not of common occurrence.

The various readings of Dr. Mill, amounting to 30,000, were attacked by Dr. Whitby, in 1710, in an elaborate work entitled *Examen Variantium Lectionum Johannis Millii*, with more zeal than knowledge of sacred criticism. It was afterwards annexed to Whitby's Commentary on the New Testament. Dr. W.'s arguments were applied by Anthony Collins against Divine Revelation, in his Discourse on Free-thinking; which was refuted by Dr. Bentley under the assumed title of *Phileleutherus Lipsiensis*, "whose reply," says Bishop Marsh, "has been translated into several foreign languages, and should be studied by every man who is desirous of forming just notions of biblical criticism." (Lectures, part ii. p. 13.)

12. Dr. Edward Wells published an edition of the Greek Testament, at Oxford, in 4to. in detached portions, between the years 1709 and 1719. It is noticed in a subsequent page, among the commentators on the whole Bible; but "as it exhibits a corrected text of the Greek Testament, it claims also a place in the present list of editions, though subsequent improvements in sacred criticism have in a great measure superseded the emendations of Dr. Wells." (Bishop Marsh.) Dr. Nares, in his Strictures on the Unitarian Version of the New Testament, has made frequent and honourable mention of the critical labours of Wells.

13. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum, post priores Steph. Curcellæi et D. D. Oxoniensium labores. Cum prolegomenis G. D. T. M. et notis in fine adjectis. Amstelodami, ex officina Wetsteniana. 1711; 1735. small 8vo.

These are most beautiful editions, but the second is said to be the most accurate. The editor of the *first* was Gerard Von Maestricht (*Gerardus De Trajecto Mosæ*), a syndic of the republic of Bremen; the *second* was revised by the celebrated critic J. J. Wetstein. Having been published by his relative Henry Wetstein, a bookseller of Amsterdam, these editions of the New Testament are sometimes improperly called Wetstein's; and from the name of Curcellæus being printed in the title, they are in most catalogues erroneously styled *Nov. Test. Græc. Curcellæi.*

The text is formed on the second Elzevir edition of 1633, and Curcellæus's editions. It has a very judicious selection of parallel texts, which are placed immediately under the Greek text, and below them is a selection of various readings, taken from upwards of 100 manuscripts and versions. Prefixed are very useful prolegomena, containing an account of manuscripts and collectors of various readings, with 43 critical canons to enable the reader to determine concerning the various lections exhibited in the work; an abstract of Dr. Whitby's *Examen* above noticed; and the prefaces of Henry Wetstein, Curcellæus, and Bishop Fell. These editions are ornamented with an engraved frontispiece, copied from that of the splendid folio Paris edition of 1642, a plan of Jerusalem, an ichnograph of the Temple, and two maps. At the end there are 38 pages of critical notes, containing an examination of the most important various readings which occur in the course of the work. Michaelis does not speak very highly of the edition of 1711; but Dr. Dibdin says

that, upon the whole, the edition of 1735 "may be considered as the very best critical duodecimo (rather small octavo) edition of the Greek Testament, and the biblical student will do well to procure so valuable and commodious a publication." (On the Classics, vol. i. p. 97.)[1]

14. Acta Apostolorum Græco-Latina, Literis Majusculis, e Codice Laudiano . . . . . descripsit ediditque Tho. HEARNIUS. . . . . Oxonii e Theatro Sheldoniano, 1715. 8vo.

See a notice of this edition in page 16. No. 6. *suprà*, among the fac-simile editions of manuscripts.

15. The New Testament, in Greek and English, containing the Original Text, corrected from the authority of the most authentic Manuscripts, and a new Version, formed agreeably to the Illustrations of the most learned Commentators and Critics. With Notes and various Readings. [By Daniel MACE.] London, 1729. 2 vols. 8vo.

This is a beautifully printed book; whose editor has altered various passages in conformity with the Arian hypothesis. His arbitrary alterations and bold criticisms were exposed by Dr. Leonard Twells in *A Critical Examination of the late New Text and Version of the Greek Testament.* London, 1732, 8vo. Michaelis has also very severely and justly censured the very great liberties taken by Mace. (Introd. to N. T. vol. ii. pp. 463, 464.)

16. 'Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum Græcum. Edente Jo. Alberto BENGELIO. Tubingæ, 1734. 4to. 1763. 4to.

This is an excellent edition, formed with an extraordinary degree of conscientiousness, sound judgment, and good taste, to which all subsequent critics have borne willing testimony. John Albert Bengel, or Bengelius, as he is generally called in this country, abbot of Alpirspach in the duchy (present kingdom) of Wirtemburg, was led to direct his attention to sacred criticism, in consequence of serious and anxious doubts arising from the deviations exhibited in preceding editions; and the result of his laborious researches was, the edition now under consideration. The text is preceded by an *Introductio in Crisin Novi Testamenti*, and is followed by an *Epilogus* and *Appendix*.

The text is not formed on any particular edition, but is corrected and improved according to the editor's judgment; and so scrupulous was Bengel, that he studiously avoided inserting any reading which did not exist in some printed edition, except in the Apocalypse; in which book alone he inserted readings that had never been printed, because it had been printed from so few manuscripts, and in one passage had been printed by Erasmus from no manuscript whatever. Beneath the text he placed some select readings, reserving the evidence in their favour for his Apparatus Criticus. His opinion of these marginal readings he expressed by the Greek letters α, β, γ, δ, and ε, and some few other marks. Thus, α denotes that he held the reading to be genuine; β, that its genuineness was not absolutely certain, but that the reading was still preferable to that in the text; γ, that the reading in the margin was of equal value with that in the text, so that he could not determine which was preferable; δ, that the reading in the margin was of less value; and ε, that it was absolutely spurious, though defended by some critics. Bengel's edition was printed, after his death, by Burk, at Tubingen, in 1763, 4to., with important corrections and additions. Several small impressions of Bengel's Greek Testament have been printed in Germany, without the Critical Apparatus; viz. at Stutgard, 1734, 1739, 1753, 8vo.; at Tubingen, 1762, 1776, 1790, 8vo.; and at Leipsic, 1737, 8vo. A copious and interesting account of Bengel's critical edition of the New Testament, and of the reception it met with, is given in Burk's Memoir of his Life and Writings (pp. 226—250.), which has been well translated from the German by the Rev. R. F. Walker, M. A. London, 1837. 8vo.

17. 'Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum Græcum editionis receptæ, cum Lectionibus Variantibus Codicum MSS., Editionum aliarum, Versionum et Patrum, necnon Commentario pleniore ex Scriptoribus vete-

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[1] In 1720, the celebrated critic, Dr. Richard Bentley, circulated proposals for a new edition of the Greek Testament, with various lections, which was never executed. The proposals themselves are printed in the Biographia Britannica (article *Bentley*, note *K.*); and the illustrative specimen, Rev. xxii., is given in Pritius's Introd. ad Lect. Nov. Test. pp. 415—419. A detailed account of Bentley's proposed work is given in Bishop Monk's Life of Dr. B., whose critical materials for his intended edition of the Greek Testament, amounting to nineteen volumes, are preserved in the library of Trinity College, Cambridge; but Bentley left nothing in a state of preparation for the press. (Bishop Burgess's Anniversary Discourse, delivered to the Royal Society of Literature, in 1830. Appendix, p. 62.)

ribus, Hebræis, Græcis, et Latinis, historiam et vim verborum illustrante. Opera et studio Joannis Jacobi WETSTENII. Amstelædami, 1751, 1752, 2 vols. folio. Editio altera, aucta et emendata, curante J. A. LOTZE. Vol. I. Quatuor Evangelia complectens. Roterodami, 1831. Royal 4to.

Of all the editions of the New Testament, this is pronounced by Michaelis to be the most important, and the most necessary to those who are engaged in sacred criticism. Wetstein's Prolegomena, which contain a treasure of sacred criticism, were first published in 1730. The text is copied from the Elzevir editions; the verses are numbered in the margin; and the various readings, with their authorities (containing a *million* of quotations), are placed beneath the text. Wetstein's edition is divided into four parts, each of which is accompanied with Prolegomena, describing the Greek manuscripts quoted in it. The first part contains the four Gospels; the second, the Epistles of St. Paul; the third, the Acts of the Apostles, and the Catholic Epistles; and the fourth, the Apocalypse. To the last part are annexed two Epistles in Syriac, with a Latin version; which, according to Wetstein, were written by Clement of Rome. But Dr. Lardner has shown that they are not genuine. (Works, 8vo. vol. xi. pp. 197—226. 4to. vol. v. pp. 432—446.) The critical observations on various readings, and on the interpretation of the New Testament, "must be studied," says Bishop Marsh, "by every man who would fully appreciate the work in question." Michaelis has criticised the labours of Wetstein with great severity; but the latter has been vindicated by Bishop Marsh, both in his notes on Michaelis (pp. 865—877.), and in his Divinity Lectures (part ii. pp. 21—23.).

In consequence of the great rarity, and very high price of Wetstein's edition, Dr. Lotze was induced to undertake a new impression of it; which would have been greatly improved by the correction of errors, and the more accurate exhibition of various readings from MSS. and particularly from those derived from antient versions, in which Wetstein is acknowledged to have been defective. But the decease of the learned editor (whose valuable critical and theological library was dispersed by auction in the summer of 1833) has caused this projected edition to be abandoned. The Prolegomena of Wetstein, therefore, (forming a royal quarto volume of 279 pages,) are all that has been published by Dr. Lotze, who has edited them with great care and with considerable improvements. Dr. L. has scrupulously retained Wetstein's text, with the exception of those passages in which the latter had thrown out unjust observations upon other critics, especially the pious and erudite Bengel, and also with the omission of his literary quarrels with Frey and Iselius: and he has added, from the second volume of the folio edition, Wetstein's critical observations upon various readings, and his rules for judging of their value, together with most of the notes of Dr. John Solomon Semler, who republished the Prolegomena at Halle in 1764. Dr. Lotze has further subjoined, in an Appendix, Dr. Glocester Ridley's learned Dissertation on the Syriac Versions of the New Testament, in which the errors of Wetstein are corrected, and his deficiencies are supplied. This edition of Wetstein's Prolegomena is very neatly executed.

18. 'Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ, sive Novum D. N. J. C. Testamentum Græcum cum Variantibus Lectionibus, quæ demonstrant Vulgatam Latinam ipsis è Græcis Codicibus hodienum extantibus Authenticam. Accedit Index Epistolarum et Evangeliorum, Spicilegium Apologeticum, et Lexidion Græco-Latinum. Cura et Opera P. Hermanni GOLDHAGEN. Editio Catholica et Novissima. Moguntiæ, 1753. 8vo.

Michaelis states that he has never been able to discover from what edition Goldhagen took his text: he has given fifty-two readings from the Codex Molshemiensis, a manuscript containing the Gospels, Acts, and Epistles, and which formerly belonged to the college of Jesuits at Molsheim in Alsace. (Introd. to New Test. vol. ii. part i. pp. 283. 490.) The book is not common: a copy is in the British Museum.

19. 'Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum Græcum. In Sectiones divisit, Interpunctiones accuratè posuit, et Dispositionem Logicam adjecit Christianus SCHOETTGENIUS. Lipsiæ, 1744; 1749, 8vo. Wratislaviæ, 1765, 8vo.

The divisions into sections and the punctuation are reputed to be judiciously executed. The ordinary divisions of chapters and verses are retained in the margin. An account of the principal alterations is given in the Appendix.

20. Novum Testamentum Græcum ad fidem Græcorum solum MSS. nunc primum expressum, adstipulante Jo. Jac. Wetstenio, juxta Sectiones Alberti Bengelii divisum; et novâ interpunctione sæpius illustratum.

Accessere in altero volumine emendationes conjecturales virorum doctorum undecunque collectæ. Londini, cura, typis et sumptibus G. [ulielmi] B. [OWYER.] 1763. 2 vols. 12mo.

A very valuable edition, and now scarce; it was reprinted in 1772, but not with the same accuracy as the first edition. The Conjectures were published in a separate form in 1772, and again in 4to. in 1782, to accompany a handsome quarto edition of the Greek Testament, which was published by Mr. Nichols in 1783, with the assistance of the Rev. Dr. Owen. It is now extremely rare and dear. The Conjectures were reprinted in 1812, with numerous corrections and additions. In his edition of the New Testament, Mr. Bowyer adopted the emendations proposed by Wetstein.[1]

21. Novum Testamentum, Græce et Latine, Textum denuo recensuit, Varias Lectiones numquam antea vulgatas collegit—Scholia Græca addidit —Animadversiones Criticas adjecit, et edidit Christ. Frid. MATTHÆI. Rigæ, 1782—1788. 12 vols. 8vo.

Of Professor Matthæi's recension of manuscripts some account has already been given in Vol. II. Part I. p. 50. "The scurrility which the professor mingled in his opposition to Griesbach's system of classification, tended greatly to injure the work at the time of its appearance, and to lower the author in the esteem of the candid and moderate; but now that the heat of controversy has cooled down, the value of his labours begins to be more highly appreciated, and more impartially appealed to, on the subject of the various readings of the Greek text." (Dr. Henderson's Biblical Researches, p. 53.) The late Bishop Middleton considered it as by far the best edition of the Greek Testament extant; and though Michaelis has criticised it with considerable severity, he nevertheless pronounces it to be absolutely necessary for every man who is engaged in the criticism of the Greek Testament. As, however, Matthæi undertook a revision of the Greek text on the authority of *one* set of manuscripts of the Byzantine family, Bishop Marsh regrets that he made so partial an application of his critical materials. "And since no impartial judge can admit that the genuine text of the Greek Testament may be established as well, by applying only a *part* of our materials, as by a judicious employment of the whole, the edition of Matthæi is only so far of importance, as it furnishes new materials for future uses; materials, indeed, which are accompanied with much useful information and many learned remarks." (Bishop Marsh's Lectures, part ii. p. 31.)

22. Novum Testamentum Græce. Ad Codices Mosquenses utriusque Bibliothecæ S. S. Synodi et Tabularii Imperialis, item Augustanos, Dresdenses, Goettingenses, Gothanos, Guelpherbytanos, Langeri, Monachienses, Lipsienses, Nicephori et Zittaviensem, adhibitis Patrum Græcorum Lectionibus, Editionibus N. Testamenti principibus et Doctorum Virorum Libellis criticis, iterum recensuit, Sectiones majores et minores Eusebii, Euthalii, et Andreæ Cæsariensis notavit, primum quoque nunc Lectiones Ecclesiasticas, ex usu Græcæ Ecclesiæ designavit, ac Synaxaria Evangeliarii et Praxapostoli addidit, et Criticis interpositis Animadversionibus edidit Christianus Friderieus MATTHÆI. Vol. I. Wittebergæ, 1803; Vol. II. Curiæ Variscorum, 1806; Vol. III. Ronneburgi, 1807. 8vo.

This *second* edition of Matthæi's Greek Testament is seldom to be met with. A copy of the first volume is in the library of the British Museum. The critical annotations of the editor are placed at the end of the volume; the various readings are at the foot of each page. Matthæi is very severe on the editorial labours of Dr. Griesbach.

23. 'H KAINH ΔΙΑΘΗΚΗ. The New Testament, collated with the most approved manuscripts; with select notes in English, critical and explanatory, and references to those authors who have best illustrated the sacred writings. By Edward HARWOOD, D.D. London, 1776, 2 vols. 12mo.; 1784, 2 vols. 12mo.

"This edition," says the learned annotator of Michaelis, "is certainly entitled to a place among the critical editions of the Greek Testament, though it is not accompanied with various readings: for, though Dr. Harwood has adopted the common text as the basis of his own, he has made critical corrections wherever the received reading appeared to him to be erroneous. The manuscripts, which he has generally followed when he departs from the

[1] Dr. Griesbach's first edition of the New Testament should, in strictness, be noticed here; but as it is superseded by his second and greatly improved edition, described in pp. 27, 28. *infrà*, it is here designedly omitted. The edition of Koppe, being accompanied with a commentary, is noticed *infrà*, among the commentators on the New Testament.

common text, are the Cantabrigiensis in the Gospel and Acts, and the Claromontanus in the Epistles of St. Paul." These Dr. Harwood considered as approaching the nearest of any manuscripts now known in the world to the original text of the sacred records. "It is not improbable that this edition contains more of the ancient and genuine text of the Greek Testament than those which are in common use: but as no single manuscript, however antient and venerable, is entitled to such a preference as to exclude the rest, and no critic of the present age can adopt a new reading, unless the general evidence be produced, and the preponderancy in its favour distinctly shown, the learned and ingenious editor has in some measure defeated his own object, and rendered his labours less applicable to the purposes of sacred criticism." (Bishop Marsh's Michaelis, vol. ii. part ii. pp. 884, 885.) At the end of the second volume there is a catalogue of the principal editions of the Greek Testament, and a list of the most esteemed commentators and critics. The work is very neatly printed: and under the Greek text are short critical notes in English, chiefly relating to classical illustrations of Scripture. In the list of commentators and critics, those are most commended by Dr. Harwood who favour the Socinian scheme, to which he was strongly attached, and he therefore admitted or rejected a variety of readings, according as they favour or oppose the Socinian doctrine.

24. Novum Testamentum Græcum, è Codice MS. Alexandrino, qui Londini in Bibliothecâ Musei Britannici asservatur, descriptum à Carolo Godofredo Woide. Londini, 1786. folio.

See an account of this edition in page 13. No. 1. *suprà*, among the fac-simile editions of manuscripts containing the New Testament.

25. Novum Testamentum Græcum, ad Codicem Vindobonensem Græcè expressum: Varietatem Lectionis addidit Franciscus Carolus Alter. 1786, 1787. 2 vols. 8vo.

This edition differs entirely from those of Mill, Wetstein, and Griesbach. "The text of this edition is neither the common text nor a revision of it, but a mere copy from a single manuscript, and that not a very antient one (the Codex Lambecii I.), in the imperial library at Vienna. The various readings, which are not arranged as in other editions, but printed in separate parcels as made by the collator, are likewise described from Greek manuscripts in the imperial library: and the whole collection was augmented by extracts from the Coptic, Sclavonian, and Latin versions, which are also printed in the same indigested manner as the Greek readings. Alter's edition therefore contains mere materials for future uses." (Bp. Marsh's Lectures, part ii. p. 32.) Where the editor has discovered manifest errata in the Vienna manuscript, he has recourse to the text of Stephens's edition of 1546.—See a more copious account of this edition in Michaelis, vol. ii. pp. 880—882, where it is said that Alter's edition is a work with which no one engaged in sacred criticism can dispense.

26. Quatuor Evangelia, Græcè, cum Variantibus a textu Lectionibus Codd. Manuscriptorum Bibliothecæ Vaticanæ; Barberinæ, Laurentianæ, Vindobonensis, Escurialensis, Havniensis Regiæ; quibus accedunt Lectiones Versionum Syrarum Veteris, Philoxenianæ, et Hierosolymitanæ, jussu et sumptibus regiis edidit Andreas Birch. Havniæ, 1788. folio et 4to.

This splendid and valuable work, containing only the four Gospels, is the result of the united labours of Professors Birch, Adler, and Moldenhawer, who for several years travelled into Germany, Italy, France, and Spain, at the expense of the king of Denmark, in order to examine and collate the precious remains of sacred antiquity. Birch collated all the Greek manuscripts quoted, except those in the library of the Escurial, which were collated by Moldenhawer. The Syriac collations were made by Adler. A detailed account of these manuscripts is given in the Prolegomena; from which we learn that the manuscripts which passed under his inspection were very numerous. In the Vatican, forty were collated; in the Barberini library ten; in other Roman libraries, seventeen; in the libraries at Florence and in other parts of Italy, thirty-eight; in the imperial library at Vienna, twelve; and in the royal library at Copenhagen, three. The text is from Robert Stephens's edition of 1550; but the great value of this splendid work, and in which it surpasses all former editions, consists, *first*, in the very complete extracts which are given from the celebrated *Codex Vaticanus*, described in Vol. II. pp. 100—102.; and, secondly, in the extracts from the *Versio Syra Hierosolymitana*, which is remarkable for its agreement with the Codex Bezæ, where it is wholly unsupported by any other authority; a circumstance which shows the value and antiquity, not so much of the manuscripts themselves, as of the text which they contain.

In 1798, Professor Birch published, at Copenhagen, a collection of various readings to the Acts and Epistles, drawn from the same sources; intituled *Variæ Lectiones ad textum Actorum Apostolorum, Epistolarum Catholicarum et Pauli, e Codd. Græcis MSS. Bibliothecæ Vaticanæ, Barberinæ, Augustinianorum Eremitarum Romæ, Borgianæ Velitris, Neapolitanæ Regiæ, Laurentinianæ, S. Marci Venetorum, Vindobonensis Cæsareæ, et Hafniensis Regiæ, collectæ et editæ ab Andrea Birch, Theol. D. et Prof.*; in 1800, he published *Variæ Lectiones ad Apocalypsin*: and in 1801, *Variæ Lectiones ad Textum IV. Evangeliorum e Codd. MSS. iterum recognitæ et quamplurimis accessionibus auctæ*: all in 8vo., to the four Gospels. The completion of the magnificent edition of the Greek Testament, begun in 1788, was prevented by a calamitous fire at Copenhagen, which consumed the royal printing-office, together with the beautiful types and paper, which had been procured from Italy for that purpose.

27. XIII. Epistolarum Pauli Codex Græcus, summâ fide et diligentiâ transcriptus et editus à C. F. Matthæi. Meissæ, 1791, 1818; 4to.

See a notice of this edition in p. 16. No. 7. *supra*, among the fac-simile editions of the manuscripts containing the New Testament.

28. Codex Theodori Bezæ Cantabrigiensis, Evangelia et Acta Apostolorum complectens, quadratis literis, Græco-Latinus. . . . . Edidit . . . . . notasque adjecit, Thomas Kipling, S.T.P. Cantabrigiæ, 1793. 2 vols. folio.

See an account of this edition in page 15. No. 5. *suprà*, among the fac-simile editions of manuscripts containing the New Testament.

29. Novum Testamentum Græcè, Textum ad fidem Codicum Versionum et Patrum recensuit et Lectionis Varietatem adjecit D. Jo. Jac. Griesbach. Editio secunda. Londini et Halæ Saxonum, 1796, 1806. 2 vols. large 8vo.

Notwithstanding the different opinions entertained by some learned men relative to the correctness of Dr. Griesbach's system of *recensions* or editions of manuscripts, all parties have united in commendation of the learning, diligence, and labour which he bestowed upon his arduous undertaking.

Dr. Griesbach commenced his critical labours, first, by publishing at Halle, in 1774, the historical books of the New Testament, under the following title: *Libri Historici Novi Testamenti, Græce, Pars I. sistens Synopsin Evangeliorum Matthæi, Marci, et Lucæ. Textum ad fidem Codd. Versionum et Patrum emendavit et lectionis varietatem adjecit Jo. Jac. Griesbach.* (2d edit. Halæ, 1797, 3d edit. Halæ, 1809,) 8vo. *Pars II. sistens Evangelium Johannis et Acta Apostolorum*, Halæ, 1775, 8vo. This edition was published as a manual or text-book for a course of lectures which Professor Griesbach was at that time delivering at Jena, and in which he explained the first three evangelists *synoptically*, that is to say, by uniting together the three narrations of the same event. The received text, which is adopted, is divided into one hundred and thirty-four sections, and is printed in three columns; and Griesbach indicated by various marks the alterations which he judged necessary to be made. The various readings, taken from the edition of Mill, Bengel, and Wetstein, were not chosen until they had undergone a very severe revision; but this edition also contained other lections, which the learned editor found in manuscripts, preserved in the British Museum at London, and also in the Royal Library at Paris. In 1775, Dr. Griesbach published the Apostolical Epistles and the Apocalypse, in a similar manner; but as many persons had expressed themselves dissatisfied with his synoptical arrangement of the historical books, he printed another edition of them in 1777, in the usual order. This volume forms the *first* part of his *first edition*, of which the Epistles and Revelation, printed in 1775, are considered as the *second* part. A few copies were struck off in 4to., which are both scarce and dear. This edition is of a very convenient and portable size, and was that principally used in the Universities of Germany. Dr. Hales prefers it to the second edition, because he thinks that Griesbach was at that time more scrupulous of innovating upon the text than he afterwards was.

The first volume of the second edition appeared in 1796, in large octavo, with the imprint of *Londini et Halæ Saxonum* in the title-page; and the second with that of *Halæ Saxonum et Londini*, on account of the expense of the paper of the fine copies having been munificently defrayed by his Grace the late Duke of Grafton, at that time Chancellor of the University of Cambridge. These are most beautiful books, and are now only procurable at a very high price, though, through his Grace's liberality, they were originally sold, we believe, at twelve or fourteen shillings per volume. *Fifty copies* are said to have been struck off in large paper in quarto. But the whole of these two volumes was printed at Jena, under Griesbach's own eye. In addition to the various readings exhibited in Griesbach's first

edition, he collated all the Latin Versions, published by Sabatier and Blanchini; and corrected the mistakes made by Mill, Bengel, and Wetstein, in their quotations from the oriental versions. He also inserted the principal readings collected by Matthæi, Birch, and Alter; together with extracts from the two Wolfenbüttel manuscripts collated by Knittel, and the readings of the Sahidic version, furnished by Woide, Georgi, and Münter. Of the Armenian version a collation was made for him by M. Bredenkampf, of Bremen: and the Sclavonic version was collated for him by M. Dobrowsky at Prague.

The first volume contains the four Gospels. To these are prefixed copious prolegomena, exhibiting a critical history of the printed text, a catalogue of all the manuscripts from which various readings are quoted, and an account of the method pursued by Griesbach in executing this second edition, together with the principal rules for judging of various readings. The text is printed in two columns, the numbers of the verses being placed in the margin, below which are the various lections.

The second volume contains the remaining books of the New Testament, which is preceded by an introduction or preface, accounting for the delay of its appearance, and an account of the manuscripts consulted for that volume. At the end are *forty pages*, separately numbered, consisting of a *Diatribe* on the disputed clause relative to the three witnesses in 1 John v. 7, 8., and of additional various readings to the Acts of the Apostles, and Saint Paul's Epistles, with two pages of corrections. Griesbach's second edition was published at London in 1809, in two elegant 8vo. volumes; one, printed by Mr. Collingwood of Oxford, and the other by Mr. R. Taylor, of London; the text is printed in long lines, and the notes in columns, and Griesbach's addenda of various readings are inserted in their proper places. A very few inaccuracies have been discovered in these insertions, which perhaps could hardly be avoided in a work of such minuteness. This edition, which consisted of one thousand copies, having been exhausted, a second London edition issued from the press of Messrs. R. & A. Taylor, in two volumes, 8vo. 1818. It is executed in the same handsome form as before, and possesses some advantages even over Griesbach's own second edition. In the first place, the addenda of various lections above noticed have been newly collated, and inserted in their various places with great accuracy. Secondly, the reading of Acts xx. 28. in the Vatican manuscript (which Griesbach could not give, in consequence of Professor Birch, who collated it, having lost or mislaid his memorandum of that particular text) is here printed from a transcript obtained by Mr. R. Taylor from the keeper of the Vatican library. The reading of the clause in question, in the Codex Vaticanus, is thus determined to be conformable to the lection of the *Textus Receptus*, viz. Την Εκκλησιαν του Θεου, *the Church of God.* And, lastly, as Griesbach, in his Leipsic edition of 1805, preferred some readings different from those adopted in that of Halle, 1796—1806, a Synoptical Table is given, indicating such differences. Bishop Marsh has given a high character of the labours of Dr. Griesbach, in his Divinity Lectures, part ii. pp. 44, 45. See some strictures on them in Dr. Hales's Treatise on Faith in the Holy Trinity, vol. ii. pp. 61—64.; and especially in the Rev. F. H. Scrivener's Supplement to the authorised English version of the New Testament, vol. i. pp. 9—16.

To complete Griesbach's edition of the New Testament there should be added the following publications:—

1. Curæ in Historiam Textus Græci Epistolarum Paulinarum. Jenæ, 1774, 4to.
2. Symbolæ Criticæ, ad supplendas et corrigendas variarum N. T. Lectionum Collectiones. Accedit multorum N. T. Codicum Græcorum Descriptio et Examen. Halæ, 1785, 1793, 2 vols. small 8vo.
3. Commentarius Criticus in Textum Græcum Novi Testamenti. Particula prima, Jenæ, 1798. Particula secunda, Jenæ, 1811.

30. Novum Testamentum Græcè. Ex Recensione Jo. Jac. Griesbachii, cum selecta Lectionis Varietate. Lipsiæ, 1803—1807. 4 vols. imperial 4to. or folio.

This is a most sumptuous edition; the text is formed chiefly on that of Griesbach's second edition, and on that of Knappe, noticed in p. 31. No. 34. *infra.* The type is large and clear; the paper beautiful and glossy; at the foot of the page are some select various readings: and each volume is decorated with an exquisitely engraved frontispiece.

31. Novum Testamentum Græcè. Ex Recensione Jo. Jac. Griesbachii, cum selecta Lectionum Varietate. 2 vols. small 8vo. Lipsiæ, 1805. A new Edition, 1825, also in 2 vols. 8vo.; Cambridge (New England), 1809, 2 vols. 8vo.; Glasguæ, 1817, 18mo.; Philadelphia, 1822, 12mo.; Londini, 1829, 18mo., and 1841, 12mo.

The Leipzig edition of 1805 contains the text, together with a selection of the principal various readings, and an extract from the Prolegomena of the second edition. It is very

neatly printed, and forms a valuable manual for constant reference. This is the edition now chiefly used in the universities of Germany. The Anglo-American edition, printed at Cambridge, is handsomely executed; and the typography of the large paper copies is very beautiful. The reprints at Glasgow, Philadelphia, and London, are also neatly executed; and the London edition, published in 1841, is beautifully and accurately printed by the editors, Messrs. Richard and J. E. Taylor, from the Leipzig editions of 1805 and 1825.

32. Novum Testamentum Græcè. Textum ad Fidem Codicum Versionum et Patrum recensuit, et Lectionis Varietatem adjecit D. Jo. Jac. Griesbach. Volumen I., Quatuor Evangelia complectens. Editionem tertiam emendatam et auctam curavit D. David Schulz. Berolini, 1827. 8vo. [No more published.]

A new edition of Dr. Griesbach's revision of the Greek text of the New Testament having become necessary, the task of editing it, with such additional various readings as have been discovered since the date of that distinguished critic's last labours, was confided to Dr. Schulz, who has executed it in the following manner: —

In the first place, he procured and collated the various printed books of which Griesbach had made use in preparing his edition, as well as the various critical materials which the researches of learned men had discovered within the last thirty years; that is, from the date of the first volume of his second edition, in 1796. Dr. Schulz then proceeded to correct all the typographical errors he had detected; and he expunged a great number of stops, especially commas, which (he states) had been unnecessarily introduced by modern editors, and which in many instances only tended to obscure the sacred text. He has also deviated in very many places from the received mode of placing certain accents, and has made various improvements in the spelling of certain words.

These preliminary steps having been taken, Dr. Schulz collated anew the principal authorities cited by Griesbach, to which he could procure access, and noticed in what respects they differed from the notation of former editors. He then inserted readings from some new manuscripts and versions, which had hitherto been either little known or altogether neglected. More particularly, he collated anew,

1. The Alexandrian Manuscript of the New Testament edited by Dr. Woide, the Cambridge Manuscript edited by Dr. Kipling, and the Latin Manuscripts edited by Sabatier and Blanchini; to which he added a collation of the celebrated Codex Vaticanus from the papers of Dr. Bentley, printed at Oxford in 1799, in the Appendix to Dr. Woide's edition of the Alexandrian MS., which was unknown to Griesbach, and which in many instances differs from Dr. Birch's readings collected from the same manuscripts.

2. Dr. Barrett's splendid fac-simile of the Codex Rescriptus of part of Saint Matthew's Gospel published at Dublin in 1801, and here noted by the letter Z.

3. The *entire* collation of the Codex Cyprius, made and described by Dr. Augustine Scholz, and printed in pp. 80—90 of his *Curæ Criticæ in Historiam Textus IV Evangeliorum*, but very inaccurately, in consequence of Dr. S.'s absence on his biblico-critical travels, so that he could not personally edit his collation of the Codex Cyprius. (Scholzii Nov. Test. vol. i. p. xl.) The possessor of Dr. Schulz's edition of the Greek Testament must therefore place no dependence upon the readings of the Codex Cyprius, as exhibited by him. Further he has selected from Dr. Scholz's *Biblische-Kritische Reise* (Biblico-critical Travels) the various readings contained in certain MSS. preserved in the Royal Library at Paris, which he has noted by the numbers 240, 241, 242, 243, and 244. To these are added principal various readings from,

4. The Codex Rehdigeranus, containing a Latin Ante-Hieronymian Version of the four Gospels, written in the seventh or eighth century, which the editor had himself transcribed in the year 1813.

5. The Codex Messanensis I. of the fourteenth or fifteenth century, in quarto, inspected by Münter; of which an account is given in Dr. Birch's Prolegomena ad Varr. Lectt. Evv. p. xciii. *et seq.* This MS. is numbered 237. by Dr. Schulz.

6. The Codex Syracusanus in the Landolini Library, which was also inspected by Dr. Münter, and which is described by Birch, p. xcvi. *et seq.* This is numbered 238.

7. The Berlin Manuscript of the four Gospels, of the eleventh century, of which a description was published by Pappelbaum in 1823. It is numbered 239.

8. The Codex Gronovianus 131., a manuscript of the four Gospels collated by Dermout in his Collectanea Critica in Novum Testamentum, part i. (Lugd. Bat. 1825); this is numbered 245.

9. The Codex Meermannianus, containing the four Gospels, Acts of the Apostles, the Epistles of James, Peter, 1 John, and a fragment of the epistle to the Romans, also collated by Dermout: this is numbered 246.

10. The readings of the Gothic Version, from Zahn's correct edition published in 1805, and the new readings contained in the fragments of this version first published by Maï in 1819, together with the fragments of the Sahidic Version published in the Appendix to

Woide's fac-simile of the Codex Alexandrinus, and the fragments of the Basmurico-Coptic Version edited by Engelbreth in 1811.

Dr. Schulz has also enriched his edition with many valuable notes relative to the Syriac, Arabic, Persian, and Ethiopic versions, written by C. Benedict Michaelis, in his own copy of Kuster's edition of the New Testament, which is now deposited in the Library of the Orphan House at Halle. Further, Dr. S. had constantly open before him the more valuable critical editions of the New Testament, as well as other works which might afford him any assistance, including the editions of Stephens, Mill, Wetstein, Birch, Matthæi (two editions), and Knappe, and also Griesbach's edition printed at Leipsic in 1805, which differs from his own second edition in very many respects; but which exhibits that form and condition of the sacred text, which in his latter years and maturest judgment Dr. Griesbach deemed to be true and correct. The readings peculiar to these later editions have been diligently noted.

The Symbolæ Criticæ and other works of Griesbach mentioned in page 28., together with the critical publications of Gersdorf, Bode, Bowyer, Valckenaer, and Wassenberg, were in like manner constantly at hand; and in doubtful or more important cases, the best editions of the most valuable of the Fathers were consulted.

The typographical execution of this edition is much more neat and commodious than that of Griesbach's second edition. There, the text was printed in two columns, and the notes were printed in a mass in long lines, with the notation of chapters and verses in the margin, which rendered it perplexing to the eye to compare the various readings therein contained. In Dr. Schulz's third edition the text is printed in long lines, and the notes are very distinctly exhibited in two columns, each note forming a distinct paragraph. The convenience, thus afforded, in consulting the work, is very great. Besides the editor's preface, and the corrected preface of Griesbach (which is enlarged in the catalogue of MSS.), the volume now published contains the four Gospels: at the end there are eighteen closely-printed pages of addenda, which ought to be carefully transcribed and inserted in their proper places before the book can be advantageously consulted: these addenda have principally been caused by the acquisition of many hundreds of various readings, obtained from M. Dermout's Collectanea Critica in Novum Testamentum (of which an account will be found in a subsequent page), and which did not come into Dr. Schulz's possession until after the present volume was finished. Such additions are unavoidable in a work embracing so many thousand minute references and figures, and every candid scholar will readily extend to such a laborious undertaking as the present, the liberal apology offered by Bishop Marsh for Wetstein:— "That mistakes and oversights are discoverable in the work, detracts not from its general merits. No work is without them, and least of all can consummate accuracy be expected where so many causes never ceased to operate." (Bp. Marsh's Divinity Lectures, part ii. p. 23.) The second volume was to have contained the Acts, Epistles, and Apocalypse, but it was discontinued in consequence of the death of the learned editor.

32*. Two ingenious attempts have been made to exhibit in English, and for the benefit of English readers, the results of Griesbach's critical labours on the Greek Text of the New Testament, by publishing the text of the authorised English version, altered or amended according to the judgment of that eminent critic, viz.:

1. The New Testament in the common Version, conformed to Griesbach's Standard Greek Text. [By J. G. Palfrey, D.D.] Boston [Massachussets], 1830. 12mo.

In this edition, the text of our authorised English version is reprinted without note or comment: and the words are in no case altered, except where a change in the original Greek required it,—that is, in conformity to the emendations of the Greek text made by Dr. Griesbach. In the translations which the editor has introduced, to correspond with the amended Greek, he states that, "It has been his careful endeavour to imitate the style of the received version, and no one has been admitted without study and consideration." [Preface, p. viii.] From an examination of different parts of Dr. Palfrey's volume, the writer of these pages is enabled to state that he has not observed any departure from the principles by which Dr. P. professes to have been guided.

2. The New Testament, translated from Griesbach's Text. By Samuel Sharpe. London, 1840. 12mo.

In rendering the Greek Text into English, the translator professes to have made no change from our authorised version merely for the sake of changing; "being well aware how much every new word grates upon the ear that is accustomed to its beautiful simplicity. His aim" (he states) "has been, to give the meaning and idiom of the corrected Greek text as far as possible in the well-known words of that version." Mr. Sharpe's work "sometimes improves upon, sometimes falls below, the authorised version." (Eclectic Review, New Series, vol. viii. p. 487.) The Songs of Zechariah, of the Virgin Mary, and

of Simeon, are judiciously printed in the hemistich form, according to the laws of Hebrew Poetry.

33. Evangelium secundum Matthæum, ex Codice Rescripto in Bibliotheca Collegii SSæ. Trinitatis juxta Dublin: Descriptum Opera et Studio Johannis BARRETT, S. T. P. . . . . Dublini, 1801. 4to.

See an account of this edition in p. 16. No. 11. *suprà*, among the fac-simile editions of manuscripts containing the New Testament.

34. Novum Testamentum Græcè. Recognovit atque insigniores lectionum varietates et argumentorum notationes subjecit Geo. Christianus KNAPPIUS. Halæ, 1797, 8vo.; 2d edit. 1813, 2 vols. 8vo.; and numerous subsequent reprints, all in 2 vols. small 8vo.; Londini, 1824, 2 vols. in one, 8vo.

In this edition of the New Testament, which received the warm approbation of Griesbach in his preface to the splendid edition above noticed, Dr. Knappe has availed himself of Griesbach's labours; and has admitted into the text not only those readings which the latter considered to be of *undoubted* authority, but likewise some others which Dr. K. himself regarded as such, but without distinguishing either of them. Such words, also, as it might on the same grounds be thought right to exclude from the text, as not originally belonging to it, are here inclosed in brackets, partly of the common kind, and partly formed on purpose for this edition. The most probable readings are marked with an asterisk: to all of them the word *alii* is prefixed, in order to distinguish them from the rest of these lections, which in reality are those in which the exegetical student is chiefly interested. Great attention is paid to typographical and grammatical accuracy, to the accents, and to the punctuation, which differ in this edition from those of Leusden or Gerard von Mestricht in more than three hundred places. Very useful summaries are likewise added under the text. This valuable edition is not common in England. The second impression, published in two volumes, in 1813, is very neatly printed, and is corrected throughout. In editing it, Dr. K. has availed himself of Griesbach's second volume, which was not published when his first edition appeared. The third edition is a neat reprint of the second, of which the London edition is also a reprint. The fourth edition is revised with great care, and the additions at the end are arranged in a more convenient form. Dr. Knappe's edition has obtained a large measure of public approbation.

35. 'Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. The New Testament in Greek, according to the Text of Mill and Stephens, and the Arrangement of Mr. Reeves's Bible. [Edited by John REEVES, Esq.] London, 1803. 8vo.

This edition is printed with singular neatness.

36. Novum Testamentum Græcè, ex Recensione Griesbachii, nova Latina versione illustratum, indice brevi præcipuæ lectionum et interpretationum diversitatis instructum, edidit Henricus Augustus SCHOTT. Lipsiæ, 1805; Editio secunda, 1811; Editio tertia, 1825. 8vo. Editio quarta novis curis adornata, 1839. 8vo.

The text is formed after that of Griesbach; under it are printed the most important various readings, together with very concise notes. The Latin version in the third edition professes to be so much corrected, as to be in effect a new translation, and in the fourth edition the work has been further revised and corrected: many of its interpretations and notes, however, are in the worst style of German neologism.

37. Novum Testamentum Græcè. Lectiones Variantes, Griesbachii judicio, iis quas textus receptus exhibet anteponendas vel æquiparandas, adjecit Josephus WHITE, S. T. P. Linguarum Heb. et Arab. in Academia Oxoniensi Professor. Oxonii, e Typographeo Clarendoniano, 1808. 2 vols. crown 8vo.

This is a very neat and accurate edition. The Textus Receptus is adopted; and Professor White has contrived to exhibit in a very intelligible form — 1. Those readings which in Griesbach's opinion ought, either certainly or probably, to be removed from the received text; 2. Those various readings which the same editor judged either preferable or equal to those of the received text; and, 3. Those additions which, on the authority of manuscripts, Griesbach considers as fit to be admitted into the text. "An intermediate advantage to be derived from an edition thus marked is pointed out by the learned editor at the conclusion of his short preface; viz. that it may thus be seen at once by every one, how very little, after all the labours of learned men, and the collation of so many manuscripts and versions, is liable to just objection in the received text." (British Critic, vol. xxxiv. (O. S.) p. 386.)

38. Novum Testamentum Græcum; juxta exemplar Wetstenii, Glasguæ, et J. J. Griesbachii, Halæ impressum: accedunt Prolegomena in Evangelia, in Acta, et in Epistolas Apostolorum. Accurante Gulielmo Whitfield Dakins. Editio Stereotypa, Londini, 1808, royal 8vo. Numerous subsequent editions are in 12mo.

39. Novum Testamentum Græcum et Latinum, secundùm curam Leusdenii et Griesbachii, editum ab A. H. Aitton. Lugduni Batavorum, 1809. 18mo.

A neat impression, into the text of which the editor has introduced most of Griesbach's emendations.

40. 'H KAINH ΔIAΘHKH. Le Nouveau Testament Grec. Nouvelle Edition, publiée par F. Gaillard, M. [inistre] D. [u] S. [aint] E. [vangile.] Genève, 1813. 2 tomes 12mo.

This edition contains the Textus Receptus printed in paragraphs.

41. Testamentum Novum Græcè, ad fidem Recensionis Schoettgenianæ; addita ex Griesbachii apparatu Lectionis varietate præcipuæ. Upsalæ, 1820. 8vo.

A reprint of Schoettgenius's text, which has been noticed in p. 24. No. 19., with the addition of select various readings from Griesbach.

42. Novum Testamentum Græcè. Ad fidem optimorum librorum recensuit Augustus Heinricus Tittmannus. Lipsiæ, 1820, 18mo.

The text of the edition in 18mo. is a corrected one; that is, Professor Tittmann has inserted in it such various readings as are in his judgment preferable to those commonly received and which have been approved by the most eminent critics; and he has printed an index of the altered passages at the end of the volume. Its portability, in addition to its intrinsic excellence, is no mean recommendation of it to students of the New Testament; the Greek characters, though small, being very distinctly and neatly stereotyped. The 8vo. edition of the same text is beautifully stereotyped. There are copies of both editions on fine paper.

43. 'H KAINH ΔIAΘHKH. Novum Testamentum Manuale. Glasguæ, ex Prelo Academico: impensis Rivingtons et Cochran, Londini, 1821. 32mo.

This edition contains the Greek text only: it follows the text of Aitton, except in a few instances, in which the received readings are supported by the best authorities, and consequently are most to be preferred. This edition is beautifully printed on the finest blue-tinted writing paper: it was read six times, with the utmost care, in passing through the press, and will be found to be unusually accurate. No contractions are used.

44. Novum Testamentum Græco-Latinum. Vulgata Interpretatione Latina Editionis Clementis VIII. Græco Textui ad Editionem Complutensem diligentissime expresso e regione opposita. Studio et curâ Petri Aloysii Gratz. Tubingæ, 1821. Editio nova, 1828. 2 tomis 8vo. The second impression is the most correct.

An edition which is not of very common occurrence in this country. The first part or volume contains the four Gospels; the second, the remaining Books of the New Testament. The Greek text is a reprint of that in the Complutensian Polyglott, with the exception of the contractions, and the correction of some orthographic errors. This has been so diligently compared in the last edition, that this impression may be regarded as all but faultless. Opposite to the Greek text is the Latin Vulgate version, according to the Clementine Recension. The punctuation has also received great attention from the editor, who expresses in his preface a deep sense of its importance. Some of his changes in the punctuation suggest new modes of interpretation: of these the most important are Rom. xi. 8., where the parenthesis is removed, and Luke vi. 9., where a note of interrogation is inserted after τί. At the foot of each page are exhibited various readings, from Robert Stephens's third edition, printed in 1550; from Matthæi's critical edition, and from Griesbach's last edition. To the labours of these editors Professor Gratz pays a brief but high tribute of commendation; and in critical decisions he generally coincides with Griesbach, though occasionally he adopts the suggestions of Matthæi, particularly in relation to the text of the Apocalypse. In order to ensure correctness, the proof-sheets were repeatedly read by the editor and his

friends. After the editor's preface, follow the preface of Jerome on the four Gospels, addressed to Damasus, bishop of Rome, and Pope Clement VIII.'s preface to his edition of the Latin Vulgate Bible: together with a synopsis of the four Gospels, and parallel passages. The frequent appeals made to the Complutensian text, and the extreme rarity of that Polyglott, concur to render this very neatly printed edition by Professor Gratz an acceptable present to the Biblical Critic.

45. Novum Testamentum. Textum Græcum Griesbachii et Knappii denuò recognovit, Delectu Varietatum Lectionis Testimoniis confirmatarum, Adnotatione cùm Criticâ tùm Exegeticâ et Indicibus Historico et Geographico, Vocum Græcarum Infrequentiorum et Subsidiorum Criticorum Exegeticorumque, instruxit Joannes Severinus VATER, Theol. Doct. et Prof. Hal. Halis Saxonum, 1824. 8vo.

In this neatly printed edition of the Greek Testament, the text of each book or epistle is exhibited in continuous paragraphs, with the numbers of the chapters and verses in the margin, for the convenience of reference; and in the Gospels the parallel passages are also referred to in the margin. The punctuation of the text is frequently improved. Below the text are exhibited, in long lines, the principal various readings, divested of Griesbach's stenographic marks, with the authorities on which they rest; and, beneath them, in two columns, are brief but satisfactory exegetical notes on passages which are really difficult. Four indexes are subjoined, viz.—1. Historical and Geographical, of the Names of Persons and Places, occurring in the New Testament; 2. Of the more difficult and uncommon Greek words; 3. Of the Manuscripts and other critical aids for determining various readings; and, 4. Of Exegetical or Expository Aids, comprising a list of the best commentaries on particular books, chapters, and verses. . . . . The book is printed on two papers—one inferior, which is bad enough; the other on a better sort of paper, which is both easy to read, and pleasant to the eye. (Universal Review, vol. ii. pp. 683, 684.)

46. 'Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum, curante Jo. Fr. BOISSONADE. Parisiis, 1824. 2 tomis, 18mo.

In this beautifully and accurately printed edition of the Greek Text, Professor Boissonade states, that he followed the best copies, particularly that of Dr. Griesbach; yet not so servilely, but that he has availed himself of the judgment of other critics, and especially of the Vulgate Latin Version. The value of this edition, considered as a critical one, is much diminished by the total omission of any notes, to apprise the reader when the editor has departed from the received text, as also on what authority he has adopted particular readings. To specify two or three instances:—On the authority of Griesbach, he omits the doxology of the Lord's Prayer in Matt. vi. 13. On the same authority, in Acts xx. 28. he reads *την εκκλησιαν του Κυριου, Church of the Lord,* instead of *του Θεου, of God,* notwithstanding this last reading is supported by the Vatican manuscript. So also, in 1 Tim. iii. 16. he reads *ὁ εφανερωθη, which* (mystery) *was manifested,* instead of *Θεος, God.* But the much disputed clause in 1 John v. 7. is printed, as in the Complutensian and other editions, without any intimation that its genuineness has been denied, although that clause is omitted in Griesbach's edition, and is now generally considered to be spurious.

47. 'Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum Græcè. Textui antè Griesbachium vulgo recepto additur Lectionum Variantium earum præcipue, quæ à Griesbachio potiores censentur, Delectus. Basileæ, 1825. 2 tomis, 8vo.

This very neat edition may occasionally be met with. The text is reprinted from an edition of the Greek Testament, edited at Basle by Andrew Birr, in 1749; who added a copious selection of Parallel Passages. The preface to the present edition is signed with the initial letters J. H. Whoever the editor may be, he has in many passages improved the punctuation, as well as the selection of parallel texts. Those various readings of Griesbach's which affect the sense are retained; and the editor has sometimes successfully vindicated the ordinary Greek text against the proposed alterations of that critic. The Epistle of Jude is placed immediately after St. Peter's second Epistle, on account of the similarity of its subject. The passages cited from the Old Testament are exhibited in a very distinct form.

48. Novum Testamentum Græcè et Latinè, expressum ad binas editiones a Leone X. approbatas, Complutensem scilicet et Erasmi Roterodami. Additæ sunt aliarum novissimarum Recensionum Variantes Lectiones Græcæ, unà cum Vulgatâ Latinâ Editionis Clementinæ, ad exemplar ex Typographiâ Apostolicâ Vaticanâ Romæ, 1592, correctis corrigendis ex Indicibus Correctoriis ibidem editis, necnon cum additis Lectionibus ex Vaticanis Editionibus

Latinis, de annis 1590, 1592, 1593, 1598, Variantibus; adpositisque locis parallelis. Studio et curâ Leandri Van Ess. Tubingæ, 1827. 8vo.

The revised texts, consulted by Dr. Van Ess for this edition of the Greek Testament, are, the original Complutensian, the five editions of Erasmus, Robert Stephens's edition, printed at Paris in 1546, with the preface *O mirificam*, &c. Matthæi's second edition, published at Wittemberg in 1803—1807, and Griesbach's manual edition, published at Leipzig in 1805, with select various readings. The following is the plan followed by Dr. Van Ess in the *Greek* text of his edition:—

1. The text adopted is fundamentally that of Erasmus's fifth edition; and it is preferably retained in all those places where the revisions above enumerated vary from that edition.

2. Where the text of the Complutensian and Erasmus's fifth edition *agrees* (as most frequently is the case) the text alone is uniformly adopted.

3. Where these two texts *differ*, that reading of one or other of them is retained, which is supported by the authority of Griesbach's text.

4. All the readings of the five recensions above enumerated, which vary from the text of Van Ess's edition, are placed in notes at the foot of the page: and where no various reading is specified, the texts of the several editions uniformly agree.

The *Latin* text of the Vulgate is printed opposite to the Greek, on each page, according to the edition printed at the Vatican press at Rome, in 1592, with the requisite corrections from the Roman "Index Correctorius." References to parallel passages are added in the notes, together with the various readings from the editions of the Latin Vulgate printed at the same press in the years 1590, 1592, 1593, and 1598.

The ordinary divisions of chapters and verses are retained; but there are no summaries or tables of contents. The critical execution of this neatly printed edition has not received due attention. "Besides the errors in accentuation, which are very numerous, there are many others servilely transcribed from Gratz's first edition, which have since been corrected; and not a few typographical mistakes of the Complutensian Polyglott are enumerated here as various readings." (Biblical Repertory, vol. v. p. 137. Princeton, New Jersey, 1829.)

49. 'Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum. Accedunt Parallela S. Scripturæ Loca, necnon Vetus Capitulorum Notatio, et Canones Eusebii. Oxonii, e Typographeo Clarendoniano, 1828; Editio altera, 1830; royal 18mo.

For this very commodious edition of the Greek testament, junior biblical students (for whose use it is especially designed) are indebted to the Right Rev. Charles Lloyd, D. D. Bishop of Oxford. The plan of it is as follows:—

The text, which is that of Dr. Mill, is printed in paragraphs, with the division into sections, and the punctuation of John Albert Bengel: the numbers of the chapters and verses are placed in the margin on the left of each page, in which are inserted the κεφαλαια or chapters found in antient manuscripts, of which an account is given in Vol. II. Part I. pp. 71, 72. These are printed from Kuster's edition of the Greek Testament, for the convenience of those who may wish to consult manuscripts for particular passages of the New Testament. In the other margin there are printed select but highly valuable Parallel References to Scripture, according to the edition of Courcelles (or Curcellæus). The Epistle to Carpianus and the canons of Eusebius (of which an account is given in Vol. II. Part I. p. 72.) are prefixed, for the purpose of enabling any one who may be so disposed, to compile for himself a harmony of the four Gospels.

50. 'Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum Græcè, secundum editiones probatissimas expressum; cum Ariæ Montani Interpretatione Latina. Curante Carolo Christiano Leutsch. Lipsiæ, 1828. 8vo.

A neat reprint of the Greek text, after that of Dr. Knappe's critical editions, with the Latin version of Arias Montanus, which from its general fidelity is held in high estimation by Protestants and Romanists. The Greek text and the Latin translation are printed in columns on each page: the ordinary divisions of chapters and verses are retained.

51. Novum Testamentum Græcè. Londini, impensis G. Pickering, 1828, 48mo.

This is the first Greek Testament printed in England with diamond type; and it is also the smallest in point of size which has ever been printed. The matrices, from which the types were cast, were cut by Mr. Caslon. The text is stated to be copied exactly from the Elzevir edition of 1624; and, in order to ensure the greater correctness, every proof sheet was critically examined eight times. There is a frontispiece, engraved on steel, representing the Last Supper, after the celebrated picture by Leonardo da Vinci.

52. 'Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum ad Exemplar Milli-

anum, cum emendationibus et lectionibus Griesbachii, præcipuis vocibus ellipticis, thematibus omnium vocum difficiliorum, atque locis scripturæ parallelis: studio et labore Gulielmi GREENFIELD. Londini, 1829. 48mo.

The Greek text of this beautifully executed pocket-edition of the New Testament is printed after Dr. Mill's edition (No. 11. p. 21. *supra*) in columns, and with the usual divisions of chapters and verses. The critical emendations and various readings include the principal of these in Griesbach's edition of 1805 (No. 31. p. 28. *supra*). These emendations and readings, together with the themes of the more difficult words, and a selection of really parallel passages, are all clearly exhibited in a column in the centre of each page. Such of Griesbach's various readings as could not be inserted in the central column are printed in an appendix. Two neat miniature maps, — one of Palestine, and another illustrating St. Paul's Travels, increase the utility of this very *portable* manual edition of the Greek Testament; as a companion to which, Mr. Greenfield published, in 1829, "The Polymicrian Lexicon to the New Testament," also in 48mo. "Elegance and accuracy of typographical execution, and the extreme smallness of the volume, which renders it a curiosity, are but the least of its recommendations. The work does the highest honour to the editor's fidelity, competent learning, and sound judgment." (Eclectic Review, February, 1832, vol. vii. p. 160.)

53. 'Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ, sive Novum Testamentum Græcè; cui subjicitur Selectio copiosa Lectionum Variantium Emendationumque Griesbachii præcipuarum, necnon quamplurimæ Voces Ellipticæ: accurante Gulielmo DUNCAN. Edinburgi, 1830. 12mo.

A newly and greatly improved edition of the Greek Testament first published at Edinburgh in 1811 by Mr. Adam DICKINSON, with a small selection of various readings, for the use of the senior classes in schools. It was stereotyped in 1817, and was subsequently often reprinted. The text is, for the most part, that of Dr. Mill: at the foot of the pages are printed the principal elliptical words, collected from the publications of Bos, Leisner, and other eminent critics. In the text all the words and passages, absolutely rejected by Griesbach as spurious, are pointed out by inclosing them within brackets. The editor (Mr. Duncan) has annexed a copious selection of the most important of Griesbach's various readings and emendations, which appears to have been made with great care. The typographical execution is very neat.

54. Novum Testamentum Græcè. Textum ad fidem Testium Criticorum recensuit, Lectionum Familias subjecit, e Græcis Codicibus Manuscriptis qui in Europæ et Asiæ Bibliothecis reperiuntur fere omnibus, e Versionibus Antiquis, Conciliis, Sanctis Patribus et Scriptoribus Ecclesiasticis quibuscunque, vel primo vel iterum collatis, Copias Criticas addidit, atque Conditionem horum Testium Criticorum, Historiamque Textûs Novi Testamenti in Prolegomenis fusius exposuit, præterea Synaxaria Codicum Parisiensium typis exscribenda curavit Dr. J. Martinus Augustinus SCHOLZ. Lipsiæ, 1830—36. 2 vols. 4to.

The preceding copious title-page of this beautifully executed work will convey to the reader an idea of the plan adopted by the learned editor, Dr. J. Martin Scholz, who devoted *twelve* years of incessant labour previously to the printing of his arduous work. In order to obtain materials, he visited in person the libraries of Paris, Vienna, Landshut, Munich, Berlin, Trèves, London, Geneva, Turin, Florence, Venice, Parma, Rome, Naples, of the Greek Monasteries at Jerusalem, of St. Saba, and the Isle of Patmos; and collated, either wholly or in part, all the manuscripts of the New Testament which are to be found in the libraries just enumerated (in Greek, Latin, Arabic, &c.), comparing them with the text of Griesbach. He also professes to have examined anew most of the antient versions, as well as the passages cited from the New Testament in the writings of the Fathers of the Christian Church, and of succeeding ecclesiastical authors, and in the acts of councils. In addition to all which sources, he has availed himself of the printed collations of preceding critical editors of the Greek Testament.

Vol. I. contains the Prolegomena and the four Gospels. The Prolegomena, which fill one hundred and seventy-two pages, comprise a critical history of the text of the New Testament, together with a copious history and critical estimate of all the sources of various readings consulted by Professor Scholz, distinguishing the MSS. collated by others from those which he had himself collated for the first time, either wholly or in part. These MSS. form a total of six hundred and seventy-four; of which number three hundred and forty-three were collated by his predecessors in this department of sacred literature,— 286 of various portions of the New Testament, and 57 evangelisteria or lesson-books extracted from the four Gospels; and three hundred and thirty-one were for the first time collated by Dr. Scholz himself, viz. 210 MSS. of parts of the New Testament, and 121 evangelisteria, Of the theory of recensions adopted by Dr. S. in his Prolegomena, and in his Biblico-

Critical Travels, and of the two classes of instruments or documents to which he refers all the MSS. of the New Testament, an account is given in Vol. II. Part I. pp. 58—65. To the Prolegomena succeed the four Gospels, which fill four hundred and fifty-two pages, separately numbered. The text, which is generally that called the *textus receptus*, is judiciously printed in paragraphs, with the numbers of chapters and verses placed in the side margin: not a word is altered without the support of the most decisive critical testimonies. In the inner margin below the text are placed the *families* of readings, as Dr. Scholz terms them; that is, the general readings found in the two great classes of manuscripts, viz. the Constantinopolitan, and the Alexandrine: and beneath these, in the outer margin, are given the more detailed specifications, which are very clearly and commodiously disposed in two columns, and in the following order; viz. 1. Manuscripts of the greatest antiquity, which are written in uncial or capital letters: these are designated by the letters of the alphabet, from A to Z, and by the two Greek letters Γ and Δ; 2. Manuscripts written in cursive or ordinary Greek characters; 3. Evangelisteria. The references to these two classes of manuscripts are by Arabic figures; 4. The readings found in the several antient versions; and 5. The quotations found in the writings of the fathers and other ecclesiastical authors and in the acts of councils.

Vol. II. contains the text of the Acts of the Apostles, the Epistles, and the Apocalypse, with the various readings, which are displayed in the same order as in the first volume. The Prolegomena comprise an account of the manuscripts of those books, whether collated by previous editors, or by himself; including some addenda to the Prolegomena of the first volume. An Appendix is subjoined which treats on the additions prefixed and annexed to the manuscripts of the Acts and Epistles; and 2. On the Synaxaria and Menologia found in the manuscripts of the Acts and Epistles which are preserved at Paris.

This is the most copious critical edition of the Greek Testament, with various readings, which has ever been published. It was not, however, received in Germany with that attention which it obtained in England. In reviewing Dr. Scholz's labours, "we ought rather to wonder that a private individual could do so much, than to murmur at the slight and cursory manner in which the great bulk of his documents has been inspected." (Rev. F. H. Scrivener's Supplement to the authorised English Version of the New Testament, p. 17.) In pp. 18—23., Mr. S. has given a copious and valuable criticism on Dr. Scholz's labours, to which the reader is necessarily referred. While this sheet was passing through the press, it was announced that Dr. Scholz was preparing a new edition of the Greek Testament, with a selection of the principal various readings, to be published in 8vo.

55. Novum Testamentum Græcè, novâ Versione Latinâ donatum, ad optimas recensiones expressum, selectis Variis Lectionibus perpetuoque singulorum librorum argumento instructum (additâ III. Pauli ad Corinthios Epistola), edidit M. Fred. Aug. Adolph NAEBE. Lipsiæ, 1831. 8vo.

In the arrangement of the Greek text of this edition, Dr. Naebe "has chiefly followed the revision of Griesbach, consulting, however, the critical labours of Drs. Schulz and Scholz, and availing himself of not a few of the emendations proposed by Knappe, Schott, Vater, and Tittmann. He has also carefully corrected the punctuation throughout. In framing his Latin version, the editor acknowledges his obligations to the critical and exegetical commentaries and treatises of Grotius, Wetstein, Noesselt, Keil, Rosenmüller, Kuinöel, Paulus, Pott, Borger, Heinrichs, Tittmann, Tholuck, Winer, Bretschneider, Fritsche, and many others, and especially to the Latin versions of Castellio, Reichard, Schott, Thalemann, and Jaspis. His version," [therefore, is an eclectic one: it] "is accurate, perspicuous, and concise; and though it pretends not to elegance of Latinity, it is nowhere barbarous or uncouth. The *principal* various readings only are given, which are best supported by critical testimonies; and the brief summaries of contents in the several chapters will be found a convenient aid to the student. In compiling them, M. Naebe has followed, sometimes Fritsche, sometimes Knappe, sometimes Jaspis, sometimes Eichorn, and sometimes Hug, according as one or other of these critics appeared to have treated the several subjects with the greatest accuracy. The third epistle of Paul to the Corinthians, which is here given in La Croze's Latin version from the Armenian translation of the New Testament, is confessedly apocryphal, and of no use whatever to the Biblical student." (Foreign Quarterly Review, vol. viii. p. 497.)

56. Novum Testamentum Græcè, ex recensione Caroli LACHMANNI. Berolini, 1831. 12mo.

The editor of this impression of the Greek Testament states that he has framed it upon the principles developed in Ullmann's and Umbreit's "*Theologische Studien und Kritiken*," 1830, pp. 817—845. Dr. Lachmann professes that he has in no instance followed his own judgment, but that he has restored the text as it was received by the Oriental Church in the first four centuries; and further, that wherever he could, he has given a preference to those readings which could be supported by the consent of the Italians and Africans. Wherever there was a discrepancy between all the authorities, he has indicated it partly in

brackets, and partly in the margin. The Apostolic Epistles are given in a different order from that which is found in every other edition. After the Acts come the seven Catholic Epistles: these are followed by those written by St. Paul, in the following order, viz. Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, Hebrews, 1 and 2 Timothy, Titus; the Apocalypse terminates the volume. At the end there are *forty-three pages* containing the readings of the Textus Receptus, which Lachmann had rejected from the text. The type of this edition is very neat, but the paper is of very inferior quality. This edition has been received in Germany with much deference.

56*. Testamentum Novum Græce et Latine Carolus LACHMANNUS recensuit. Philippus Butmannus, Ph. F. Græcæ Lectionis Auctoritates, apposuit. Berolini, 1842-45. 2 tomis. 8vo.

The text of the preceding edition is reprinted in this, to which the younger Buttmann has added the critical authorities for the various readings. The preface of Lachmann is characterised by a bitterness of temper towards certain learned editors of the New Testament, and also towards his reviewers in Germany, "which is anything but creditable to his character as a scholar or a Christian." The only manuscript authorities consulted for this edition are,—A. The Codex Alexandrinus; B. The Codex Vaticanus; C. The Codex Ephræmi (a palimpsest: the readings are those of Wetstein, Tischendorf's fac-simile edition not being published when Vol. I. appeared); D. The Codex Bezæ; Δ. The Codex Claromontanus, containing St. Paul's Epistles[1]; E. The Codex Laudianus of the Acts; G. The Codex Boemerianus of St. Paul's Epistles; H. The Coislin Fragments of St. Paul's Epistles; P. and Q. The Wolfembuttel Fragments of the Gospels; T. The Borgian Greek and Sahidic Fragments of Saint John's Gospel; and, Z. The Palimpsest Manuscript of Saint Matthew's Gospel.

The Greek Text is printed in paragraphs, below which are various readings, with their respective authorities; and at the foot of the page is the Latin version of Jerome, commonly termed the Vulgate, in a text which Lachmann has formed for himself, chiefly from two antient Latin manuscripts. The only fathers whom he cites as authorities are Irenæus and Origen among the Greeks; and, among the Latin, Cyprian, Bishop of Carthage, Hilary of Poictiers, and Lucifer Bishop of Cagliari; all of whom lived and wrote before or in the fourth century, below which Lachmann does not come. The Rev. F. H. Scrivener has given a severe but just critique on this edition of the New Testament in vol. i. pp. 23—30. of his "Supplement to the authorised English Version of the New Testament." Professor Tholuck thus briefly characterises Lachmann's edition: "His text is only a reproduction of the readings found in the most antient manuscripts. It is therefore not at all suited to the use of students.[2] It cannot be called a critical edition of the New Testament, but only a preparation for such an edition." (Theological Encyclopædia and Methodology, translated by E. A. Park, in Bibliotheca Sacra and Theological Review, vol. i. p. 354. New York, 1844.)

57. 'Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. The New Testament; with English Notes, Critical, Philological, and Explanatory. [By the Rev. E. VALPY, B.D.] A New Edition, London, 1831. 3 vols. 8vo.

The former edition of this Greek Testament appeared in 1826, and in this new edition the work is greatly improved. The text is that of the editio princeps, at the foot of which are exhibited the principal various readings; and below these are placed copious critical, philological, and explanatory notes, in English, selected with great care from Raphelius, Kypke, Palairet, Schleusner, Rosenmüller, and other distinguished foreign critics. Ample use has been made of the late much-respected Bishop Middleton's admirable Treatise on

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[1] In 1830, twelve years *before* Lachmann published the first volume of his second edition, Dr. Scholz assigned the letter Δ to the Codex San Gallensis. Critical students will do well to bear this in mind, to prevent confusion.

[2] That Lachmann's edition of the New Testament "is not adapted to ordinary use" (Prof. Tholuck remarks) "is evident from the following considerations: —

"First, Since there are so few codices, which are written in uncial characters, and are preserved entire, Lachmann has been obliged sometimes to adopt readings which are authorised only by a single codex. Thus he has given the whole text, from the fourth to the twelfth chapter of 2 Corinthians, according to no other authority than that of Codex B., and the whole text, from Hebrews ix. 14. to the end of the epistle, on the basis of Codex A. merely.

"In the second place, all the most antient codices contain sometimes the same errors of the copyist; and these errors are therefore adopted by Lachmann. Thus, in Eph i. 15., the words τὴν ἀγάπην are omitted. In Heb. vi. 14., instead of ἦ μήν, these manuscripts insert εἰ μήν." (Bibliotheca Sacra, vol. i. p. 354.)

the doctrine of the Greek Article, an abstract of which is prefixed to the first volume. Verbal criticism is also introduced, together with observations on the Greek Idiom from Vigerus, on the Ellipses from Bos, and on the particles from Hoogeveen. As the notes on the Gospel of St. Matthew are full and copious, there was less necessity in many instances, especially in the parallel passages, for the same extended mode of illustration; but a frequent reference is made from one to the other; and thus the student is induced to consult and to compare the whole body of annotations, and is further enabled to fix more durably on his mind the result and fruit of his industry and research. Two Maps of Judæa adapted to the Gospel History and of the Travels of the Apostles (both copied by permission from the Maps illustrating this work), with Greek and English Indexes, contribute to enhance the utility of this edition.

58. 'Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. The Greek Testament; with English Notes. By the Rev. Edward Burton, D.D. Oxford, 1831. 2 vols. 8vo.

The text of Bishop Lloyd's editions, printed at Oxford, in 1828 and 1830, is adopted in this edition of the Greek Testament. The divisions of chapters and verses are thrown into the margin, in which the parallel references of Curcellæus are printed after a very careful revision of them, which enabled Dr. Burton to detect numerous errors. These corrected marginal references are very valuable, not only as pointing out the parallel passages in the four Gospels, but also as frequently saving the insertion of a note, where a quotation is made from the Old Testament, which does not require any further illustration. Below the text are placed the notes, which (the editor states) "are calculated for those persons who are not reading the Greek Testament for the first time, but who as yet have little acquaintance with the labours of critical commentators." (Pref. p. iii.) They are partly explanatory and philological, and partly critical on the various readings occurring in the New Testament. In preparing these critical notes, Dr. Burton examined for himself, with no small labour and attention, the copious materials which had been collected by Griesbach: and, after weighing the evidence adduced by him in favour of any particular reading, Dr. B. noted down all the variations from the received text, which seem to have a majority of documents in their favour. The most remarkable variations are simply stated in the notes: but, in hundreds of instances, where the difference consists in the collocation of words, in the addition or the omission of the article, the substitution of δε for και, &c. &c., Dr. Burton has not thought it necessary to mention the variation. In all the cases which he *has* noticed, the various reading is probably that which ought to be admitted into the text. The dates, which he has followed in the Acts of the Apostles and in arranging the apostolic epistles, differ from those commonly adopted. Dr. B. has stated his reasons for preferring this chronological scheme in "An Attempt to ascertain the Chronology of the Acts of the Apostles and of St. Paul's Epistles," (London, 1830, 8vo.) to which the reader is necessarily referred. Two very useful indexes terminate this edition of the Greek Testament; viz. 1. A list of the most remarkable Greek terms explained in the notes; and 2. An index of facts and proper names. The typographical execution of this edition is singularly beautiful and accurate.

59. 'Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. The Greek Testament; with English Notes, Critical, philological, and exegetical. By the Rev. S. T. Bloomfield, D.D. Cambridge and London. 1832. Second Edition, London, 1836. (Reprinted at Boston, [Massachussetts], in 1837.) Third Edition, London, 1839. 2 vols. 8vo. Fourth Edition, 1841. Fifth Edition, 1843. 2 vols. 8vo.

Of the first of these editions of the Greek Testament, the Text is a new Recension, formed most carefully on the basis of that of R. Stephens, adopted by Dr. Mill, from which there is no deviation but on the fullest evidence; such alterations only having been introduced as rest on the united authority of MSS., Versions, Fathers, and early printed editions; and which have been adopted in one or more of the critical editions of Wetstein, Griesbach, Matthaei, and Scholz. Nothing has been omitted which is found in the Stephanic text; such words only as are, by the almost universal consent of editors and critics, regarded as interpolations being placed within distinctly marked brackets, more or less inclusive according to the degree of suspicion attached to the words. Nothing has been inserted but on the same weighty authority; and even those words are indicated as insertions by being printed in smaller characters. All altered readings (which are comparatively few, and generally found in the Editio Princeps) have asterisks prefixed, the common readings being indicated in the Notes. And such readings as, though left untouched, are generally thought to need alteration, have an obelisk prefixed. In all cases the reasons for any deviation from the Stephanic, or common text, are given. Thus, the reader possesses the advantage of having both texts placed before him, the common text and the corrected text, constituting, it is conceived, the true Greek Vulgate. The punctuation has been most carefully corrected and adjusted, after a comparison of all the best editions. To each verse is subjoined, in the *outer*

margin, a select body of parallel references from Curcellæus's edition of the New Testament, the *inner* margin being appropriated to the numbers of chapters and verses. The citations from the Old Testament, and the words of any speaker, are clearly indicated by a peculiar mode of printing. Under the text are copious notes (mostly original, but partly derived, with acknowledgment, from the best Commentators antient and modern) comprising whatever respects the interpretation, or tends to establish the grammatical sense. In these the editor has endeavoured to unite comprehensiveness with brevity, so as to form one consistent body, in epitome, of exegetical and philological annotation, of which the matter (very carefully digested) is, in its general character, elementary, and introductory to the larger Commentaries, especially Dr. Bloomfield's Recensio Synoptica Novi Testamenti, noticed in a subsequent page: and it further systematically indicates the interpretation of controverted passages; being especially adapted to the use of academical students and candidates for the sacred office, though intended also as a manual edition for theological readers in general.

The SECOND edition is greatly enlarged and improved; the text having been re-examined and corrected. The punctuation was diligently revised, and by enlarging the size of the page much new important critical and exegetical matter was added (amounting to 160 pages), including concise introductions to the several books of the New Testament and copious indexes of Greek words and phrases, and of the matters explained in the Notes. The harmony of the Gospels is represented by a tabular synopsis of parallels in the margin, showing at one view what portions of each Gospel are peculiar to that Gospel or are common to the others.

Much as had been done in the two preceding impressions, the THIRD edition, which is stereotyped, is yet further enlarged (to the extent of not less than 200 pages), and very materially improved. In addition to his own researches, Dr. Bloomfield has availed himself of various suggestions for the improvement of his work, which in its present state exhibits the result of the labours of all preceding critical editors of the New Testament, as well as of his own researches for more than thirty years. The following are the leading features of this edition:—

1. The Text has again been carefully examined and finally settled, so as to form—in effect—a new and accurate recension; which is so constructed as to represent both the common and the corrected text, and at the same time adverts to the various texts formed by the best preceding critical editors, especially Griesbach, Matthæi, and Scholz. The readings of Dr. Scholz's text, when varying from that of the present edition, are given in the critical notes. The punctuation has been again revised, and various improvements have been introduced.

2. The Tabular Parallels, representing the harmony of the four Gospels, which had originally been derived from Dr. Vater's edition (noticed in No. 45. p. 33. *supra*), have been re-collated and revised, and many corrections and improvements have been introduced, either by the removal of references which were not strictly parallel, or by the introduction of new and important parallel references, chiefly derived from the Rev. Edward Greswell's valuable 'Harmonia Evangelica,' and 'Dissertations,' which are described in a subsequent page. And the Collection of Marginal References throughout the New Testament has been materially corrected and improved.

3. But the chief improvement will be found in the Annotations. Among these, the *Critical Notes* are greatly increased in number as well as importance, especially by a perpetual reference to Dr. Scholz's edition of the Greek Testament (noticed in p. 35. No. 54.), the results of whose labours, as far as is practicable, are laid before the reader. The *Exegetical Notes* have received equal attention, and now form a perpetual commentary in epitome; in which the connexion of passages is traced, the course of the sacred writer's arguments is developed, and the doctrinal harmony of sentiment with other parts of Scripture is displayed. In these notes numerous apposite parallel constructions are introduced from Classical Authors, besides some select elucidations from Rabbinical Writers. The *Glossarial Notes*, which establish or illustrate the sense of all really difficult words or phrases, are made so comprehensive, as, with the aid of the Greek Index of words and phrases explained, to render it less frequently necessary for the student to refer to a Lexicon.

4. The typographical execution of this edition of the Greek Testament is as beautiful as it is correct: and its value is not a little enhanced by the addition of an entirely New Map of Palestine and Syria, which is prefixed to the first volume. This map, which is adapted to illustrate not only the New Testament but also the works of the Jewish historian, Josephus, has been drawn by Mr. Arrowsmith, from the more recent and important authorities, under the special direction of Colonel Leake.

Upon the whole, without depreciating the merit of the labours of preceding editors, this third edition of the Greek Testament, by Dr. Bloomfield, may justly be regarded as the most valuable for biblical students, that has yet been issued from the press in this country.

The fourth and fifth editions are reprints of the third, with a few unimportant corrections.

59.* 'Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. The Greek Testament, with brief English Notes, chiefly philological and explanatory, especially formed for the use of Colleges and Public Schools, and also adapted to serve as a convenient Manual for general purposes. By the Rev. S. T. BLOOMFIELD, D.D. London, 1837. Fourth Edition, 1845. 12mo.

This edition is avowedly designed for the use of colleges and schools, and also for such general students, for whom a larger and more expensive edition would be unsuited. The text is that of Dr. Bloomfield's large octavo edition. The punctuation has been most carefully attended to, so as materially to diminish the labour, and facilitate the progress of the biblical student. The notes, though concise, are clear and satisfactory: and a good index of the Greek words and phrases explained, concludes this cheap and commodious edition of the Greek Testament.

60. Novum Testamentum Græcè ad optimorum librorum fidem recensuit Antonius JAUMANN. Cum selecta Lectionum Varietate. Monachii. 1832. 8vo.

This is professedly a manual edition for the use of such students in the Universities of Germany as are unable to procure the larger and more expensive critical editions of the New Testament. The text is for the most part taken from Tittmann's edition (No. 42. p. 32. *supra*). Various readings are selected from the editions of Griesbach, Matthæi, Gratz, and Knappe. As might be expected from a Romanist, the editor has been guided very materially by the authority of the Latin Vulgate version. A tabular harmony of the four Gospels is prefixed: and the volume, which is very neatly printed, concludes with an index of the Epistles and Gospels for every Sunday and festival of the Romish Church.

61. Novum Testamentum Græcè et Latinè. Ex Recensione Knappiana, adjectis variis et Griesbachii et Lachmanni lectionibus, edidit Adolphus GOESCHEN. Lipsiæ, 1832. 8vo.

This also is a manual edition for the use of German Biblical Students. The text is taken from Knappe's edition; and below it are the principal various readings adopted by Griesbach and Lachmann. The Latin version, which is placed below them, is close and faithful. The divisions of chapters are retained, but the numbers of the verses are given in the margin: and to each chapter is prefixed a copious summary of its contents. A chronological table terminates this convenient, cheap, and beautifully printed edition of the New Testament.

62. Antiquissimus Quatuor Evangeliorum Canonicorum Codex Sangallensis Græco-Latinus interlinearis, ... edidit H. C. M. RETTIG. Turici, 1836. 4to.

See an account of this edition in No. 9. pp. 16, 17. *supra*, among the fac-simile editions of Manuscripts containing the New Testament.

63. 'Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Ex editione Stephani tertia, 1550. The New Testament of our Lord and Saviour Jesus Christ: according to the authorised version. The Greek and English texts arranged in parallel columns. A New Edition, with the addition of the marginal references. Cambridge, at the Pitt Press, 1836. 12mo.

For this beautifully and accurately printed edition of the New Testament, biblical students are indebted to the Rev. James SCHOLEFIELD, M. A., Regius Professor of Greek; who states, that "The only variations, introduced into this edition from that of Robert Stephens, 1550, (besides occasional changes in the punctuation, and the correction of manifest typographical errors,) are the following: — In Matt. vi. 24, and Luke xvi. 14, the word μαμωνᾶ is uniformly printed after Griesbach; whereas in Stephens it varies between the single and double μ. 2. In Matt. xxiii. 13, 14, the order of the verses is inverted, to make it agree with the English version. 3. In Mark xiv. 19, John viii. 9, Romans xii. 5, καθεῖς is uniformly printed as one word, which, in the first passage, Stephens divides into two. 4. In 1 Peter iii. 11, the words ἀγαθον· ζητησάτω are retained, though omitted in Stephens's edition; as this omission appears to have been purely accidental, contrary to all MS. versions, and former editions. In the marginal references, which are introduced into this edition, the translations, inclosed between brackets, are those, which have been added subsequently to 1611, chiefly by Dr. Blayney, in his revision, published at Oxford, 1769."

64. 'Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. The New Testament in Greek, chiefly from the Text of Mill, with copious English notes .... To which are annexed a Chronological Harmony, and three Indexes. By the Rev. William TROLLOPE, M.A. London, 1837, 8vo.

For an account of this edition of the Greek Testament, see the Christian Remembrancer for February 1838 (vol. xx. pp. 65–70.).

65. The New Testament in Greek and English, with the usual Marginal References and Readings, a Marginal Harmony, or Concordance of Words,

and a graduated collection of various Readings from Griesbach. Arranged and edited by Edward CARDWELL, D.D. Oxford, 1837. 2 vols. 12mo.

66. 'Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Griesbach's Text, with the various Readings of Mill and Scholz. London, 1837, small 8vo.

"This title-page, brief as it is, describes the work very well. It gives the reader, in a portable form, in short, the readings of three well-known texts of the New Testament. In addition to this, Griesbach's probable readings are given in foot-notes; and there is an useful and compendious account of the various editions of the New Testament prefixed, together with a harmony," presenting some features of difference from other arrangements, "chronological and other useful tables, together with parallel passages given in the margin." Brief prefaces are prefixed to each book; and, for the convenience of those who may use this edition for theological purposes, a body of parallel references is given in the margin; and the facility of comparison is much increased by observing a distinct notation for parallels of single passages or ideas, and for those furnishing a detailed narrative of the same events. Great care has been taken to admit only such as are really, and not merely verbally, parallel passages. "The work is well and clearly printed, and has two engravings, a coloured fac-simile specimen of the Cotton manuscript" of the four Gospels, "and of a manuscript of the thirteenth century in the *cursive*" or ordinary Greek "character." (British Magazine, February, 1838, vol. xiii. p. 179.)

67. 'Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum Græcè, post Joh. Aug. Hen. Tittmannum olim Prof. Lips. ad fidem optimorum librorum secundis curis recognovit, Lectionumque varietatem notavit, Augustus HAHN. Editio stereotypa. Lipsiæ, 1840. 8vo.

67.* Novum Testamentum Græcè, post J. A. H. Tittmannum, olim Prof. Lips. ad fidem optimorum librorum secundis curis recognovit, Lectionumque varietatem notavit Augustus HAHN, in Acad. Vratisl. Professor. Editio Americana stereotypa; curante Edvardo ROBINSON, S.T.D. Neo-Eboraci et Bostonicæ. 1842, 8vo.

Of Professor Tittmann's useful manual edition of the Greek Testament, a brief notice has been given in p. 32. No. 42. supra. That edition being long since exhausted, the publisher, Mr. Charles TAUCHNITZ, of Leipzig (to whose liberal enterprise biblical students are largely indebted for various valuable works), applied to Dr. Hahn to undertake a new edition, with such improvements as he might think proper to make. The improvements which Dr. Hahn has made are so considerable as justly to entitle his labours to distinct and honourable notice. The following is the plan adopted by Dr. Hahn: —

First, he corrected all the typographical errors in Tittmann's edition, as well as errors in punctuation, and in some instances the improper use of capital letters. "The accentuation also was faulty in many places, as well as the mode of writing words with the *coronis*, e. g. κἀγώ for κἀγώ, &c. The Iota subscript in such words as εἰκῇ, omitted by Tittmann, Hahn judges to be wrongly omitted, and has restored it. The circumflex removed by Tittmann, in such words as θλῖψις, λαῖλαψ, and the like, Hahn restores. Many other smaller faults, which he specifies, he has laboured to correct; as well as the defects already enumerated above.

Thus much, as to correctness in the printing of the new edition. Next, as to the choice of readings.

Hahn has exhibited, in the margin of the work, the various readings of Griesbach's two later editions, those of the first volume of the third edition by Schulz, and also the readings of Knapp, of Scholz, and of Lachmann. The abbreviations which are used in referring to these authorities, are all sufficiently explained in the preface. The variations from the *Textus receptus* are also noted in the margin. The modes of designating suspected clauses, and of marking the beginning of verses, are all explained in the preface, and appear to be generally easy and judicious.

"The received text, the editor says, is never abandoned without the most weighty reasons. When there is a disagreement among critical editors, whether it should be admitted or rejected, Hahn has taken care to note who are for it and who are against it. Where he has differed in judgment from other critics, the nature of his appeal to them advertises the reader who are with the editor, and who are against him. In some cases he differs from all of them; and then, although he does not state his reasons in the margin, because the nature of his plan forbids him thus to enlarge, yet he assures his readers that he never ventures to dissent from all the other critical editions, unless he has what he deems to be good and forcible reasons for so doing. The critical reader, in such a case, must resort to Wetstein, or Griesbach's second critical edition in two volumes, or to Scholz, where he will find most, if not all of the authorities on which the judgment of Hahn rests; or in case he does not find satisfaction there, he must resort to the context, and to the comparison of parallel passages.

"It will be seen, at once, that there is no proper ground of complaint against the editor, in this case, because he has not detailed his reasons; for to do this would be to swell the work into a form so large, as to frustrate the object of making a manual."

Thus Dr. Hahn has given "a *syllabus* of all that is contained in the various recensions of the New Testament text, which is of any importance. Griesbach's last edition (1796, 1806), contains embodied all the critical results which had preceded that time; and Scholz, Schulz, Knapp, and Lachmann, have given nearly all that has been developed since that period. Almost every month some new readings are coming to light, and the way is thus preparing for a critical recension at a future period, which will place all preceding editions merely on the shelf of the historian of criticism.

"In addition to this important syllabus of the critical recensions, which Hahn has presented in his margin, his edition possesses some other advantages over the preceding manuals of this nature, which deserve a passing notice.

"In a Prolegomenon of some length he has given a brief, but quite intelligible and appropriate, description of all the important *uncial* manuscripts. These, critics have generally deemed to be the most ancient and of the best authority. Their names, distinctive qualities, probable age, extent of contents, and the symbol used by critics to designate them, are all to be found in Hahn's description. The manuscripts in the *cursive* or small-text Greek he has not undertaken to describe; because, as he thinks, the great mass of them originated in the tenth century, and only a few in the ninth.. Of course, if such be the fact, the weight of authority belonging to them must be small. The *uncial* manuscripts are divided into four classes, viz. I. Manuscripts of the Gospels. II. Of the Acts and Catholic Epistles. III. Of the Epistles of Paul. IV. Of the Apocalypse. — All the important ones, under each head, are specified and briefly described. Next to this syllabus of uncial manuscripts comes a brief account of the antient *Versions* made directly from the Greek. These are the Itala and other Latin versions before the time of Jerome; the Vulgate by Jerome; the Peshito or Old Syriac, and also the Philoxenian Syriac Version; the Egyptian Versions; the Ethiopic, Arabic, Gothic, and Slavonic Versions. Last of all is a reference to the citations of the Fathers, and the nature of the appeal to them is briefly stated. Inasmuch as the Versions and the Fathers are cited in Griesbach and Scholz, as witnesses for or against any particular reading, and may be there found, Hahn does not produce them in his margin. He would no more do this, in consistency with his plan, than he would cite all the manuscript authorities. The results of all the recensions is what Hahn has undertaken to give, not the process by which those results were made out. The larger editions of Wetstein, Griesbach, Scholz, and Lachmann must be consulted for the process.

"Every thing about this edition of Hahn wears the air of great neatness. The type is excellent; the paper good; the printing unusually correct; and the pointing judicious. It is truly a work of *multum in parvo.* The reader has before him the decisions of all the distinguished recent text-critics, as well as that of Hahn himself, and he is therefore at liberty, and is furnished with means, to examine and judge for himself. Hahn does not bind him by his own judgment. When he differs from others, he gives notice of it, and tells the reader how others have decided." (Bibliotheca Sacra, New York, 1843. pp. 274—277.)

The North American reprint is beautifully and accurately executed under the able editorship of Professor Robinson. By enlarging the size of the page, Hahn's edition of 693 pages is compresed into 563 pages.

68. Novum Testamentum Græcè. Textum ad fidem antiquorum testium recensuit: brevem Apparatum Criticum, una cum Variis Lectionibus Elzevirorum, Knappii, Scholzii, Lachmanni subjunxit; Argumenta et Locos Parallelos indicavit; Commentationem Isagogicam, notatis propriis lectionibus Edd. Stephanicæ tertiæ atque Millianæ, Matthæianæ, Griesbachianæ, præmisit Ænothus Fridericus Constantinus Tischendorf. Lipsiæ, 1841. Square 12mo.

This edition will be "found useful by those who wish to possess in a small compass the latest information on the subject of various readings." (Scrivener's Suppl. to the Authorised English Version of the New Test. vol. i. p. 31.) The prolegomena treat, — 1. On the different recensions of the text of the New Testament, especially that of Dr. Scholz, on whom he is unmercifully severe. 2. On the plan which Dr. Tischendorf pursued in preparing this edition; and 3d. On the editions collated with the text of his own edition. To these he has added, 4. An index of the critical aids to which he had recourse (Manuscripts, Versions, and the Greek and Latin Fathers, and ecclesiastical writers), and of the contracted references to them which he has adopted. Following the steps of Griesbach, he has throughout given the predominance to the Alexandrian or African manuscripts. The text is very neatly printed in long lines, the verses being exhibited in the outer margin, and the parallel passages in the inner margin. The various readings are at the foot of the page. The typographical execution of this edition is very neat.

69. 'Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum Græcè et Latinè. In antiquis testibus Textum Versionis Vulgatæ indagavit, Lectionesque variantes Stephani notavit, V. S. Venerabili Jager in consilium adhibito, Constantinus TISCHENDORF. Parisiis, 1842. Imperial 8vo.

The text of the Greek Testament and of the Latin Vulgate version is printed in parallel columns. As a critical edition it is of no value to the scholar, as those various readings only are selected from Greek manuscripts which are in accordance with the Clementine edition of the Latin vulgate version, the only version allowed to be authentic by the Romish church. In the appendix are printed the various readings which occur in Robert Stephens's third edition (Paris, 1550), and in Griesbach's second edition (Halæ Saxonum, 1796—1806) of the Greek Testament; and which readings differ from the text as printed by Tischendorf. This edition is a companion to the imperial octavo edition of the Septuagint, which is noticed in p. 59. No. 22. infra: and both, though sold separately, form part of the series of classic authors whose works are in course of publication from the press of Messrs. Didot. The volume is beautifully printed.

69*. Novum Testamentum Græcè. Ad antiquos testes recensuit, Lectionesque Variantes Elzevirorum, Stephani, Griesbachii, notavit Constantinus TISCHENDORF. Parisiis, 1842. Small 8vo.

One of the most beautiful Greek books which has ever issued from the press of Messrs. Didot. The text is that of the preceding edition.

70. 'Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. The New Testament: consisting of the Greek Testament of Scholz, with the readings, both textual and marginal, of Griesbach; and the variations of Stephens, 1550; Beza, 1598; and the Elzevir, 1633; with the English authorised Version and its Marginal Renderings. London, [1842.] small 8vo.

In this very neatly printed and portable edition, the typographical inaccuracies occurring in the Greek text of Scholz has been carefully corrected, and every variation between it and Griesbach's smaller edition, printed at Leipzig in 1805, has been pointed out; together with all those readings of the value of which Griesbach has expressed any judgment. The variations of Stephens, Beza, and the Elzevirs are given from the editions specified in the title. The English authorised version is printed according to the first edition of 1611 (the italic words of which have been carefully followed), with the whole of the marginal renderings. The paragraphs into which the English text has been divided have been arranged to correspond with the Greek.

71. ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ 'ΑΠΑΝΤΑ. *Καντα϶ριγιᾳ. Εκ του Τυπογραφειου Πιττικου, ετει ϙωμγ'.* [Edited by the Rev. Joseph JOWETT, A.M. Cambridge: at the Pitt Press, 1843.] 18mo.

A very beautiful *pocket* edition of the Greek Testament. It contains the Textus Receptus, taken from the first Elzevir edition printed at Leyden in 1624, which is divided into sections or paragraphs according to Bengel's edition printed in 1734. At the foot of the page are printed parallel passages from Courcelles's edition, printed at Amsterdam in 1675, which have been carefully revised and corrected by the editor, the Rev. Joseph JOWETT, A.M.

72. 'Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ, ΕΚ ΤΗΣ ΠΑΛΑΙΑΣ ΔΙΑΘΗΚΗΣ ΚΑΤΑ ΤΟΥΣ 'ΕΒΔΟΜΗΚΟΝΤΑ 'ΕΡΜΗΝΕΥΟΜΕΝΗ. Novum Testamentum Græcum, Editio Hellenistica. [Edited by the Rev. Edward William GRINFIELD, M. A.] Londini, 1843. 2 vols. 8vo.

This edition might perhaps have been placed in a subsequent chapter among the commentaries on the New Testament, the express design of its learned editor being to illustrate the style of the New Testament by a minute and comprehensive analysis of the Septuagint version of the Old Testament, and thus to substitute, in lieu of rabbinical authorities and heathen writers, the more appropriate and befitting aids which are so abundantly furnished by that antient and venerable translation. The subject, indeed, has been incidentally noticed by some lexicographers, but it was reserved for the Rev. E. W. Grinfield to apply this version on a larger scale to the critical understanding of the New Testament.

For this purpose he has, with singular industry and patience of research, collated almost every word and phrase of the Greek Testament which is to be found in the Septuagint; and which he has placed under each separate verse, so that the eye may immediately perceive the illustration. When a word or phrase does not occur in the Septuagint, assistance is sought from the Greek Apocryphal books, and also from the Jewish authors, Philo and Josephus, both of whom wrote in the Greek language. Occasionally, a striking illustra-

tion is inserted from the writings of the Apostolic fathers, or from some of the earliest Hellenistic remains; but these are uniformly inclosed in brackets, in order to show their minor importance, and to intimate that they are designed merely for philological purposes. The quotations from the works of Philo are particularly valuable, as they are almost in the very words of the Septuagint. This is a very important testimony to the authenticity of that version, and to the fact that it has come down to us without any serious mutilation. Philo has cited several thousand passages from the Old Testament, which are almost invariably in the words of the Septuagint version, as we now find it extant in what is commonly called the Vatican text. There is also another benefit to be derived from this beautifully and accurately executed edition of the Greek Testament, which cost the learned editor the unremitting labour of *ten* years: viz. That, while it lays open the various forms of the New Testament Greek, it leads on the mind of the thoughtful student to the interior meaning of the sacred writers.

At the end of the work there is a comprehensive list of all the texts (upwards of three hundred) which are cited in the New Testament from the Old. These are judiciously exhibited in parallel columns, so as to enable the student to judge for himself how nearly they in general approach to the language of the Septuagint version.

73. Codex Ephræmî Syri Rescriptus . . . . Edidit Constantinus Tischendorf. Lipsiæ, 1843. folio.

For an account of this edition see p. 15. No. 4. *suprà*, among the facsimile editions of manuscripts containing the New Testament.

74. 'Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum Græcè. Ex recognitione Knappii emendatius edidit, Argumentorumque Notationes, Locos Parallelos, Annotationem Criticam, et Indices adjecit Carolus Godofredus Gulielmus Theile, Prof. Lipsiensis. Editio stereotypa. Lipsiæ, 1844. 18mo.

For this edition biblical students are indebted to the enterprising publisher, Mr. Bernhard Tauchnitz, jun., to whose zeal for promoting the study of sacred literature willing testimony has already been offered in the preceding pages. Professor Theile, the editor, has accurately reprinted the text of Knappe's edition of the Greek Testament, which is described in p. 31. No. 34. *suprà*. The Greek text is printed in two columns in a small but distinct type, being divided into chapters and verses. At the head of each chapter the editor has placed a summary of its contents; and in the inner part of each column he has printed the *really* parallel passages. The books of the New Testament are followed by seventy pages of "Annotatio Critica," which exhibit the various readings in the editions of the Textus Receptus, Griesbach, Knappe, Scholz, Hahn, Lachmann, and Tischendorf, and also the oldest manuscripts which support particular readings. The work concludes with an index of passages from the Old Testament which are cited in the New, and also of the "Pericopæ Evangelicæ," or sections of the Epistles and Gospels which are read on Sundays and on certain festival days in the Lutheran churches in Germany.

Prof. Theile's edition of the Greek Testament is specially adapted for those who have not much time for minute critical inquiries concerning various readings, or who cannot command access to the larger and more expensive critical editions of the Greek Testament; and whether we consider the neatness of the typographical execution, the low price at which it is sold, or the critical results which it exhibits in a comparatively small space, it demands and is deserving of every commendation.

75. ΑΠΟΚΑΛΥΨΙΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ εξ Αρχαιων Αντιγραφων εκδοθεισα. The Book of Revelation in Greek, edited from antient authorities: With a new English Version and various Readings. By Samuel Prideaux Tregelles. London, 1844, 8vo.

This beautifully and accurately printed edition of the Apocalypse contains— 1. The Greek text, edited on the authority of the most antient manuscripts and versions; 2. On the opposite page a faithful English version of the Greek text; 3. Beneath the text are exhibited the readings, which are more or less probable; the readings of the Elzevir edition printed in 1624, and a selection of the various readings which are at all supported by antient manuscripts, by many more recent manuscripts, or by the earliest printed editions, together with a classified statement of the authorities for such readings. To the whole is prefixed an introduction containing an account of the object and plan of this edition; a review of the state of the Greek text of the Book of Revelation, and of the sources of the emendation of the Greek text, together with the mode adopted by the editor in arranging the critical materials and forming the text. Piety, learning, and industry are happily united in this very useful critical edition of the Apocalypse.

76. The British Edition of the Greek Testament: comprising a full and exact Collation of all Manuscripts of the Original Greek, and of the Peshito

Syriac Version, now deposited in Great Britain: with the Elzevir Text and Critical Prolegomena. By the Rev. Frederick Henry SCRIVENER, M.A. London. 2 vols. 4to.

This important edition was announced while the present sheet was passing through the press. Its editor is already advantageously known to Biblical scholars by his "Supplement to the authorised English Version of the New Testament; being a critical Illustration of its more difficult passages from the Syriac, Latin, and earlier English Versions;" the first volume of which has been some time before the public. The design of this arduous work (which has been honoured by the patronage of his Grace the Archbishop of Canterbury and *twenty-three* other prelates) is to put the biblical scholar in possession of *all* the various readings of the manuscripts of the New Testament, Greek and Syriac, now deposited in these realms, and which have been almost entirely neglected by critical editors since the time of Mill. It is stated by Mr. Scrivener in his Prospectus, that out of about 160 *Greek* MSS. existing in this country, nearly *sixty* have not been examined at all, while our acquaintance with most of the rest is too slight or inaccurate to be depended on for critical purposes.[1] His *Syriac* materials consist of about ten MSS. in the British Museum, which have not hitherto been examined, a collation of three others for which he is indebted to the well-known liberality of Professor Lee, and to the previous collections made by Schaaf, Adler, Jones, and other labourers in this important department of Biblical literature.

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77. *On the Critical Edition of the Greek Testament, reported to be edited at Rome, by Cardinal Mai.*

Much interest was excited, when the last edition of this work was published in 1839, in consequence of an announcement, in the year 1836, by Dr. Wiseman [now titular bishop of Melipotamus], that Monsignor [now Cardinal] Mai was employed on a new critical edition of the Greek Testament. The following is the statement of Dr. Wiseman: —

> "When Monsignor Mai, lately librarian of the Vatican, suggested to Leo XII. the propriety of publishing the New Testament of the Codex Vaticanus, his Holiness replied, that he would wish the whole, including the Old, to be accurately printed. Upon this, the learned prelate undertook the task, and advanced as far as St. Mark's gospel. Not satisfied with the execution of the work, he has since recommenced it on a different plan. The New Testament is finished, and the Old considerably advanced. This publication will be the most satisfactory proof of how little apprehension is felt in Rome of any "injury to the Christian religion" from the critical study of the Holy Scriptures." (Lectures on the Connection between Science and Revelation, vol. ii. lect. x. pp. 190, 191.)

The interest produced by this announcement was yet further augmented in the year 1842 by the following intelligence from the "Annales de Philosophie Chrétienne," for April, 1842, (published at Paris,) which was circulated throughout Europe in various literary journals: —

> "The illustrious cardinal Angelo Mai has just finished a work, on which he has been engaged for more than ten years, viz. an edition of the New Testament, with the variations of all the MSS. found in the principal libraries of Rome and of the rest of Italy, and with numerous notes full of philological researches. The text taken by the cardinal for the basis of his edition is that of the celebrated MS. numbered 1209, in the library of the Vatican, which is dated as far back as the sixth century. At the suggestion of his eminence, the Roman government has resolved to publish, at its own expense, a fac-simile of that manuscript, which is in golden uncial letters" (?) "and in the continuous style of writing (*scriptio continua*); that is to say, the words are not separated by spaces. The celebrated engraver, Ruspi, has been ordered to engrave on copper this fac-simile, copies of which are to be transmitted to all the sovereigns of Christendom." (Annales de Philosophie Chrétienne, Avril, 1842, pp. 320, 321.)

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[1] For instance, the Codex Cottonianus I. (which is described in the "Introduction to the study of the Scriptures," Vol. II. pp. 123, 124., and which contains fragments of the four Gospels), is perhaps the oldest and most interesting manuscript in existence: yet Wetstein, who collated it in 1715, has cited from it only *five* various readings. Mr. Scrivener has discovered at least FOURTEEN others, several of which are far more important than those alleged by Wetstein, from whom all succeeding editors have derived their knowledge of this precious document.

Notwithstanding these pompous announcements, ***nothing at all*** has been done towards publishing the Greek Testament at Rome. Although (as the reader will perceive on referring to the above cited extract from Dr. Wiseman's Lectures) it was asserted in 1836, that is, only *ten* years ago, that "the New Testament" was "finished, and the Old considerably advanced;" yet not a single page of the Holy Scriptures has been published at Rome.

From private information obtained by the author from Italy in 1843 and 1844, he is enabled to state, that NO GREEK TESTAMENT, ***edited by cardinal Mai,*** HAS BEEN PUBLISHED, and probably for the same reason that prevented the Abate Spoletti's projected publication of the celebrated Codex Vaticanus, which was submitted to and privately approved by Pope Pius VI., viz. That "the Codex Vaticanus differed from the Latin Vulgate, and might, therefore, if made known to the public, be prejudicial to the interests of the Christian religion[1];" that is, "to the interests" and designs of popery. Not one edition of the New Testament in the original Greek has ever issued from the Roman press. Cardinal Bellarmine, indeed, is said to have been engaged by Pope Paul V. to superintend the printing of an authentic and faithful edition of the New Testament in Greek; but when "the work was finished, and corrected with the strictest care so as to be ready for the press, *the Pope who had ordered it changed his mind, and no longer wished it.*"[2] As no edition of the New Testament in Greek has ever appeared at Rome, in all probability not one will ever be published there; so long, at least, as the modern church of Rome continues unreformed from the unscriptural and anti-scriptural doctrines and practices, which, in the so-called Creed of Pius IV.[3], she has superadded to the antient *faith once for all* (ἅπαξ) *delivered to the saints.* (Jude 3.)

SECTION V.

POLYGLOTT BIBLES, OR EDITIONS OF THE OLD AND NEW TESTAMENTS WITH VERSIONS IN SEVERAL LANGUAGES.

THE honour of having projected the first plan of a Polyglott Bible is due to the illustrious printer, ALDUS MANUTIUS the elder; but of this projected work only one page was printed: it contains the first fifteen verses of the first chapter of the Book of Genesis in collateral columns of Hebrew, Greek, and Latin, which must have been printed between 1498 and 1501. The typographical execution is admirable: M. Renouard has given a fac-simile of it in his excellent work on the productions of the Aldine Press.[4] A copy of this specimen page (perhaps the only one that is extant) is preserved among the manuscripts in the Royal Library at Paris, No. MMM.LXIV.

In 1516 there was printed at Genoa, by Peter Paul Porrus (in Ædibus

[1] Michaelis's Introduction to the New Testament, translated by Bishop Marsh, vol. ii. part II. p. 644.

[2] "Poiche terminatane l'opera, e rettificata secondo ogni più isquisita pruova, l'hebbe tutta in essere di stamparsi, *il papa che l'avea comandata, cambiato pensiero, più non la volle.*" Vita di card. Bellarmino dal P. Bartoli, lib. iii. pp. 168, 169. Torino, 1836.

[3] All the dogmas peculiar to the modern church of Rome were not collected together into one formulary of faith until Pius IV. reduced them into the form of a creed, by annexing to the *antient* Nicene or Constantinopolitan creed, twelve new articles of belief (the *modern* dates of most of which are known), and publishing the whole in a bull as a Creed (which is now commonly called by his name), in the year 1564. These new articles of belief, therefore, come into the world fifteen hundred and sixty-four years too late, to be the doctrines of Jesus Christ and his divinely inspired apostles.

[4] Renouard, Annales de l'Imprimerie des Aldes, tom. iii. pp. 44, 45. second edition, (Paris, 1826); or p. 389. third edition (Paris, 1834).

Nicolai Justiniani Pauli) the *Pentaglott* Psalter of Agostino Justiniani, Bishop of Nebbio. It was in Hebrew, Arabic, Chaldee, and Greek, with the Latin Version, Glosses and Scholia. In 1518 John Potken published the Psalter in Hebrew, Greek, Latin, and Ethiopic, at Cologne. But the first Polyglott edition of the entire Bible was that printed at Alcala in Spain, viz.

1. Biblia Sacra Polyglotta, complectentia Vetus Testamentum, Hebraico, Græco, et Latino Idiomate; Novum Testamentum Græcum et Latinum; et Vocabularium Hebraicum et Chaldaicum Veteris Testamenti, cum Grammaticâ Hebraicâ, nec non Dictionario Græco; Studio, Opera, et Impensis Cardinalis Francisci XIMENES de Cisneros. Industria Arnaldi Gulielmi de Brocario artis impressorie magistri. Compluti, 1514, 1515. 1517. 6 vols. folio.

The printing of this splendid and celebrated work, usually called the *Complutensian Polyglott*, was commenced in 1502: though completed in 1517, it was not published until 1522, and it cost the munificent cardinal Ximenes 50,000 ducats. The editors were Ælius Antonius Nebrissensis, Demetrius Ducas, Ferdinandus Pincianus, Lopez de Stunica, Alfonsus de Zamora, Paulus Coronellus, and Johannes de Vergera, a physician of Alcala or Complutum. The last three were converted Jews. This Polyglott is usually divided into six volumes. The first four comprise the Old Testament, with the Hebrew, Latin, and Greek, in three distinct columns, the Chaldee paraphrase being at the bottom of the page with a Latin interpretation; and the margin is filled with Hebrew and Chaldee radicals. The fifth volume contains the Greek Testament, with the Vulgate Latin version in a parallel column; in the margin there is a kind of concordance, referring to similar passages in the Old and New Testaments. And at the end of this volume, there are, 1. A single leaf containing some Greek and Latin verses; 2. *Interpretationes Hebræorum, Chaldæorum, Græcorumque Nominum Novi Testamenti*, on ten leaves: and 3. *Introductio quam brevis ad Græcas Litteras, &c.* on thirty-nine leaves. The sixth volume contains, 1. A separate title; 2. *Vocabularium Hebraicum totius Veteris Testamenti, cum omnibus dictionibus Chaldæis, in eodem Veteri Testamento contentis*, on one hundred and seventy-two leaves; 3. An Alphabetical Index, on eight leaves, of the Latin words occurring in different parts of the work; 4. *Interpretationes Hebraicorum, Chaldaicorum, Græcorumque Nominum, Veteris ac Novi Testamenti, secundum Ordinem Alphabeti:* 5. Two leaves, entitled *Nomina quæ sequuntur, sunt illa, quæ in utroque Testamento vicio Scriptorum sunt aliter scripta quam in Hebræo et Græco, et in aliquibus Bibliis nostris antiquis, &c.;* 6. Fifteen leaves, entitled *Introductiones Artis Grammaticæ Hebraicæ et primo de modo legendi et pronuntiandi.* These several pieces are sometimes placed in a different order from that above indicated. With the exception of the manuscript cited as the Codex Rhodiensis (now utterly lost), and the Codex Bessarionis presented to cardinal Ximenes by the republic of Venice, the MSS. consulted by his editors were partly purchased at an unbounded expense, and partly lent to him by pope Leo X. out of the Vatican Library, whither (we are informed by Alvaro Gomez, the cardinal's biographer), they were returned as soon as the Polyglott was completed. The MSS. belonging to Ximenes were subsequently deposited in the library of the University of Alcala. Learned men had long suspected that they were of modern date. As it was important to collate anew the manuscripts at Alcala, Professors Moldhenhawer and Tychsen, who were in Spain in 1784, went thither for this purpose: but they were informed that above thirty-five years before, in 1749, they had been sold by an illiterate librarian to a dealer in fireworks as materials for making rockets. (Marsh's Michaelis, vol. ii. part i. pp. 440, 441.) Notwithstanding this statement, there is "good reason to believe that those learned Germans were the subjects of an imposition practised upon them by some people in the Spanish University, who were not disposed to permit their manuscript treasures to be scrutinized by protestants." Dr. Bowring, during the short time that Spain enjoyed the blessing of a constitutional government, "had the opportunity of carefully examining the manuscripts at Alcala: he has published reasons amounting to a demonstration, that no sale or destruction of manuscripts ever took place. By his personal examination he found THE SAME scripture manuscripts which had been described by Alvaro Gomez, who died in 1580;" and he adds, "that the manuscripts in question are *modern* and *valueless*, there can be no longer any question." —(Monthly Repository for 1821, vol. xii. p. 203., and vol. i. N. S. for 1827, p. 572., cited in Dr. J. P. Smith's 'Answer to the Manifesto of the Christian Evidence Society,' &c. pp. 48, 49. (*Third Edition.*)

The impression of the Complutensian Polyglott was limited to 600 copies; three were struck off on vellum. One of these was deposited in the Royal Library at Madrid, and another in the Royal Library at Turin. The third (which is supposed to have been reserved for cardinal Ximenes), after passing through various hands, was purchased at the Pinelli sale, in 1789, for count M'Carthy of Thoulouse, for four hundred and eighty-three pounds. On the sale of this gentleman's library at Paris, in 1817, it was bought by George

Hibbert, esq. for 16,100 francs, or *six hundred and seventy-six pounds three shillings and four pence:* and, at the sale of Mr. Hibbert's library in 1829, it was sold to Messrs. Payne and Foss, booksellers, of Pall Mall, for *five hundred guineas.* Copies of the Complutensian Polyglott, on paper, are in the Libraries of the British Museum and Sion College, and also in several of the College Libraries in the two Universities of Oxford and Cambridge. For much interesting additional information respecting the Complutensian and other Polyglott Bibles, see Mr. Pettigrew's Bibl. Sussex. pp. 3—124.

2. Biblia Sacra Hebraice, Chaldaice, Græcè, et Latine, Philippi II. Regis Cathol. Pietate, et Studio ad Sacrosanctæ Ecclesiæ Usum, Christophorus Plantinus excudebat. Antverpiæ, 1569—1572. 8 vols. folio.

Five hundred copies only were printed of this magnificent work, which is sometimes called the *Royal Polyglott,* because it was executed at the expense of Philip II. King of Spain, and the *Antwerp Polyglott* from the place where it was printed. The greater part of the impression being lost in a voyage to Spain, this Polyglott has become of extreme rarity. It was printed in Hebrew, Greek, Latin, and Chaldee; and contains, besides the whole of the Complutensian Polyglott, a Chaldee paraphrase of part of the Old Testament, which cardinal Ximenes had deposited in the Public Library at Alcala, having particular reasons for not publishing it. This edition also has a Syriac version of the New Testament. The Polyglott itself fills five volumes. The sixth volume contains the Hebrew text with the interlineary Latin translation of Xantes Pagninus, as reformed by Arias Montanus, the principal editor of this noble undertaking; and also the Greek text of the New Testament with a literal interlineary Latin version by Montanus. The seventh and eighth volumes are filled with lexicons and grammars of the various languages in which the Scriptures are printed, together with indexes, and a treatise on sacred antiquities. The Hebrew text is said to be compiled from the Complutensian and Bomberg editions.

3. Biblia. 1. Hebraica. 2. Samaritana. 3. Chaldaica. 4. Græca. 5. Syriaca. 6. Latina. 7. Arabica. Lutetiæ Parisiorum, excudebat Antonius Vitré. 1645. 10 vols. large folio.

This edition, which is extremely magnificent, contains all that is inserted in the Complutensian and Antwerp Polyglotts, with the addition of a Syriac and Arabic version of the greatest part of the Old, and of the entire New Testament. The Samaritan Pentateuch, with a Samaritan version, was printed for the first time in this Polyglott, the expenses of which ruined the Editor, M. Le Jay. His learned associates were Philippus Aquinas, Jacobus Morinus, Abraham Echellensis, Gabriel Sionita, &c. The Hebrew text is that of the Antwerp Polyglott. There are extant copies of Le Jay's edition of the Polyglott Bible, under the following title, viz. *Biblia Alexandrina Heptaglotta auspiciis S. D. Alexandri VII. anno sessionis ejus xii. feliciter inchoati. Lutetiæ Parisiorum prostant apud Joannem Jansonium a Waesberge, Johannem Jacobum Chipper, Elisæum Weirstraet,* 1666.

4. Biblia Sacra Polyglotta, complectentia Textus Originales, Hebraicum cum Pentateucho Samaritano, Chaldaicum, Græcum, Versionumque antiquarum Samaritanæ, Græcæ LXXII Interpretum, Chaldaicæ, Syriacæ, Arabicæ, Æthiopicæ, Vulgatæ Latinæ, quicquid comparari poterat..... Edidit Brianus Walton, S.T.D. Londini, imprimebat Thomas Roycroft, 1657. 6 vols. large folio.

Though less magnificent than the Paris Polyglott, this of Bishop Walton is, in all other respects, preferable, being more ample and more commodious. Nine languages are used in it, though no one book of the Bible is printed in so many. In the New Testament, the four Gospels are in *six* languages; the other books, only in *five;* those of Judith and the Maccabees, only in three. The Septuagint version is printed from the edition printed at Rome in 1587, which exhibits the text of the Vatican manuscript. The Latin is the Vulgate of Clement VIII. The Chaldee paraphrase is more complete than in any former publication. The London Polyglott also has an interlineary Latin version of the Hebrew text; and some parts of the Bible are printed in Ethiopic and Persian, none of which are found in any preceding Polyglott.

The first volume, besides very learned and useful Prolegomena, contains the Pentateuch. Every sheet exhibits, at one view, 1st, The Hebrew Text, with Montanus's interlineary Latin version, very correctly printed. 2. The same verses in the vulgate Latin: 3. The Greek version of the Septuagint, according to the Vatican MS., with a literal Latin Translation by Flaminio Nobili, and the various readings of the Alexandrian MS. added at the bottom of the column: 4. The Syriac version, with a collateral Latin translation: 5. The Targum, or Chaldee Paraphrase, of Onkelos, with a Latin translation: 6. The Hebræo-Samaritan text, which is nearly the same with the unpointed Hebrew, only the character is different; and the Samaritan version, which differs vastly from the other as to the language,

though the sense is pretty nearly the same; and therefore one Latin translation (with a few notes added at the bottom of the column) serves for both: 7. The Arabic version, with a collateral Latin translation, which in general agrees with the Septuagint. This first volume also contains, or should contain, a portrait of Bishop Walton, engraved by Lombart; and a frontispiece, together with three plates relating to Solomon's temple, all engraved by Hollar. There are also two plates containing sections of Jerusalem, &c. and a chart of the Holy Land. These are inserted in Capellus's Treatise on the Temple. That part of the Prolegomena, in this volume, which was written by Bishop Walton, was elegantly printed at the Cambridge University Press, in 1828, with valuable notes by the Rev. Francis Wrangham, in two volumes octavo. It is a treasure of sacred criticism.

The SECOND volume comprises the historical books in the same languages as are above enumerated, with the exception of the Samaritan (which is confined to the Pentateuch) and of the Targum of Rabbi Joseph (surnamed the blind) on the Books of Chronicles, which was not discovered till after the Polyglott was in the press. It has since been published in a separate form, as is noticed in p. 53. No. 12.

The THIRD volume comprehends all the poetic and prophetic books from Job to Malachi, in the same languages as before, only that there is an Ethiopic version of the book of Psalms, which is so near akin to the Septuagint, that the same Latin translation serves for both, with a few exceptions, which are noted in the margin.

The FOURTH volume contains all the Apocryphal Books, in Greek, Latin, Syriac, and Arabic, with a two-fold Hebrew text of the book of Tobit; the first from Paul Fagius, the second from Sebastian Munster. After the Apocrypha there is a three-fold Targum of the Pentateuch: the first is in Chaldee, and is ascribed to Jonathan Ben Uzziel: the second is in Chaldee also; it takes in only select parts of the Law, and is commonly called the Jerusalem Targum: the third is in Persic, the work of one Jacob Tawus, or Toosee, and seems to be a pretty literal version of the Hebrew Text. Each of these has a collateral Latin translation. The two first, though they contain many fables, are exceedingly useful, because they explain many words and customs, the meaning of which is to be found no where else; and the latter will be found very useful to a student in the Persian language, though it contains many obsolete phrases, and the language is by no means in the pure Shirazian dialect.

The FIFTH volume includes all the books of the New Testament. The various languages are here exhibited at one view, as in the others. The Greek text stands at the head, with Montanus's interlineary Latin translation; the Syriac next; the Persic third; the Vulgate fourth; the Arabic fifth; and the Ethiopic sixth. Each of the oriental versions has a collateral Latin translation. The Persic version only takes in the four Gospels; and for this, the Pars Altera, or Persian Dictionary, in Castell's Lexicon, is peculiarly calculated.

The SIXTH volume is composed of various readings and critical remarks on all the preceding versions, and concludes with an explanation of all the proper names, both Hebrew and Greek, in the Old and New Testaments. The characters used for the several oriental versions are clear and good; the Hebrew is rather the worst. The simple reading of a text in the several versions often throws more light on the meaning of the sacred writer, than the best commentators which can be met with. This work sells at from twenty-five pounds to seventy guineas, according to the difference of condition. Many copies are ruled with red lines, which is a great help in reading, because it distinguishes the different texts better, and such copies ordinarily sell for three or four guineas more than the others.

In executing this great and splendid work, Bishop Walton was assisted by Dr. Edmund Castell, Dr. Tho. Hyde, Dr. Pocock, Dr. Lightfoot, Mr. Alexander Huish, Mr. Samuel Clarke, Louis de Dieu, and other eminently learned men.[1] It was begun in October 1653, and completed in 1657; the first volume was finished in September 1654; the second in July 1655; the third in July 1656; and the fourth, fifth, and sixth, in 1657, three years before the Restoration. (The Parisian Polyglott was *seventeen* years in the press!)

This work was published by subscription, under the patronage of Oliver Cromwell, who permitted the paper to be imported duty free: but the Protector dying before it was finished, Bishop Walton cancelled two leaves of the preface, in which he had made honourable mention of his patron, and others were printed containing compliments to Charles II. and some pretty severe invectives against republicans. Hence has arisen the distinction of *republican* and *loyal* copies. The former are the most valued: there is a copy in the Library of the British Museum. Dr. A. Clarke and Mr. Butler have both pointed out (especially the former) the variations between these two editions. For a long time, it was disputed among bibliographers, whether any dedication was ever prefixed to the London Polyglott. There

[1] Concerning these, as well as the literary history of the London Polyglott, the reader will find much and very interesting information in the Rev. H. J. TODD's Memoirs of the Life and Writings of the Right Rev. Brian Walton, D. D., Lord Bishop of Chester, editor of the London Polyglott Bible; with notices of his coadjutors in that illustrious work; of the cultivation of oriental learning, in this country, preceding and during their time; and of the authorised English version of the Bible, to a projected revision of which Dr. Walton and some of his assistants in the Polyglott were appointed. To which is added Dr. Walton's own vindication of the London Polyglott, London, 1821, in 2 vols. 8vo.

is, however, a dedication in one of the copies in the Royal Library at Paris, and another was discovered a few years since, which was reprinted in large folio to bind up with other copies of the Polyglott; it is also reprinted in the Classical Journal, vol. iv. pp. 355—361. In the first volume of Pott's and Ruperti's Sylloge Commentationum Theologicarum, (pp. 100–137.) there is a collation of the Greek and other versions, as printed in the London Polyglott, with the Hebrew text of the Prophet Micah, accompanied with some explanations by Professor Paulus.[1] To complete the London Polyglott, the following publications should be added, viz.

1. *Paraphrasis Chaldaica in librum priorem et posteriorem Chronicorum. Auctore Rabbi Josepho, rectore Academiæ in Syria: cum versione Latina a Davide Wilkins.* Cantabrigiæ, 1715, 4to.

2. Dr. Castell's *Lexicon Heptaglotton;* of which an account is given in a subsequent part of this Appendix.

The purchaser of the London Polyglott should also procure Dr. John Owen's *Considerations on the Polyglott*, 8vo. 1658; Bishop Walton's Reply, entitled *The Considerator considered, &c.* 8vo. 1659: and (a work of much more importance than either) Walton's *Introductio ad Lectionem Linguarum Orientalium, Hebraicæ, Chaldaicæ, Samaritanæ, Syriacæ, Arabicæ, Persicæ, Æthiopicæ, Armenicæ, Copticæ, &c.* 18mo. Londini, 1615.

Bishop Walton's Polyglott having long been extremely scarce and dear, it has been the wish of biblical students for many years, that it should be reprinted. In 1797, the Rev. Josiah Pratt issued from the press, *A Prospectus, with Specimens, of a new Polyglott Bible in Quarto, for the Use of English Students*, and in 1799, another *Prospectus, with Specimens, of an Octavo Polyglott Bible;* but, for want of encouragement, the design was not carried into execution. A similar fate attended *The Plan and Specimen of BIBLIA POLYGLOTTA BRITANNICA, or an enlarged and improved edition of the London Polyglott Bible, with Castell's Heptaglott Lexicon*, which were published and circulated by the Rev. Adam Clarke, LL.D. F.S.A. in 1810, in folio. The reader may see them reprinted in the Classical Journal (where, however, *no notice* is taken of the author of the plan), vol. iv. pp. 493–497. An abstract of this plan is given in the Bibl. Sussex. vol. i. part ii. pp. 66–68.

5. Biblia Sacra Quadrilinguia Veteris Testamenti Hebraici, cum Versionibus e regione positis, utpote versione Græca LXX Interpretum ex codice manuscripto Alexandrino, a J. Ern. Grabio primum evulgata—Item versione Latina Sebast. Schmidii noviter revisa et textui Hebræo accuratius accommodata, et Germanica beati Lutheri, ex ultima beati viri revisione et editione 1544–45 expressa. Adjectis textui Hebræo Notis Masorethicis et Græcæ Versioni Lectionibus Codicis Vaticani; notis philologicis et exegeticis aliis, ut et summariis capitum ac locis parallelis locupletissimis ornata. Accurante M. Christ. Reineccio. Lipsiæ, 1750. 3 vols. folio.

The *comparative* cheapness of this neatly and accurately printed work rendered it, before the publication of Mr. Bagster's Polyglott, a valuable substitute for the preceding larger Polyglotts. Dr. A. Clarke, who states that he has read over the whole of the Hebrew and Chaldee text, with the exception of part of the Pentateuch, pronounces it to be one of the most correct extant.

6. Biblia Sacra Polyglotta, Textus Archetypos, Versionesque præcipuas, ab Ecclesiâ antiquitùs receptas complectentia. Accedunt Prolegomena in eorundem crisin literalem, auctore Samuel Lee, S.T.B. . . . . . Linguæ Hebrææ apud Cantabrigienses Professore Regio. Londini, 1831. 4to. et folio.

The great rarity and consequent high price of all former Polyglotts, which render them for the most part inaccessible to biblical students, induced the publisher, Mr. Bagster, to undertake these beautiful Polyglott editions of the Holy Scriptures. The *quarto edition* contains the original Hebrew Text of the Old Testament, the Samaritan Pentateuch, the Septuagint Greek version of the Old Testament, the Vulgate Latin, and the authorised English version of the entire Bible; the original Greek text of the New Testament; and the venerable Peschito or Old Syriac version of it. The *folio edition*, besides these languages, contains entire translations of the Bible, in the following modern languages, viz. the German, by Dr. Martin Luther; the Italian, by Giovanni Diodati; the French, by J. F. Ostervald; and the Spanish (from the Romish Latin Vulgate), by Padre Scio. These are so disposed as to exhibit eight languages at once, on opening the volume, the press-work of which is singularly beautiful. The pointed Hebrew text is printed from the celebrated edition of Vander Hooght, noticed in No. 8. p. 7. *suprà.* The Samaritan Pentateuch is

[1] For a more particular account of the London Polyglott, we refer the reader to Dr. Clarke's Bibliographical Dictionary, vol. i. pp. 248–270.; vol. ii. pp. 1–12.; Mr. Butler's Horæ Biblicæ, vol. i. pp. 138–149.: and Dr. Dibdin's Introduction to the Knowledge of the Editions of the Greek and Latin Classics, 3d edit. vol. i. pp. 13–27., from which publications the above account is abridged.

taken from Dr. Kennicott's edition of the Hebrew Bible, and is added by way of Appendix. The Septuagint is printed from Bos's edition of the Vatican text; and at the end of the Old Testament there are given the various readings of the Hebrew and Samaritan Pentateuchs, together with the masoretic notes termed Keri and Ketib, the various lections of the Alexandrian MS. as edited by Dr. Grabe, and the apocryphal chapters of the book of Esther. The Greek text is printed from Mill's edition of the Textus Receptus, with the whole of the important readings given by Griesbach in his edition of 1805 (No. 31. pp. 28, 29. *suprà*); the Peschito or Old Syriac version, from Widmanstadts' edition published at Vienna in 1555, collated with the accurate edition executed in 1816 under the auspices of the British and Foreign Bible Society, and edited by Professor Lee. The Apocalypse and such of the Epistles as are not extant in the Old Syriac Version, are given from the Philoxenian or New Syriac Version. The text of the Latin Vulgate version is taken from the edition of pope Clement VIII. The authorised English version is accompanied with the marginal renderings, and a new selection of well-chosen parallel texts. The other modern versions are professedly given from accurate editions. The PROLEGOMENA of the Rev. Dr. and Professor Lee present a compendious and neatly written epitome of the Literary History of the Text and Versions of the Old and New Testaments, which contains some new and important critical information. Copies of the several texts and versions of this polyglott edition are thrown off in detached small octavo volumes: and copies of the quarto Polyglott New Testament may also be procured, with a distinct title-page.[1]

7. The English Hexapla, exhibiting the six most important English Translations of the New Testament Scriptures: Wiclif, M.CCC.LXXX; Tyndale, M.D.XXXIV.; Cranmer, M.D.XXXIX.; Genevan, M.D.LVII.; Anglo-Rhemish, M.D.LXXXII.; Authorized, M.DC.XI. The original Text after Scholz, with the various readings of the Textus Receptus, and the principal Constantinopolitan and Alexandrine Manuscripts, and a complete collation of Scholz's Text, with Griesbach's edition of M.DCCC.V. Preceded by an historical account of the English Translations. London, 1841. Second Edition, 1846. 4to.

This beautifully executed volume contains, 1. The Greek Text of the New Testament, printed in long lines on the upper part of the page in a bold type, after Scholz's edition, of which an account has been given in p. 35. No. 54. *suprà*. The several English versions above enumerated are given below the Greek in six columns, and in the order of their priority of date. Wiclif's translation is printed from a valuable manuscript, at that time in the possession of his late Royal Highness the Duke of Sussex, which is stated to be much more correct and complete than the printed editions of Messrs. Lewis and Baber. (Of this, as well as of the other versions, an account will be found in a subsequent part of this volume.) The notation of verses has been inserted in all the translations for the convenience of reference. A well-compiled account of the different English translations is prefixed; which is followed by a tabular collation of the Greek text of Scholz, with that of Griesbach's manual edition of the Greek Testament, printed at Leipzig in 1805. There are copies on larger paper, which are magnificent library books.

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[1] The publisher of the Polyglott Bible above noticed, in 1819 issued from the press an *octoglott* edition of the Liturgy of the Anglican Church, in one quarto volume, which may justly be pronounced one of the finest specimens of typography that ever issued from the British press. The eight languages, printed in this edition, are the English, French, Italian, German, Spanish, Antient Greek, Modern Greek, and Latin. The *English* text is given from a copy of the Oxford Edition of the Common Prayer Book. The *French* version is modern, and is well known to most readers of that language, having frequently been printed and received with general approbation. The Psalms are printed from the Basle Edition of Ostervald's Bible. The *Italian* is taken from the edition of A. Montucci and L. Valletti, published in 1796, but revised throughout, and its orthography corrected. The Psalms are copied from the Bible of Diodati. The *German* translation, by the Rev. Dr. Küper (Chaplain of the Royal German Chapel, St. James's), is entirely new, except the Psalms, which are taken from Luther's German Version of the Scriptures. The *Spanish*, by the Rev. Blanco White, is for the most part new. The Psalms are printed from Padre Scio's great Spanish Bible, published at Madrid in 1807, in sixteen volumes. The translation into the *Antient Greek* language is that executed by Dr. Duport (A.D. 1665), who was Regius Professor of Greek in the University of Cambridge. The Psalms are from the Septuagint. The *Modern Greek* is an entirely new translation by M. A. Calbo, a learned native Greek, of the island of Zante. And the *Latin* version is nearly a reprint of the edition which was first printed by W. Bowyer, in 1720, with some alterations and additions by the present editor (John Carey, LL.D.), sometimes taken from the translation of Mr. Thomas Parsel, the fourth edition of which was published in 1727. The Psalms are from the Vulgate.

8. Biblia Ecclesiæ Anglicanæ Polyglotta. The proper Lessons for Sundays, from the Scriptures of the Old Testament; together with the whole of the Book of Psalms, in Hebrew, Greek, Latin, and English. Edited by Frederick Iliff, D.D. London, 1843. 4to.

This work is expressly designed for those to whom the rarity and necessarily high price of the larger polyglotts render them inaccessible. The First Lessons for the morning and evening of every Sunday in the year are clearly and beautifully printed in four columns; viz. 1. In Hebrew, from the standard text of Vander Hooght, published in 1705, the typographical errors of which have been carefully corrected; 2. In English, after Dr. Blayney's edition of the authorised version printed at Oxford in 1769; 3. In the Septuagint Greek version, according to the Vatican text as printed by Bos in 1709, the various readings of the Alexandrine text being printed from Breitinger's edition in 1730 between brackets; and 4. In Latin, according to the London reprint of the Paris Edition of the Vulgate, in 1662.

The Book of Psalms is a Hexaglott, or edition of the Psalms in six languages. Copies of it are to be obtained with a separate title-page, as "The Hexaplar Psalter." In six columns it comprises, 1. The Hebrew Text, after Vander Hooght's edition; 2. The English Version of the Book of Common Prayer; 3. The Latin Vulgate Version; 4. The Latin Version of Jerome, which furnishes valuable assistance to the more critical understanding of the Psalms; 5. The English Bible Translation of the Psalms, the italics and punctuation of which have been regulated by the first edition of 1611; and 6. The Greek Septuagint Version, from Bos's edition above mentioned. Dr. Iliff has performed the laborious duty of editor with great ability and accuracy. A few copies were handsomely printed on large paper.

9. Novi Testamenti Biblia Triglotta: sive Græci Textus Archetypi, Versionis Syriacæ, et Versionis Latinæ Vulgatæ Synopsis: cui accedunt Subsidia Critica varia. Evangelia. Londini. 1828. 4to.

Those who may not be able to procure any of the more costly polyglotts will find a cheap substitute for them in this handsomely printed volume. The Greek text is printed after the editions, with improved punctuation, of Knappe and Vater; this is accompanied by the Syriac Version, after the text of Professor Lee's accurate edition, printed in 1816; and at the foot of the page is the Latin Vulgate version, according to the Sixtine recension, printed from the Antwerp edition of 1603, which was superintended by John Moret. To the work is prefixed Prof. Vater's Index of Critical Subsidia; and in an Appendix there is given his selection of Various Readings, with the authorities by which they are supported.

Several other editions of the Bible are extant, in three languages, called *Triglotts*, as well as Polyglott editions of particular parts of the Scriptures. For an account of these, we are compelled to refer the reader to the Bibliotheca Sacra of Le Long and Masch, and the Bibliographical Dictionary of Dr. Clarke, already cited. A complete account of all these Polyglott editions is a desideratum in English literature.

SECTION VI.

ANTIENT VERSIONS OF THE OLD AND NEW TESTAMENTS.

§ 1. Targums, or Chaldee Paraphrases of the Old Testament.

1. Targum, seu Paraphrasis Chaldaica Onkelosi in Pentateuchum Latine, ex versione Alfonsi de Zamora. Venetiis, 1747. 4to.

Also in the Complutensian, Antwerp, Paris, and London Polyglotts. This version of the Targum of Onkelos was likewise printed at Antwerp, 1616, and at Venice, 1609, in folio.

2. Thargum, hoc est, Paraphrasis Onkeli Chaldaica in Sacra Biblia; ex Chaldaico in Latinum fidelissime versa, additis in singula fere capita succinctis annotationibus, Authore Paulo Fagio. Pentateuchus, sive quinque libri Moysis. Tom. I. Argentorati, 1546, folio.

One volume only of this work was published. Fagius's learned annotations are inserted in the Critici Sacri.

3. Targum PSEUDO-JONATHANIS in Pentateuchum, Latine, ex versione Antonii Cevalerii. Londini, 1657, folio. (In Bp. Walton's Polyglott.)

4. TARGUM HIEROSOLYMITANUM in Pentateuchum, Latine, ex versione Antonii Cevalerii. Londini, 1657, folio. (In Bp. Walton's Polyglott.)

Bishop Walton states that the Latin version of Chevalier is more faithful than that published by Francis Taylor, at London, in 1649, 4to.

5. Targum JONATHANIS in Josue, Judices, Libros Regum, Isaiæ, Hieremiæ, Ezechielis et XII Minorum Prophetarum, Latine, ex versione Alfonsi de Zamora, a Benedicto Aria Montano ad Hebraicam et Chaldaicam veritatem correctâ, folio. (In the Antwerp, Paris, and London Polyglotts.)

Various other editions of the Targum of Jonathan Ben Uzziel are noticed in Masch's and Boerner's edition of Le Long's Bibliotheca Sacra, Part II. vol. iii. pp. 654—656.

6. Targum R. JOSEPHI Cœci et aliorum in Chetuvim, Latine, ex versione Alfonsi de Zamora, et recognitione Ariæ Montani, folio.

7. Targum in Psalmos, Ecclesiasten, et Librum Esther, ex versione Ariæ Montani, folio.

Both the preceding Targums are found in the Antwerp, Paris, and London Polyglotts; in the last, the translation has been further revised by Dr. Edmund Castell.

8. Liber Jobi, Chaldaice et Latine, cum notis. Opera et studio Johannis Terentii. Franeckeræ, 1663, 4to.

The Latin translation is that of Alfonso de Zamora, revised by Montanus, and further corrected by the editor. Masch pronounces this to be a rare and erudite publication.

9. Cantica Canticorum et Ecclesiastes Salomonis paraphrastico sermone conscripti, et ex Chaldæa lingua in Latinam versi per Erasmum Oswaldum Schreckenfuchsium. Basileæ, 1553, 8vo.

10. Chaldaica Paraphrasis Libelli Ruth, a mendis repurgata, et punctis juxta analogiam grammaticam notata, cum Latina Interpretatione et Annotationibus, per Joannem Mercerum. Parisiis, 1564, 4to.

11. Paraphrasis Chaldaica Librorum Chronicorum, Latine, curâ Matthiæ Friderici Beckii. Augustæ Vindelicorum, 1680–83–84, 2 vols. 4to.

12. Paraphrasis Chaldaica in Librum priorem et posteriorem Chronicorum. Auctore Rabbi JOSEPHO, Rectore Academiæ in Syria. Nunc demum a manuscripto Cantabrigiensi descripta, ac cum Versione Latinâ in lucem missa a Davide Wilkins. Cantabrigiæ, 1717, 4to. Amstelodami, 1725, 4to.

The manuscript, from which this edition was printed, was written A. D. 1477. It was discovered by Mr. Samuel Clarke, an eminent oriental scholar, in the University of Cambridge: and, besides the Chaldee paraphrase on the books of Chronicles, it contained the books of Psalms, Proverbs, Job, Daniel, Ezra, and Nehemiah, with a targum or paraphrase on each. The book is elegantly printed, the Chaldee text with vowel points being on the right hand page, and the Latin translation on the left: both are divided into verses. The copies, dated Amstelodami, 1725, are the same as those printed at Cambridge, but with a new title-page.

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§ 2. *Antient Greek Versions.*

[i.] THE SEPTUAGINT.[1]

The following table exhibits the four principal *Standard Text Editions* of the Septuagint Greek version, together with the principal editions which are founded upon them:—

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[1] This notice of the *principal* editions of the Septuagint version is chiefly taken from Masch and Boerner's edition of Le Long's Bibliotheca Sacra, part ii. vol. ii. pp. 263—323. Many other editions of this version, and of detached books of it, are there described, which we have not room to detail.

1. Complutensian Text, 1514.

Antwerp Polyglott, Fol. Gr. Lat. &c. 1569–72.— *Commelini.* Fol. Gr. 1586, 1599, 1616. — *Wolderi.* Fol. Gr. 1596. — *Hutteri.* Fol. 1599. Gr. Lat. &c. — *Paris Polyglott*, Fol. Gr. Lat. &c. 1645.

2. Aldine Text, 1518.

Cephalæi. Oct. Gr. 1526. — *Hervagii*, Fol. Gr. 1545. — *Brylingeri.* Oct. Gr. 1550. — *Wechelii Hæred.* Fol. Gr. 1597.

3. Roman or Vatican Text, 1587.

Waltoni Polyglotta. Fol. Gr. Lat. &c. 1657. — *Morini.* Fol. Gr. Lat. 1628. — *Daniel.* Qto. et Oct. Gr. 1653, 1665, 1683. — *Cluveri.* Oct. Gr. 1697. — *Bosii.* Gr. Qto. 1709. — *Millii*, Oct. Gr. 1725. — *Reineccii.* Oct. Gr. 1730, 1757. — *Kirchneri.* Oct. Gr. 1759. — *Holmesii.* Fol. Gr. 1798, &c. *The editions printed at Oxford*, Oct. Gr. 1805, 1817. — *Valpii*, 1819. — *L. Von Ess*, 1824.

4. The Alexandrine Text, 1707-9-19-20.

Breitingeri. Qto. Gr. 1730–33. *Reineccii Biblia Quadrilinguia.* Fol. Gr. Lat. &c. 1750. *Baberi.* Fol. 1816–27.

Of the various editions of the Septuagint Greek version which have issued from the press, the following more particularly claim the notice of the biblical student. Most of them contain the New Testament, in addition to the Old; but as the principal editions of the former have already been described, no notice will be taken of them :—

1. Biblia Græca; cum versione Latina ad verbum. In Bibliis Polyglottis Compluti editis, 1514, 1515, 1517.

The text of this edition was composed after several manuscripts which the editors neglected to describe; they have frequently been charged with having altered the Greek text, to make it harmonise with the Hebrew, or rather with the Vulgate version, and with having filled up the chasms in the Alexandrian or Septuagint version from other Greek interpreters. — For a further account of the Complutensian Polyglott, see pp. 47, 48. *suprà.*

2. Παντα τα κατ' ἐξοχην καλουμενα Βιϐλια θειας δηλαδη γραφης παλαιας τε και νεας.—Sacræ Scripturæ Veteris Novæque omnia. Venetiis, 1518, small folio.

This edition appeared in 1518, two years after the death of Aldus Manutius; it was executed under the care of his father-in-law, Andreas Asulanus. The text was compiled from numerous antient MSS. Archbishop Usher is of opinion, that in many instances it follows the readings of Aquila's version, instead of those of the Septuagint. The Aldine text, however, is pronounced by Bishop Walton to be much purer than that in the Complutensian Polyglott, to which it is actually prior in point of time; for though the Polyglott bears date 1514—1517, it was not published until the year 1522. Father Simon and M. de Colomies concur in speaking very highly of the execution of the Aldine edition.

3. Της Θειας Γραφης παλαιας δηλαδη και νεας ἁπαντα. Divinæ Scripturæ Veteris Novæque omnia. Argentorati, apud Wolphium Cephalæum, 1526. 4 vols. 8vo.

This edition is of great rarity: the fourth volume contains the New Testament. It follows the text of Aldus, and is not only well and correctly printed, but possesses the additional merit of judicious punctuation. Though the chapters are distinguished, the text is not divided into verses; and a space is left at the beginning of each chapter for the insertion of the initial letter. The Apocryphal books, and a small but valuable collection of various readings, are added in this edition by the editor John Lonicerus, a disciple and follower of the illustrious reformer, Dr. Martin Luther. Copies of this edition are sometimes to be met with, having the date of 1529. They are however all of the same impression, the beginning of the preface being altered, the name of Lonicerus *omitted*, and that of *Jerome* substituted for Luther, with a new title-page. The New Testament forms the fourth volume of this edition: it has been noticed in p. 19. *suprà*, No. 3.

4. Της Θειας Γραφης παλαιας δηλαδη και νεας απαντα. Divinæ Scripturæ Veteris ac Novi Testamenti omnia, innumeris locis nunc demum, et opti-

morum librorum collatione et doctorum virorum operâ, multo quam unquam emendatiora, in lucem edita. Cum Cæs. Majest. gratia et privilegio ad quinquennium. Basileæ, per Joannem Hervagium, 1545, folio.

In this rare and little known edition, the text of Lonicerus is chiefly followed; it is said to surpass in correctness both the Strasburg and Venetian editions, and also has some valuable various readings. The preface was written by Melancthon.

5. Biblia Græca, Græcè et Latinè. . . . . Basileæ, per Nicholaum Brylingerum. 1550, 5 vols. 8vo.

Each of the five volumes, of which this edition consists, has a distinct title-page, which is printed by Masch. The Greek and Latin are placed in opposite columns; the former from the Aldine text, the latter from the Vulgate, as printed in the Complutensian Polyglott. The type, though rather too small to be read with ease, is pronounced by Masch to be distinct and neat.

6. Ἡ Παλαια Διαθηκη, κατα τους Ἑϐδομηκοντα δι' αυθεντιας Ξυστου Ε.' Αχρου Αρχιερεως εκδοθεισα.—Vetus Testamentum Græcum, juxta LXX Interpretes, studio Antonii Cardinalis CARAFÆ, ope virorum doctorum adjuti, cum prefatione et scholiis Petri Morini. Romæ ex Typographia Francisci Zannetti, 1586, folio.

A beautiful edition, of great rarity and value. The copies of it are of two dates;—some with M.D.LXXXVI, as they originally appeared, and others with the date of M.D.LXXXVII, the figure I. having been subsequently added with a pen. The latter copies are most commonly met with, and hence this edition is usually dated 1587. They contain 783 pages of text, preceded by four leaves of preliminary matter, which are followed by another (subsequently added), intitled *Corrigenda in notationibus Psalterii.* This last-mentioned leaf is *not* found in the copies bearing the date of 1586, which also want the privilege of Pope Sixtus V. dated May 9th, 1587, at whose request and under whose auspices it was undertaken by cardinal Antonio Carafa, aided by Antonio Agelli, Peter Morinus, Fulvio Ursino, Robert Bellarmin, cardinal Sirlet, and others. The celebrated Codex Vaticanus 1209 was the basis of the Roman or Sixtine edition, as it is usually termed; but the editors did not exclusively adhère to that MS., having changed both the orthography and readings whenever these appeared to them to be faulty. Such is the opinion of Drs. Hody and Grabe, Eichhorn, Morus, and other eminent critics; though the late Dr. Holmes has contended that the text of the Roman edition was printed from one single MS., which was exclusively followed throughout. The first forty-six chapters of Genesis, together with some of the Psalms, and the book of Maccabees, being obliterated from the Vatican manuscript through extreme age, the editors are said to have supplied this deficiency by compiling those parts of the Septuagint from a manuscript out of cardinal Bessarion's library, and from another which was brought to them from Calabria. So great was the agreement between the latter and the Codex Vaticanus, that they were supposed to have been transcribed either the one from the other, or both from the same copy. Various readings are given to each chapter. This edition contains the Greek text only. In 1588, Flaminio Nobili printed at Rome in folio, *Vetus Testamentum secundum* LXX *Latine redditum.* This Latin version was not composed by him, but compiled out of the fragments of the antient Latin translations, especially the Old Italic. It is a splendid volume, and of considerable rarity. The Roman edition was reprinted at Paris in 1628, in three folio volumes; the New Testament in Greek and Latin forms the third volume. This reprint is in great request, not only for the neatness and correctness of its execution, but also for the learned notes which accompany it. Some copies are occasionally met with, dated *Parisiis, Piget,* 1641, which might lead us to suppose that they were distinct editions. De Bure however says, that they are but one and the same edition, with a new title page, probably printed by the bookseller who had purchased the unsold copies.

7. Της Θειας Γραφης, παλαιας δηλαδη και νεας, ἁπαντα. Divinæ Scripturæ, nempe Veteris ac Novi Testamenti, omnia . . . . Francofurti, apud Andreæ Wechelii Hæredes, 1597, folio.

This edition is formed after that of Hervagius, the errors of the latter being previously corrected. It has a collection of various readings taken from the Complutensian, Antwerp, Strasburg, and Roman editions. Morinus charges the editor (who is supposed to have been Francis Junius or Frederic Sylburgius) with abandoning the Aldine text in four chapters of the book of Exodus, and in the twenty-fourth chapter of the book of Proverbs, and substituting the Complutensian text in its stead. It is very neatly printed on clear types, and is divided into verses.

8. Ἡ Παλαια Διαθηκη κατα τους Ἑϐδομηκοντα. Vetus Testamentum

Græcum, ex versione Septuaginta interpretum. Londini, excudebat Rogerus Daniel, 1653, 4to.

This edition is frequently mentioned in catalogues as being both in quarto and in octavo. Masch states that there is but one size, viz. in quarto, though the paper be different. It professes to follow the Sixtine edition: but this is not the fact; the editors having altered and interpolated the text in several places, in order to bring it nearer to the Hebrew text and the modern versions. The errors of this edition have been retained; 1. In that printed at Cambridge in 1653, 8vo., with a learned preface written by Bishop Pearson (whose initials are at the end): and 2. In the very neat Cambridge edition printed by Field in 1665, in three volumes 8vo. (including the Liturgy in Greek and the New Testament). Field's edition was counterfeited, page for page, by John Hayes, a printer at Cambridge, who executed an edition in 1684, to which he put Field's name, and the date of 1665. The fraud, however, may easily be detected, by comparing the two editions; the typography of the genuine one by Field being very superior to that of Hayes. The genuine Cambridge edition was reprinted at Amsterdam, in 1683, in 12mo. without the Greek Testament. The editing of it is commonly, but erroneously, ascribed to Leusden. The omission of Bishop Pearson's initials at the end of the preface has caused the latter to be attributed to Leusden. The book is very neatly, but very incorrectly, printed in two columns, divided into separate verses. The Apocryphal books, which are found in the Cambridge edition, are altogether omitted.

9. 'Η Παλαια Διαθηκη, κατα τους 'Εβδομηκοντα. Vetus Testamentum Græcum, ex versione Septuaginta interpretum, cum libris Apocryphis, juxta exemplar Vaticanum Romæ editum, et Anglicanum Londini excusum. Lipsiæ, 1697, 8vo.

The editors of this impression were M. J. Cluver and Tho. Klumpf; though inferior to the London and Amsterdam editions in beauty of execution, it is very far superior to them in point of correctness. The prolegomena of John Frickius prefixed to it, contain a critical notice of preceding editions of the Septuagint Version, which is said to be very accurate.

10. Vetus Testamentum Græcum, ex versione LXX Interpretum, ex antiquissimo MS. Codice Alexandrino accuratè descriptum, et ope aliorum exemplarium ac priscorum scriptorum, præsertim vero Hexaplaris Editionis Origenianæ, emendatum atque suppletum, additis sæpe asteriscorum et obelorum signis, summâ curâ edidit Joannes Ernestus Grabe, S.T.P. Oxonii, 1707, 1709, 1719, 1720. 4 vols. folio, and 8 vols. 8vo.

This splendid edition exhibits the text of the celebrated Codex Alexandrinus, now deposited in the British Museum. Though Dr. Grabe prepared the whole for the press, yet he only lived to publish the Octateuch, forming the first volume of the folio edition, in 1707, and the fourth, containing the metrical books, in 1709. The second volume, comprising the historical books, was edited by Francis Lee, M.D., a very eminent Greek scholar, in 1719; and the third volume, including the prophetical books, by W. Wigan, S.T.D., in 1720. This edition gives a fair representation of the Alexandrian Manuscript where it was perfect; but where it was defective and incorrect, the passages supplied and the corrected readings are given, partly from the Codex Vaticanus, and partly from the Complutensian edition, in a smaller character than that employed in the text, the erroneous lections being printed in the margin. The prolegomena of Dr. Grabe contain a treasure of sacred criticism. Dr. Grabe designed to have added copious notes to this work, but was prevented by death from composing them. After the folio sheets were struck off, the pages were divided, and over-run into an octavo form, to prevent the book from being piratically printed in Germany.

11. 'Η Παλαια Διαθηκη κατα τους 'Εβδομηκοντα. Vetus Testamentum ex Versione Septuaginta Interpretum secundum Exemplar Vaticanum Romæ editum, accuratissimè denuo recognitum; una cum scholiis ejusdem editionis, variis Manuscriptorum Codicum Veterumque Exemplarium Lectionibus, necnon fragmentis Versionum Aquilæ, Symmachi, et Theodotionis. Summâ curâ edidit Lambertus Bos. Franequeræ. 1709. 4to.

An elegant and accurate edition, which is deservedly esteemed. The preface of the editor, Professor Bos, contains a critical disquisition on the Septuagint Version and its utility in sacred criticism, together with an account of the preceding principal editions. Bos's text was reprinted at Amsterdam in 1725, in two 8vo. vols. under the editorial care of David Mill. It contains various readings from some MSS. at Leyden, which, however, are of no great critical value.

12. Ἡ Παλαια Διαθηκη κατα τους Ἑβδομηκοντα. Vetus Testamentum ex Versione Septuaginta Interpretum, olim ad fidem Codicis MS. Alexandrini summo studio et incredibili diligentia expressum, emendatum et suppletum a Joanne Ernesti Grabio, S.T.P. Nunc vero exemplaris Vaticani aliorumque MSS. Codd. Lectionibus Var. nec non criticis dissertationibus illustratum insigniterque locupletatum, summâ curâ edidit Joannes Jacobus BREITINGERUS. Tiguri Helvetiorum. 1730-1-2. 4 vols. 4to.

This edition is a correct reprint of Dr. Grabe's edition, to which are added, at the foot of the page, the various readings of the Roman or Vatican edition, and of three manuscripts belonging to the library of the Academy at Basle. The beauty of its typography and paper, and its critical value, concur to render this edition highly esteemed; it is consequently both scarce and dear. Michaelis pronounces it to be the best edition of the Septuagint ever printed, that is, up to his time.

13. Ἡ Παλαια Διαθηκη κατα τους Ἑβδομηκοντα. Vetus Testamentum Græcum ex Versione Septuaginta Interpretum, una cum Libris Apocryphis, secundum Exemplar Vaticanum Romæ editum et aliquoties recognitum, quod nunc denuo ad optimas quasque editiones recensuit, et potiores quasdam Codicis Alexandrini et aliorum lectiones variantes adjecit M. Christianus REINECCIUS. Lipsiæ, 1730. 8vo. 1757. 8vo. edit. secunda.

A neat and commodious edition, though the type is rather too small. The apocryphal books are at the end of the volume.

14. Ἡ Παλαια Διαθηκη. Vetus Testamentum ex Versione Septuaginta Interpretum, ad Exemplar Vaticanum Romæ editum ex optimis codicibus impressum. Accesserunt Libri Apocryphi. Halæ, sumptibus Orphanotrophei. 1759. 12mo.

An edition of more promise than execution. Masch denounces it as very incorrect, and says, that instead of being taken from the best codices (as the editor professes), or editions, it agrees with the London, Cambridge, and Leipsic editions.

15. Vetus Testamentum Græcum, cum variis Lectionibus, edidit Robertus HOLMES, D.D., Decanus Wintoniensis. Tom. I. Oxonii, e Typographeo Clarendoniano. 1798. folio.

Vetus Testamentum Græcum, cum variis Lectionibus. Editionem a Roberto Holmes, S.T.P. inchoatam continuavit Jacobus PARSONS, S.T.B. Tom. II. — V. Oxonii, e Typographeo Clarendoniano. 1818-27. folio.

To the University of Oxford belongs the honour of giving to the public this valuable and splendid edition of the Septuagint Version. In the year 1788, the Rev. Dr. Holmes, Dean of Winchester, circulated proposals for collating all the MSS. of that version known to be extant. These being liberally supported by public and private patrons, Dr. H. published annual accounts of his collations, which amounted to sixteen in number, up to the time of his decease. In 1795 he published, in folio, two Latin epistles to the Bishop of Durham, containing specimens of his proposed work; and in 1798 appeared the first part of vol. i. containing the book of Genesis; part ii. comprising Exodus and Leviticus, was published in 1801; and the books of Numbers and Deuteronomy, which complete the first volume, in 1804. The date of 1798, therefore, in the title-page of the first volume, is not strictly correct. A general preface to this volume, in four chapters, discusses the history of the Κοινη, or common text of the Septuagint Version, and its various corrections; describes the MSS. consulted for this edition (eleven of which were written in uncial letters, and upwards of one hundred in small letters); and gives an account of the printed editions of the LXX, of the Fathers, and other Greek writers quoted in the various readings, and of the several antient versions, viz. the Old Italic or Ante-Hieronymian Latin, the Coptic, Sahidic, Syriac (made from the Greek text), Arabic, Sclavonic, Armenian, and the Georgian versions, whence various readings in the Pentateuch have been extracted. Each of the five books of Moses is furnished with a short preface and an appendix; and at the end of the volume are eleven pages of *addenda et emendanda*. Dr. Holmes also published the book of Daniel, in 1805, according to the text of Theodotion and the Septuagint, in the same manner as the Pentateuch, a few months before his death. The text is printed on a strong and beautiful type, after the Sixtine or Roman edition of 1587; and the deviations from it, which are observable in the Complutensian and Aldine editions, and in that of Dr. Grabe, are constantly noted. For this edition were collated three hundred and eleven manuscripts, the various lections of which are exhibited at the

foot of the page. On Dr. Holmes's death, in 1805, after a considerable but unavoidable delay, the publication of this important work was resumed by the Rev. J. Parsons, A.M. (afterwards B.D.): under whose editorial care the second volume was completed in 1818. It comprises all the historical books from Joshua to the second book of Chronicles inclusively; the several fasciculi of which were published in the following order, viz. Joshua in 1810; Judges and Ruth in 1812; 1 Kings in 1813; and the five remaining books in the four succeeding years, the whole being printed off in the early part of 1818. The third and fourth volumes, containing the book of Job to the prophet Jeremiah inclusive, were published between the years 1819—1825: and the remaining (or fifth) volume, which contains the Apocryphal books, between the years 1825 and 1827. The plan laid down by Dr. Holmes was followed by his learned successor, whose continuation is executed in the same splendid and accurate manner as the Pentateuch. The reader will find a copious and very interesting critique on the *first* volume of this magnificent undertaking in the Eclectic Review, vol. ii. part i. pp. 85-90. 214-221.267-274. 337-348.; and of the *second* volume in the Classical Journal, vol. ix. pp. 475-479. and vol. xix. pp. 367-372.

16. Psalterium Græcum è Codice MS. Alexandrino, qui Londini in Bibliotheca Musei Britannici asservatur, Typis ad Similitudinem ipsius Codicis Scripturæ fideliter descriptum, Curâ et Labore Henrici Herveii Baber, A.M. Musei Britannici Bibliothecarii. Londini, 1812. folio.

17. Vetus Testamentum Græcum è Codice MS. Alexandrino, qui Londini in Bibliotheca Musei Britannici asservatur, Typis ad Similitudinem ipsius Codicis Scripturæ fideliter descriptum, Curâ et Labore Henrici Herveii Baber, A.M. Londini, 1816-28. 4 vols. folio.

For an account of these two publications, see page 14. Nos. 2 and 3. *suprà*, in the account of fac-simile editions of manuscripts of the New Testament and of the Septuagint Version.

18. Vetus Testamentum Græcum ex Versione LXX secundum Exemplar Vaticanum Romæ editum. Accedunt variæ Lectiones e Codice Alexandrino necnon Introductio J. B. Carpzovii. Oxonii, e Typographeo Clarendoniano. 1817. 6 vols. 8vo.

An accurate and beautifully printed edition: there are copies on large paper. The introduction is extracted from the second and third chapters of Carpzov's Critica Sacra, Part III., which treatise is noticed in the subsequent part of this Appendix.

19. Vetus Testamentum ex Versione Septuaginta Interpretum juxta Exemplar Vaticanum, ex Editione Holmesii et Lamberti Bos. Londini, in Ædibus Valpianis. 1819. 8vo.

This elegantly executed volume is very *correctly* printed, after the editions of Holmes and Bos, and (which cannot but recommend it to students in preference to the incorrect Cambridge and Amsterdam reprints of the Vatican text) its price is so reasonable as to place it within the reach of almost every one.

20. Ἡ Παλαια Διαθηκη κατα τους Ἑβδομηκοντα. Vetus Testamentum ex Versione LXX Interpretum, juxta exemplar Vaticanum, ex editione Holmesii et Lamberti Bos. Glasguæ, 1822. 3 tomis 12mo. Editio nova, Glasguæ et Londini, 1831. 2 tomis 18mo.

These very neatly printed editions are also formed after those of Holmes and Bos: they were executed at the university press of Glasgow. To the edition of 1831 is prefixed the learned preface of Bp. Pearson, which is copied from the Cambridge edition of 1653.

21. Ἡ Παλαια Διαθηκη κατα τους Ἑβδομηκοντα: seu Vetus Testamentum Græce, juxta Septuaginta Interpretes ex auctoritate Sixti V. Editionis, juxta Exemplar Originale Vaticanum Romæ editum quoad textum accuratissimè et ad amussim recusum, curâ et studio Leandri Van Ess. Lipsiæ, 1824. 8vo.

This edition is stereotyped, and is very neatly executed. There are copies on thick paper, which are an ornament to any library.

22. Ἡ Παλαια Δαιθηκη κατα τους Ἑβδομηκοντα. Vetus Testamentum Græcum juxta Septuaginta Interpretes, ex auctoritate Sixti Quinti Pon-

tificis Maximi editum, juxta exemplar originale Vaticanum: nunc denuo recognitum, accuratissime expressum, ad normam Vulgatæ versiculis distinctum, cum Latina Translatione, Animadversionibus, et Complementis ex aliis manuscriptis, curâ et studio J. N. JAGER. Parisiis, 1839. 2 tomis. Imperial 8vo.

A beautifully printed edition from the press of Messrs. Firmin Didot. The editor, the abbé Jager, appears to have left nothing unattempted which could enable him to produce a complete and accurate edition of the Septuagint Version, arranged upon the following plan; viz. 1. The Greek text of the Sixtine Edition published at Rome in 1586, which professes to exhibit the text of the Vatican manuscript, is printed with scrupulous accuracy, typographical errors, of course, being corrected. To this text is added a literal Latin version: — 2. The chasms in the Sixtine Edition are supplied at the foot of the pages where they occur, from the Alexandrian manuscript in the British Museum, which (Mr. Jager states) has been collated verbatim throughout for this purpose: — 3. Both the Greek text and Latin version are divided into verses, according to the Latin Vulgate; but the inversions, which are of frequent occurrence in the Vatican manuscript, are noted by the letters of the alphabet. Such apocryphal books, as were rejected by the assembly of Romish divines convened at Trent in the sixteenth century, are printed at the end of the volume: — 4. As the editor contemplated the publication of the Old Testament, according to the order in which it appears in the Latin Vulgate, he has supplied from the Hebrew text (after the manner adopted in Origen's Hexapla) all the passages which are wanting, and which the fathers and other antient ecclesiastical writers attest to be wanting, in the common Septuagint Version. These supplementary passages (which are placed at the foot of the page, and divided into verses with a Latin translation,) are extracted from the Roman scholia, from the Complutensian and Aldine editions, from the fragments of the Greek versions of Aquila, Symmachus, and Theodotion, and from numerous other published and unpublished manuscripts, which are preserved in the royal library at Paris.

23. Jeremias Vates, è versione Judæorum Alexandrinorum ac reliquorum Interpretum Græcorum emendatus, notisque criticis illustratus à G. L. SPOHN. Lipsiæ, 1794-1823. 2 vols. 8vo.

A continuation of the first volume of these illustrations of Jeremiah is given in Pott's and Ruperti's Sylloge Commentationum Theologicarum. These are enlarged and completed in the second volume, which was published in 1823, after the author's death, by his son, F. A. W. Spohn.

English Translations of the Septuagint Version.

1. The Old Covenant, commonly called the Old Testament, translated from the Septuagint. The New Covenant, commonly called the New Testament, translated from the Greek. By Charles THOMSON, late Secretary to the Congress of the United States. Philadelphia, 1808. 4 vols. 8vo.

This translation is upon the whole faithfully executed. Specimens of it are given in Vol. II. pp. 282—323. in the series of quotations from the Septuagint version occurring in the New Testament.

2. The Septuagint Version of the Old Testament according to the Vatican Text, translated into English: with the principal Various Readings of the Alexandrine Copy, and a Table of Comparative Chronology. By Sir Lancelot Charles Lee BRENTON, Bart. London, 1844. 2 vols. 8vo.

A close and accurate translation. The table of comparative chronology is copied with due acknowledgment, from *this* work.

[ii.] EDITIONS OF ORIGEN'S HEXAPLA AND TETRAPLA.

1. Hexaplorum Origenis que supersunt. Ex Manuscriptis et ex Libris editis eruit et Notis illustravit D. Bernardus de MONTFAUCON. Accedunt Opuscula quædam Origenis anecdota, et ad calcem Lexicon Hebraicum ex

veterum Interpretationibus concinnatum, itemque Lexicon Græcum, et alia. Parisiis, 1713. 2 tomis, folio.

The best edition, unhappily very rare, of the remains of Origen's Hexapla. The first volume contains a very valuable preliminary disquisition on the Hebrew text, and on the different antient Greek versions; together with a minute account of Origen's biblical labours, and some inedited fragments of Origen, &c. To these succeed the remains of the Heaxpla, from Genesis to the Book of Psalms inclusive. The second volume comprises the rest of the Hexapla to the end of the twelve minor prophets, together with Greek and Hebrew Lexicons to the Hexapla.

2. Hexaplorum Origenis quæ supersunt. Edidit, notisque illustravit Ca. Frider. Bahrdt. Lipsiæ et Lubecæ, 1769-70. 2 vols. 8vo.

Professor Bahrdt undertook this edition for those who could not afford to purchase Montfaucon's magnificent edition. He has omitted, as unnecessary, the translation of the fragments, the explanation of particular words occurring in the notes, and some scholia. He has improved the arrangement of the materials collected by Montfaucon, and has added some further fragments of Origen's Hexapla, from a Leipsic manuscript. Bahrdt has also given many additional notes, which however are not distinguished from those of Montfaucon. The Hebrew words are given in Greek characters. This edition was severely criticised by Fischer, in his Prolusiones de Versionibus Græcis, p. 34. note.

The Fragments of the versions by Aquila, Theodotion, and Symmachus, collected by Morin and others, are printed in the editions of the Septuagint Version executed at Rome in 1587, at Frankfort in 1597, at London in 1653, at Leipsic in 1697, and at Franeker in 1709.

3. *Δανιηλ κατα τους Ἑϐδομηκοντα εκ των Τετραπλων Ωριγενους.* Daniel secundum Septuaginta ex Tetraplis Origenis nunc primum editus [a Simone de Magistris] e singulari Chisiano Codice annorum supra ıɔccc. Romæ, 1772, folio.

For a full account of this splendid work, see Bibl. Sussex. pp. 281—283., and Masch's Bibliotheca Sacra, part ii. vol. ii. pp. 320—322.

The text of this edition of the Book of Daniel was reprinted at Gottingen in 1773; and again at Utrecht in 1775, by C. Segaar; whose edition was reprinted, with notes, by Dr. H. A. Hahn, at Leipzig, in 1844. All these reprints are in octavo.

4. Animadversiones, quibus Fragmenta Versionum Græcarum V.T. a Bern. Montefalconio collecta, illustrantur, [et] emendantur. Auctore Jo. Gottfr. Scharfenberg. Specimina duo. Lipsiæ, 1776-81. 8vo.

[iii.] ANOTHER ANTIENT GREEK VERSION.

1. Nova Versio Græca Pentateuchi, ex unico S. Marci Bibliothecæ Codice Veneto. Edidit atque recensuit Chr. Frid. Ammon. Erlangæ, 1790-91. 3 vols. 8vo.

2. Nova Versio Græca Proverbiorum, Ecclesiastis, Cantici Canticorum, Ruthi, Threnorum, Danielis, et selectorum Pentateuchi Locorum. Ex unico S. Marci Bibliothecæ Codice Veneto nunc primum eruta, et notulis illustrata a Joanne Baptiste Caspare D'Ansse de Villoison. Argentorati, 1784. 8vo.

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§ 3. Antient Oriental Versions.

[i. The Syriac Versions.]

The Peschito or Old Syriac Version.

1. Biblia Syriaca Veteris et Novi Testamenti. Parisiis, 1645, folio. (In Le Jay's Polyglott Bible.)

2. Biblia Sacra Veteris et Novi Testamenti. Londini, 1657, folio. (In Bp. Walton's Polyglott Bible.)

3. Pentateuchus Syriace. Ex Polyglottis Anglicanis svmma fide edidit Georgivs Gvillielmvs Kirsch. Hofæ et Lipsiæ, 1787, 4to.

In an appendix the editor has collected various readings of the Syriac Version from the commentaries [in the Syriac language] of Ephraem, with some additional observations of his own.

4. Vetus Testamentum Syriace, eos tantum Libros sistens, qui in Canone Hebraico habentur, ordine vero, quoad fieri potuit, apud Syros usitato dispositas. In usum Ecclesiæ Syrorum Malabarensium, jussu Societatis Biblicæ recognovit, ad fidem codicum Manuscriptorum emendavit, edidit Samuel Lee, A.M. Linguæ Arabicæ apud Cantabrigienses Professor. Londini, 1823, 4to.

This edition was printed under the patronage of the Church Missionary Society, and at the expense of the British and Foreign Bible Society. Three manuscripts have been collated for this edition, viz. 1. The valuable manuscript brought by the Rev. Dr. Buchanan from Travancore in the East Indies, collated by Professor Lee; 2. Another manuscript belonging to the Rev. Dr. Adam Clarke; and, 3. A manuscript of the Syriac Pentateuch found by Mr. (now Dr.) Lee in the Library of New College, Oxford.

5. Novum Testamentum, Syriacè, cura Alberti Widmanstadii. (Viennæ Austriacæ, 1555.) 4to.

The first edition of the Syriac New Testament: it is very rare. Bishop Marsh states that it may be considered as a perfect pattern of the genuine Peschito. (Michaelis, vol. ii. part ii. p. 537.) Dr. Masch has given a long account of it in his Bibliotheca Sacra, part ii. vol. i. pp. 70–79. There are copies, dated Viennæ Austriacæ, 1562, 4to.: but they are the same edition with a new title-page.

6. Novum Domini Nostri Jesu Christi Testamentum Syriacum, cum Versione Latina; curâ et studio Johannis Leusden et Caroli Schaaf. Ad omnes editiones diligenter recensitum, et variis lectionibus, magno labore collectis, adornatum. Secunda editio a mendis repurgata. Lugduni Batavorum, 1717, 4to.

The first edition appeared in 1708; but copies are most commonly to be met with, bearing the date of 1709. Michaelis pronounces this to be "the very best edition of the Syriac New Testament. The very excellent Lexicon, which is annexed to it, will ever retain its value; being, as far as regards the New Testament, extremely accurate and complete, and supplying in some measure the place of a concordance." (Introd. to New Test. vol. ii. part i. p. 17.)

7. Textus Sacrorum Evangeliorum Versionis Simplicis Syriacæ, juxta Editionem Schaafianam, collatus cum duobus ejusdem vetustis Codd. MSS. in Bibliotheca Bodleiana repositis; nec non cum Cod. MS. Commentarii Gregorii Bar-Hebræi ibidem adservato, a Ricardo Jones. Oxonii, e Typographeo Clarendoniano, 1805. 4to.

This publication is necessary to complete Schaaf's edition; it has two fac-similes of the Syriac MSS. collated by the editor.

8. Michaelis (Joannis Davidis) Curæ in Versionem Syriacam Actuum Apostolicorum; cum Consectariis Criticis de Indole, Cognationibus, et usu Versionis Syriacæ Novi Fœderis. Gottingæ, 1755. 4to.

9. Novum Testamentum Syriacè, denuo recognitum, atque ad fidem Codicum Manuscriptorum emendatum. Londini, 1816. 4to.

A beautiful edition, executed at the press of Mr. Richard Watts, for the use of the Syrian Christians in India, by whom it is stated to have been received with the utmost gratitude. This edition was corrected for the press, as far as the Acts of the Apostles, by the Rev. Dr. Buchanan; and was completed by the Rev. Samuel Lee, A. M. [now D. D.] Professor of Hebrew in the University of Cambridge. The expense of the edition was defrayed by the British and Foreign Bible Society. There is an interesting communication by Prof. Lee concerning this edition, in Dr. Wait's Translation of Hug's Introduction to the New Test. vol. i. pp. 368–370. *notes.* A neat edition of the Syriac Version of the New Testament, edited by Mr. William Greenfield, was published at London in 1836, in 24mo.

The preceding are the principal editions of the Old Syriac Version. For a more copious account of them and of various other editions, see Bp. Marsh's Translation of Michaelis's Introduction to the New Testament, vol. ii. part i. pp. 4–18, and part ii. pp. 536–546.; also Masch's Bibliotheca Sacra, part ii. vol. i. pp. 71–102.

10. The Holy Gospel: the Preaching of Mathai the Apostle. — The Epistle which was written to the Ebroyee. [Translated from the Peschito Syriac, by J. W. Etheridge.] London, 1843. 8vo.

A close and faithful translation. It forms part of Mr. Etheridge's Horæ Aramaicæ noticed in a subsequent page.

The Philoxenian Syriac Version.

1. Sacrorum Evangeliorum Versio Syriaca Philoxeniana, ex Codd. MSS. Ridleianis in Bibliotheca Collegii Novi Oxon. repositis; nunc primum edita, cum Interpretatione Latinâ et Annotationibus Josephi White. Oxonii, e Typographeo Clarendoniano, 1778. 2 tomis, 4to.

2. Actuum Apostolorum, et Epistolarum tam Catholicarum quam Paulinarum, Versio Syriaca Philoxeniana .... cum Interpretatione Latinâ et Annotationibus Josephi White. Oxonii, e Typographeo Clarendoniano, 1799. 2 tomis, 4to.

The Syro-Estrangelo, or Syriac Hexaplar Version.

1. Specimen ineditæ et Hexaplaris Bibliorum Versionis, Syro-Estranghelæ, cum simplici atque utriusque fontibus, Græco et Hebræo, collatæ cum duplici Latinâ versione et notis. Edidit, ac diatribam de rarissimo codice Ambrosiano, unde illud haustum est, præmisit Johannes Bern. Rossi. Parmæ, 1778. 8vo.

This specimen consists of the first psalm printed in six columns. The first contains the Greek text of the Septuagint; the second, the Syro-Estrangelo text; the third, the Latin text translated from the Septuagint; the fourth, the Hebrew text; the fifth, the *Peschito* or Old Syriac text above noticed; and the sixth, the Latin text translated from this latter version.

2. Libri IV. Regum Syro-Heptaplaris Specimen e Manuscripto Parisiensi Syriace edidit, textum Versionis Alexandrinæ Hexaplarem restituit, notisque illustravit Joannes Godofredus Hasse. Jenæ, 1782. 8vo.

3. Codex Syriaco-Hexaplaris Ambrosiano-Mediolanensis editus, et Latine versus, a Matthæo Norberg. Londini Gothorum, 1787. 4to.

This work contains the prophecies of Jeremiah and Ezekiel.

4. Daniel secundum editionem LXX Interpretum, ex Tetraplis desumptum. Ex codice Syro-Estranghelo Bibliothecæ Ambrosianæ Syriace edidit, Latine vertit, præfatione notisque illustravit, Carolus Bugatus. Mediolani, 1788. 4to.

5. Curæ Hexaplares in Jobum, e Codice Syriaco-Hexaplari Ambrosio-Mediolanensi. Scripsit Henricus Middeldorpf. Vratislaviæ, 1817. 4to.

6. Psalmi, secundum editionem LXX Interpretum, quos ex codice Syro-Estranghelo Bibliothecæ Ambrosianæ Syriacè imprimendos curavit, Latine vertit, notisque criticis illustravit, Carolus Bugatus. Mediolani, 1820. 4to.

7. Codex Syriaco-Hexaplaris Liber Quartus Regum, è codice Parisiensi: Isaias, duodecim Prophetæ Minores, Proverbia, Jobus, Canticum Canticorum,

Threni, Ecclesiastes, e Codice Mediolanensi. Edidit et commentariis illustravit Henricus MIDDELDORPF. Berolini, 1835. 2 tomis, 4to.

The first part or volume of this most valuable work contains the Syriac text; the second, the critical commentary of the learned editor. For a critical account of Dr. Middeldorpf's work, see the Journal des Savans, Juillet 1837, pp. 422–427.

[ii.] THE ARABIC VERSION.

1. Biblia Arabica Veteris et Novi Testamenti. Parisiis, 1645. folio. (In Le Jay's Polyglott Bible.)

2. Biblia Arabica Veteris et Novi Testamenti. Londini, 1657. folio. (In Bp. Walton's Polyglott Bible.)

3. Biblia Sacra Arabica, Sacræ Congregationis de Propaganda Fide jussu edita in usum Ecclesiarum Orientalium: additis è Regione Bibliis Latinis Vulgatis. Romæ, 1671. 3 tomis, folio.

This edition was published under the inspection of Sergius Risius, the Romish Bishop of Damascus. It is in Arabic and Latin. "But it is of no use, either to a critic or an expositor of the New Testament, being altered from the Latin Version." (Michaelis, vol. ii. part i. p. 93.)

4. The Holy Bible, containing the Old and New Testaments in the Arabic Language. Newcastle-upon-Tyne, 1811. 4to.

Twelve copies of this beautifully executed edition were printed in large folio for presents: one of these is deposited in the British Museum.

5. Novum D. N. Jesu Christi Testamentum, Arabice, ex Bibliotheca Leidensi; edente Thoma ERPENIO. In Typographia Erpeniana Linguarum Orientalium. [Lugduni Batavorum] Anno 1616. 4to.

Erpenius published this edition of the Arabic New Testament, from a manuscript said to be written A. D. 1342, in the monastery of Saint John, in the desert of Thebaïs: he has copied his manuscript with singular accuracy, even where there appeared to be grammatical errors. Michaelis says that this is the most elegant, faithful, and genuine edition of the Arabic version, but it is unfortunately very difficult to be procured.

6. Novum Testamentum Arabicum. Londini, 1727. 4to.

This edition, which consisted of ten thousand copies, was printed at the expense of the Society for promoting Christian Knowledge, for the use of the Christians in Asia. Its basis is the text of the Paris and London Polyglotts: but the editor, Solomon Negri, has altered it in those passages which vary from the reading of our present Greek text. It is therefore of no use either in the criticism or interpretation of the New Testament. The same remark is applicable to

7. Quatuor Evangelia, Arabice, Romæ, e Typographia Medicea. Romæ, 1591. folio.

"This edition was printed at Rome in 1590 and 1591 in the Medicean printing-house: 1590 stands on the title-page, 1591 in the subscription: to some of the copies is annexed a Latin translation." (Michaelis.) This version appears to have been made from the Greek text. The Roman edition of the Four Gospels was reprinted, with some corrections, in the Paris Polyglott, and again, with very numerous corrections, from manuscripts by Bishop Walton, in the London Polyglott.

For more particular accounts of the preceding, and of other editions of the Arabic Versions of the Old and New Testament, or of detached portions thereof, the reader is referred to Masch, part ii. vol. i. pp. 110–139.; Michaelis's Introduction, vol. ii. part i. pp. 84–94.; Schnurrer's Bibliotheca Arabica, pp. 389–397.; and Hug's Introduction by Dr. Wait, vol. i. pp. 445–454.

8. Commentatio Critica, exhibens e Bibliotheca Oxoniensi Bodleiana Specimina Versionum Pentateuchi septem Arabicarum, nondum editarum, cum Observationibus. Scripsit Henricus Eberhardus Gottlob PAULUS. Jenæ, 1789. 8vo.

[iii.] The Persic Version.

1. Pentateuchi Versio Persica, interprete Jacobo filio Joseph Tavos, seu Tawsensi, Judæo. Constantinopoli, 1546. folio.

This extremely rare edition, which is printed with Hebrew types, and accompanied with the Hebrew text, is reprinted in the fourth volume of the London Polyglott, with Persian characters, and a Latin translation.

2. Quatuor Evangeliorum Domini nostri Jesu Christi Versio Persica Syriacam et Arabicam suavissime reddens: ad verba et mentem Græci Textûs fideliter et venuste concinnata...... Per Abrahamum Whelocum. Londini, 1657. folio.

3. Evangelia Quatuor Persicè, interprete Symone F. Joseph Taurinensi, juxta codicem Pocockianum, cum Versione Latina Samuelis Clerici. Londini, 1657. folio. (In the fifth volume of Bp. Walton's Polyglott Bible.)

[iv.] The Egyptian Versions.

Coptic-Memphitic, or Dialect of Lower Egypt.

1. Quinque Libri Moysis Prophetæ in Lingua Ægyptiaca. Ex MSS. Vaticano, Parisiensi, et Bodleiano descripsit, ac Latine vertit David Wilkins. Londini, 1731. 4to.

2. Psalterium Coptico-Arabicum. Romæ, 1744. 4to.

3. Psalterium Alexandrinum Coptico-Arabicum. Romæ, 1749. 4to.

Both these editions of the Coptic Psalter were printed at the expense of the Congregation de Propaganda Fide at Rome, for the benefit of the Coptic Christians in Egypt. The Arabic version is placed by the side of the Coptic text.

4. Psalterium Coptice, ad codicum fidem recensuit; Lectionis varietatem et Psalmos Apocryphos Sahidicâ Dialecto conscriptos, ac primum à G. C. Woidio editos, adjecit J. L. Ideler. Berolini, 1837. 8vo.

5. Psalterium in dialectum Copticæ Linguæ Memphiticum translatum, ad fidem trium codicum MSS. Regiæ Bibliothecæ Berolinensis, inter se et cum Tukii et Ideleri libris, necnon cum Græcis Alexandrini codicis ac Vaticani Hebraicisque Psalmis, comparatorum. Edidit, notisque criticis et grammaticis instruxit, M. G. Schwartze. Lipsiæ, 1844. 4to.

6. Duodecim Prophetarum Libros, in Lingua Ægyptiaca, vulgo Coptica seu Memphitica, ex Manuscripto Parisiensi descriptos et cum Manuscripto Johannis Lee, J. C. D. collatos, Latine edidit Henricus Tattam, A. M. Oxonii, 1836. 8vo.

7. Novum Testamentum Ægyptiacum, vulgo Copticum, ex MSS. Bodleianis descripsit, cum Vaticanis et Parisiensibus contulit, et in Latinum Sermonem convertit David Wilkins. Oxonii, 1716. 4to.

A fragment of the Lamentations of Jeremiah (ch. IV. 22. and ch. V.) and some fragments of the prophet's epistle to the Jewish captives at Babylon, forming the sixth chapter of the apocryphal book of Baruch, are printed in Coptic, with a literal Latin version, by M. Quatremère, in his Recherches sur la Langue et Littérature de l'Egypte, pp. 228 246. (Paris, 1804,), who has illustrated them with numerous learned notes.

8. Testamentum Novum Coptico-Memphiticum ex MSS. Regiæ Bibliothecæ Berolinensis emendatum à M. G. Schwartze. Lipsiæ, 1838. 4to.

Sahidic, or Dialect of Upper Egypt.

9. Appendix ad Editionem Novi Testamenti Græci e Codice Alexandrino

descripti a G. C. Woide. . . . . . Oxonii, e Typographeo Clarendoniano, 1799. folio.

This work contains the completest collection of fragments of the Sahidic Version. See an account of it in No. 1*. page 14. *supra.*

10. Friderici MÜNTER Commentatio de Indole Versionis Novi Testamenti Sahidicæ. Accedunt Fragmenta Epistolarum Paulli ad Timotheum, ex Membranis Sahidicis Musei Borgiani, Velitris. Hafniæ, 1789. 4to.

Bashmouric, or Dialect of Bashmour, a Province of the Delta.

11. Fragmentum Evangelii S. Joannis Græco-Coptico-Thebaicum, ex Museo Borgiano, Latine versum et Notis illustratum ab Augustino Antonio GEORGIO. Romæ, 1789. 4to.

There is an interesting account of this publication in the Analytical Review, vol. xvi. pp. 418–421.

12. Fragmenta Basmurico-Coptica Veteris et Novi Testamenti, quæ in Museo Borgiano Velitris asservantur, cum reliquis Versionibus Ægyptiis contulit, Latine vertit, nec non criticis et philologicis adnotationibus illustravit, W. F. ENGELBRETH. Hafniæ, 1816. 4to.

This publication contains fragments of the first and fifth chapters of the Prophecies of Isaiah, of the fourth chapter of St. John's Gospel, of St. Paul's first Epistle to the Corinthians, the Epistles to the Ephesians and to Philemon, the first Epistle to the Thessalonians, and of the Epistle to the Hebrews, in the Bashmouric, Thebaic, and Memphitic Dialects, with a literal Latin version. The corresponding Greek text is placed at the foot of the page. Notes are subjoined, pointing out the various readings, with critical remarks.

[v.] ETHIOPIC VERSION.

No entire Ethiopic Bible has been printed. Masch (Bibl. Sacr. part ii. vol. i. pp. 145—155.) has given an account of the various portions of the Old and New Testament which have appeared. Of these the following are most worthy of notice: —

1. Psalmi et Canticorum Æthiopice. Studio Johannis POTKEN. Romæ, 1513. 4to.

The first portion of the Ethiopic Scriptures ever printed. It is very rare: it was reprinted at Cologne in 1518, in folio.

2. Psalterium Æthiopice. Londini, 1657. folio.

In the third volume of Bp. Walton's Polyglott Bible: the text is taken from Potken's edition, with various readings, and notes by Dr. Edmund Castell.

3. Testamentum Novum; cum Epistola Pauli ad Hebræos . . . . . . Quæ omnia Fr. Petrus Æthiops, auxilio piorum, sedente Paulo III. Pont. Max. et Claudio illius regni imperatore, imprimi curavit anno salutis 1548. [Romæ] 4to.

This edition, which is of extreme rarity, is divided into two volumes and four separate parts, viz. 1. The Gospels, the translation of which is much superior to that of the Epistles, where the translator appears to have been unequal to the task. (The Epistle to the Hebrews is placed after the Gospels, because it was the only one of St. Paul's Epistles which they had received when they put to press the Gospels, Apocalypse, the Catholic Epistles, and the Acts); — 2. The Acts of the Apostles; — 3. The fourteen Epistles of Saint Paul; — 4. The seven Catholic Epistles; — The Apocalypse is added as an Appendix. The MS. of the Acts being very imperfect, its chasms were supplied from the Vulgate. The Roman edition was reprinted in the London Polyglott; and a Latin translation of the Ethiopic version was published by Professor Bode at Brunswick, in 1752–1755, in 2 vols. 4to. (Michaelis, vol. ii. pp. 95–98. 610–614. Masch, part ii. vol. i. pp. 152, 153.)

4. Evangelia Sancta Æthiopica. Ad Codicum Manuscriptorum fidem edidit Thomas Pell PLATT, A.M. Londini, 1826. 4to.

[vi.] The Armenian Version.

Biblia, Armenice. Venetiis, 1805. 4to.

The first edition of the Armenian *Bible* was printed at Amsterdam in 1666, 4to., and was not very cordially received by the Armenian Christians, in consequence of its editor Uscan, Archbishop of Erivan, having altered it conformably to the Romish Vulgate Latin version. The second edition, which was printed at Constantinople in 1705, also in 4to., is much more valuable; it was collated for Dr. Holmes's edition of the Septuagint. Separate editions of the Armenian New Testament were printed at Amsterdam in 1668 and 1698, and another at Venice in 1789, which was superintended by Dr. Zohrab, a learned Armenian divine, who had collated a few manuscripts for it, and who accompanied it with some short notes. In this impression, which was reprinted verbatim in 1816, the editor marked 1 John v. 7. with an asterisk.

In 1805, the same learned editor published at Venice, at the expense of the college of the monks of St. Lazarus, his critical edition of the entire Armenian Bible, for which he made use of sixty-nine manuscripts, viz. eight of the entire Bible, fifteen of the Psalms, thirty-two of the Gospels, and fourteen of the Epistles and Acts of the Apostles. He took for the basis of this edition, that manuscript of the whole Bible, which appeared to be the most antient and accurate: such errors as were discovered he corrected by means of other copies; and in the margin he inserted the various readings, together with the number of manuscripts by which they were supported, and a few critical explanations, when necessary. In this edition, Dr. Zohrab has expunged 1 John v. 7., it being unsupported by any of the manuscripts which he had collated. (Masch, part ii. vol. i. pp. 173–180. Cellérier, Introduction au Nouv. Test. pp. 185, 186.) In 1823, Dr. Z. published a neat edition of the New Testament in *antient* and *modern* Armenian, in one volume 8vo. The modern version is said to be very exact and literal.

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§ 4. Antient Western Versions.

[i.] The Latin Versions.

Ante-Hieronymian Versions, or those made before the time of Jerome.

1. Vetvs Testamentvm secvndvm LXX Latine redditvm, et ex avtoritate Sixti V. Pont. Max. editvm. Additvs est Index Dictionvm et Loquutionum Hebraicarum, Græcarum, Latinarum, quarum observatio visa est non inutilis futura. Romæ, in Ædibvs Popvli Romani, 1588. folio.

This edition was designed as a companion to the celebrated edition of the Septuagint printed at Rome in 1586, and described in p. 55. No. 6. The editor, Flaminio Nobili, with the assistance of Antonio Agelli, collected with infinite labour all the fragments of the Ante-Hieronymian versions, which he found cited in the works of the antient Latin Fathers: the deficient passages he translated de novo into Latin; a circumstance which diminishes the value of his work. (Masch, part ii. vol. iii. pp. 6, 7.) This volume is extremely rare: a copy of it is in the Library of the British Museum.

2. Bibliorum Sacrorum Latinæ Versiones Antiquæ, seu Vetus Italica, et ceteræ quæcunque in Codicibus MSS. et Antiquorum Libris reperiri potuerunt: quæ cum Vulgata Latina et cum Textu Græco comparantur. Accedunt Præfationes, Observationes, ac Notæ, Indexque novus ad Vulgatam è regione editam, idemque locupletissimus. Operâ et studio D. Petri Sabatier. Remis, 1743—49. 3 tomis, folio.

The first two volumes contain the Old Testament, and the apocryphal books. There are three versions of the Psalms, viz. the Old Italic Version, that of Jerome, and the modern Vulgate version. The New Testament forms the third volume. The Greek-Latin MSS. consulted by Sabatier having chasms, he has supplied them from the modern Latin Vulgate, and has sometimes added in the notes quotations from the Latin Fathers. For a full description of this magnificent work, see Masch, part ii. vol. iii. pp. 9, 10.

3. Evangeliarium Quadruplex Latinæ Versionis Antiquæ, seu Veteris Italicæ, editum ex Codicibus Manuscriptis, aureis, argenteis, purpureis, aliisque plusquam millenariæ antiquitatis: à Josepho Blanchino. Romæ, 1749. 2 tomis, folio.

A splendid edition of the four Gospels, taken from five manuscripts of the old Italic

version, viz. the Codices Vercellensis, Veronensis, Corbeiensis, Brixianus, and Forojuliensi But Michaelis has reduced these to *four*, as the last cited MS. contains only the corrected version of Jerome, and therefore ought not to have been printed with the others. (Introd. to New Test. vol. ii. p. 109.)

For bibliographical details of this edition, as well as of other portions of the Ante-Hieronymian versions, the reader is referred to Masch, part ii. vol. iii. pp. 16–19.

4. Codex Quatuor Evangeliorum Latinus Rehdigerianus, Matthæus et Marcus, cum Textu Græco et Editione Vulgata collatus à Joh. Ephr. Scheibel. Vratislaviæ, 1763. 4to.

The manuscript, the text of which is here published, is preserved in the library belonging to the church of St. Elizabeth at Breslau.

5. Fragmentum Pragense Evangelii Marci vulgo autographi. Edidit, Lectionesque variantes critice recensvit Iosephus Dobrowsky. Pragæ, 1778. 4to.

See a notice of this pretended Latin autograph of Saint Mark's Gospel in Vol. IV. p. 283. note 2.

6. Fragmenta Versionis Antiquæ Latinæ Ante-Hieronymianæ Prophetarum Jeremiæ, Ezechielis, Danielis, et Hoseæ, e Codice Rescripto Bibliothecæ Wirceburgensis. Edidit Dr. Fridericus Münter. Hafniæ, 1821. 8vo. (In the Miscellanea Hafniensia Theologici et Philologici Argumenti, tom. ii. fascic. i. pp. 81—148.)

The Codex Rescriptus, from which these fragments of an Ante-Hieronymian version have been transcribed, was discovered by Dr. Feder, in the library of the university of Wurtzburg; who copied nearly all that is legible, comprising portions of the prophecies of Jeremiah, Ezekiel, Daniel, and Hosea. Dr. Feder having allowed Dr. Frederick Münter, Bishop of Seeland, to make use of his labours, that learned prelate has here printed the fragments in question. They differ materially from the fragments occurring in Sabatier's splendid publication above noticed. Bp. Münter refers the date of the original writing to the sixth or seventh century.

7. Evangelium secundum Matthæum Versionis Ante-Hieronymianæ, ex perantiquo Codice Vaticano. [In the third volume of Cardinal Angelo Maï's "Scriptorum Veterum Nova Collectio."] Romæ, 1828. 4to.

Dr. Sabatier had given a copious collation of the various readings of the Ante-Hieronymian Latin version in his "Bibliorum Sacrorum Latinæ Versiones Antiquæ" (No. 2. p. 66.) from the Codex Claromontanus. That manuscript was subsequently purchased at a high price by pope Pius VI., who deposited it in the Vatican Library: it contains the four Gospels, of which cardinal Maï has published that of Saint Matthew. It wants chap. i. 1. to iii. 15., and from xiv. 33. to xviii. 12.

The Version of Jerome.

S. Eusebii Hieronymi Stridonensis Presbyteri Divina Bibliotheca antehac inedita; complectens Translationes Latinas Veteris et Novi Testamenti, tum ex Hebræis tum Græcis fontibus derivatas, innumera quoque scholia marginalia antiquissimi Hebræi cujusdam scriptoris anonymi, Hebræas voces pressius exprimentis. . . . . . Studio et Labore Monachorum ordinis S. Benedicti e congregatione S. Mauri. Parisiis, 1693. folio. (The first volume of the Benedictine edition of Jerome's works.)

For an account of Jerome's biblical labours, see Vol. II. pp. 235, 236. This edition is printed from six manuscripts. Editions of other portions of Jerome's translation are described by Masch, part ii. vol. iii. pp. 21–23.

The Latin Vulgate Version.

The printed editions of the Latin Vulgate are so very numerous, that a few of the most important, or most accessible, can only be here noticed.

A particular description of all the editions is given by Masch, part ii. vol. iii. pp. 58—372.; and of the principal editions, by Brunet, Manuel du Libraire, tom. i. art. Biblia. *Two hundred and seventeen* Latin Bibles, principally of the Vulgate Version (many of which are of extreme rarity), are described in the Bibl. Sussex. vol. i. part ii. pp. 288—510.

1. Biblia Sacra Vulgatæ Editionis, tribus tomis distincta. Romæ, ex Typographia Apostolica Vaticana. folio.

After the preceding title, we read the following, on an engraved title-page:—

"Biblia Sacræ Vulgatæ Editionis ad Concilii Tridentini præscriptum emendata et a Sixto V. P. M. recognita et approbata. Romæ, ex Typographia Apostolica Vaticana, M.D.XC."

Notwithstanding the great pains bestowed upon this edition, which by a bull was authoritatively declared to be the standard of all future impressions, its extreme incorrectness excited general discontent. At first, it was attempted to remedy the evil by printing the requisite corrections on small slips of paper, which were to be pasted over the incorrect passages: but Gregory XIV., who succeeded Sixtus V. in the pontificate, found it more convenient to suppress the remaining copies of this edition, which has therefore become of extreme rarity. (Renouard, Annales de l'Imprimerie des Aldes, tom. ii. pp. 164–166.)

2. Biblia Sacræ Vulgatæ Editionis Sixti V. Pontificis Max. jussu recognita et edita. Romæ, ex Typographia Apostolica Vaticana. 1592. folio.

This edition was printed under the auspices of Clement VIII., the successor of Gregory XIV., whose constitution declares it to be the only authentic edition: it is the basis of all subsequent editions, printed for the members of the Romish Church. Dr. Whittaker, the learned antagonist of Cardinal Bellarmine, convicted the Latin Vulgate of being wilfully *corrupted* in nearly forty instances. (Controversia I. de Scripturis. Quæstio II. Operum, tom. i. pp. 289—299. Genevæ, 1610. folio.) For an account of the fatal *variances* between these two revisions, see Vol. II. pp. 237, 238. A third edition was printed in 1593, in 4to. They are both very rare. Copies of them, as well as of the Sixtine edition, are in the British Museum.

3. Bibliorum Sacrorum Vulgatæ Versionis Editio. Jussu Christianissimi Regis ad Institutionem Serenissimi Delphini. Parisiis, excudebat Fr. Amb. Didot, 1785. 2 tomis, 4to.

A chef-d'œuvre of typography: only two hundred and fifty copies were printed with the words "ad Institutionem Serenissimi Delphini" in the title page. These bear a higher price than the other quarto copies, which were dedicated to the clergy of France. Peignot states, that *two* copies of this edition were printed on vellum. There are copies of the same edition in eight volumes 8vo., with a dedication to the Gallican clergy, by the printer, F. A. Didot.

4. Biblia Sacra Vulgatæ Editionis Sixti Quinti Pont. Max. jussu recognita atque edita Romæ ex Typographia Apostolica Vaticana MDXCIII. Editio nova, auctoritate summi pontificis Leonis XII. excusa. Francofurti a. M. [ad Mœnum] 1826. Royal 8vo.

A beautiful and correct edition, which contains all the prefatory and other preliminary matter of the Roman edition; and, besides the ordinary divisions of chapters and verses, it also has the old subdivisions of A. B. C, &c., introduced by Cardinal Hugo, of which an account is given in Vol. II. p. 70.

5. Biblia Sacra Vulgatæ Editionis, Sixti V. Pont. Max. jussu recognita, et Clementis VIII. auctoritate edita. Paris, 1828. 8vo.

A neat edition, from the press of F. Didot.

6. Novum Testamentum Vulgatæ Editionis, juxta Textum Clementis VIII. Romanum, ex Typogr. Apost. Vatic. a. 1592, accurate expressum cum variantibus in margine lectionibus antiquissimi et præstantissimi Codicis olim Monasterii Montis Amiatæ in Etruria, nunc Bibliothecæ Florentinæ Laurentianæ Mediceæ, sæc. VI. P. Chr. Præmissa est commentatio de Codice Amiatino et Versione Latina Vulgata: edente Ferdinando Florente Fleck, Theol. Doctore et Professore Lips. Lipsiæ, 1840. 12mo.

The Codex Amiatinus, which is now one of the principal ornaments of the Lorenzo-Medicean Library at Florence, is a beautiful manuscript on vellum, of the largest size, executed in the sixth century. It contains (what is rarely to be met with) a perfect copy of the whole of the Old and New Testament, according to the version of Jerome. In his Introductory Disquisition, Dr. Fleck has given the literary history and a critical description of this manuscript, together with the testimonies of various eminent scholars to its value. Dr. F. was assisted in making his collation by the Rev. S. F. Jarvis, DD. (now of Middletown, Connecticut) to whom he has acknowledged his obligations. This critical edition of the Latin Vulgate New Testament is beautifully and accurately printed.

*** The Latin Vulgate is found in all the Polyglott editions of the Bible; and various other editions may be met with, the price of which varies from twelve shillings to three or four guineas and upwards, according to their rarity and condition.

[ii.] Gothic Version.

1. Quatuor D. N. Jesu Christi Evangeliorum Versiones perantiquæ duæ, Gothica scil. et Anglo-Saxonica: quarum illam ex celeberrimo Codice Argenteo nunc primùm depromsit Franciscus Junius, F.F. Hanc autem ex codicibus MSS. collatis emendatiùs recudi curavit Thomas Mareschallus, Anglus: cujus etiam observationes in utrumque versionem subnectuntur. Dordrechti, 1665. 4to.

There are copies of this work, &c. with the date, Amsterdam, 1684, in the title; but these are the same edition, with a new title page.

2. D. N. Jesu Christi SS. Evangelia, ab Ulphila Gothorum in Mœsia episcopo circa annum à nato Christo CCCLX, ex Græco Gothicè translata: nunc cum parallelis versionibus, Sveo-Gothicâ, Norvænâ seu Islandicâ, et Vulgatâ Latinâ edita [à Georgio Stiernhelm. Accedit] Glossarium Ulphilæ Gothicum, linguis affinibus per F. Junium, nunc etiam Sveo-Gothicâ auctum et illustratum per Georgium Stiernhelm. Stockholmiæ, 1671–70. 4to.

3. Sacrorum Evangeliorum Versio Gothica ex Codice Argenteo emendata atque suppleta, cum Interpretatione Latina et Annotationibus Erici Benzelii non ita pridem Archiepiscopi Upsaliensis. Edidit, Observationes suas adjecit, et Grammaticam Gothicam præmisit Edwardus Lye. Oxonii, e Typographeo Clarendoniano. 1750. 4to.

The best edition of the Gothic version of the four Gospels: it was prepared for the press by the learned Eric Benzel, archbishop of Upsal (who made a new copy from the original manuscript); and was published after his decease by Mr. Lye, at Oxford, in 1760, in small folio. It is executed in Gothic letters; the errors of the preceding editions are corrected; and many of the various lections, with which the Gothic version furnishes the Greek Testament, are remarked in the notes.

4. Ulphilæ Versio Gothica nonnullorum Capitum Epistolæ Pauli ad Romanos, e Cod. Biblioth. Guelpherbytanæ, cum Commentariis Francisci Antonii Knittel. [1762.] 4to.

The fragment of the Gothic version, printed in this publication, has been reprinted, in the following article, and also in the Appendix to the second volume of Mr. Lye's Saxon and Gothic Latin Dictionary.

5. Fragmenta Versionis Ulphilanæ, continentia Particulas aliquot Epistolæ Pauli ad Romanos, ex Codice Rescripto Bibliothecæ Guelpherbytanæ eruta, et a Francisco Antonio Knittel edita, cum aliquot annotationibus typis reddita a Johanne Ihre. Accedunt duæ Dissertationes ad Philologiam Mœso-Gothicam spectantes. Upsaliæ, 1763. 4to.

6. Johannis ab IHRE Scripta Versionem Ulphilanam et Linguam Mœso-Gothicam illustrantia, ab ipso doctissimo auctore emendata, novisque accessionibus aucta, jam vero ob præstantiam ac raritatem collecta, et unà cum aliis scriptis similis argumenti edita, ab Antonio Friderico Busching. Berolini, 1773. 4to.

This volume, which is not of very frequent occurrence, contains Ihre's learned Disquisition, intitled Ulphilas Illustratus; various fragments of Ulphilas's version; five dissertations illustrative of them; a specimen of a Glossarium Ulphilanum, with prefaces prefixed to it. In an Appendix, the editor has subjoined dissertations on Ulphilas, by Heupelius (with remarks on Heupelius by Oelrichs), Esberg, and Sœdermann; specimens of critical observations on the old Gothic translation of the Gospels, by John Gordon, a learned Scottish advocate; and a dissertation by Wachter, on the language of the Codex Argenteus.

7. Ulfilas Gothische Bibel-übersetzung, die alteste Germanische Urkunde, nach Ihre'ns Text: mit einer grammatisch-wörtlichen Lateinischen Uebersetzung, und einem Glossar, ausgearbeitet von Friedrich Karl FULDA; das Glossar umgearbeitet von W. F. H. REINWALD; und den Text nach Ihre'ns genauer abschrift der silbernen Handschrift in Upsal, sorgfaltig berichtigt, samt einer historisch-kritischen Einleitung, versehen und herausgegeben von Johann Christian ZAHN. Weissenfels, 1805. 4to.

A learned preface by J. C. Zahn, in the German language, contains a history of the Gothic version, and of the various preceding editions of its fragments. To this succeed the fragments themselves, in the Roman character. The text of them is given from a very beautiful and exact copy, which the celebrated scholar Ihre had procured to be made under his own inspection, and with the design of printing it. The editor has placed Ihre's Latin translation by the side of the text: and has also added an interlineary Latin version, critical notes placed at the foot of each page, and an historical introduction. These are followed by a Grammar of the Gothic language by F. K. Fulda, and by a Gothic Glossary compiled by W. F. H. Reinwald. "The text is carefully given; the grammatical and critical remarks, added in the margin below, are short, directly applied to the point, and well conceived; and the whole of the rich apparatus of the book is valuable."—(Hug's Introd. to the New Test. by Dr. Wait, vol. i. pp. 487, 488.) A copy of this curious and valuable work is in the library of the British Museum.

8. Ulfilas. Veteris et Novi Testamenti Versionis Gothicæ Fragmenta quæ supersunt, ad fidem Codd. castigata, Latinitate donata, adnotatione criticâ instructa, cum Glossario et Grammaticâ Linguæ Gothicæ, conjunctis curis ediderunt H. C. de GABELENZ et Dr. J. LOEBE. Vol. I. and Vol. II. pars i. Altenburgi et Lipsiæ, 1836—43. 4to.

In this edition are comprised all the fragments of the Gothic version of the Bible which are known to be extant. They are accurately printed from the best MSS. and critical editions, the various readings of which are exhibited in the notes. The fragments are preceded by learned prolegomena, discussing the history and critical value of the Gothic Version, and the various MSS. of it which are preserved in different libraries. Vol. II. Part I. besides the fragments of the Gothic Version of the Old Testament, contain a complete Gothic Glossary. Part II., which was announced as preparing for publication when this sheet passed through the press, is to contain a Grammar of the Gothic language.

9. The Gothic Gospel of Saint Matthew, from the Codex Argenteus of the fourth Century; with the corresponding English or Saxon, from the Durham Book of the eighth Century, in Roman Characters; a literal English Lesson of each; and Notes, Illustrations, and Etymological Disquisitions on Organic Principles. By Samuel HENSHALL, M.A. London, 1807. 8vo.

10. Evangelii secundum Matthæum Versio Francica sæculi IX. necnon Gothica sæc. IV. quoad superest. Edidit J. Andræas SCHMELLER. Stuttgart und Tübingen, 1827. 8vo.

This work was published by Professor Schmeller, to illustrate his lectures on the German Language and Literature, delivered in the University of Munich. It contains the Gospel of St. Matthew in the Frankish dialect, from a MS. of Tatian's Harmony, of the ninth century, preserved in the Library of St. Gall, in Switzerland. The fragments of the Gothic Version are given according to the Codex Argenteus, and the remains of the Gothic Version, discovered by Maï and Count Castiglioni. A comparison of these two versions will show, that the Frankish and Gothic languages are only dialects of the same antient language, which in the lapse of ages have gradually diverged from each other.

11. Auslegung des Evangelii Johannis in Gothische Sprache, aus Römischen und Mayländischen Handschriften: nebst Lateinischen Uebersetzung, belegenden Anmerkungen, geschlichtiger Untersuchung, Gothisch-Lateinischen Woerterbuche und Schriftproben . . . . . . Herausgegeben von H. F. MASCHMANN. Munich, 1834. 4to.

This publication comprises, 1. Portions of the Gospel of St. John in the Gothic language and characters, after the manuscripts preserved at Rome and at Milan; 2. The Gothic version, with a Latin translation of it, both in Roman type, and with various readings at the foot of the page; — 3. An account of the Manuscripts used for this work; — 4. An Inquiry concerning the author of the Gothic Version; — 5. An Account of the Introduction of Christianity among the Goths; — 6. A Glossary; — and 7. An Appendix of barbarous words (chiefly of Greek and Latin origin), and a List of proper names of persons and places.

12. Ulphilæ Partium Ineditarum, in Ambrosianis Palimpsestis ab Angelo MAIO repertarum, Specimen, conjunctis curis ejusdem Maii et Caroli Octavii Castillionæi editum. Mediolani, 1819. 4to.

This work is illustrated by two plates; the first containing fac-similes of the Codices Rescripti, discovered in the Ambrosian Library (of which some account has already been given), and the other containing a fac-simile specimen of a Greek mathematical treatise, in which the names of Archimedes and Apollonius are mentioned, and which Cardinal Maï discovered under some Lombard Latin writing of great antiquity.

13. Ulphilæ Gothica Versio Epistolæ Divi Pauli ad Corinthios secundæ, quam ex Ambrosianâ Bibliothecâ Palimpsestis depromptam, cum Interpretatione, Adnotationibus, Glossario, edidit Carolus Octavius CASTILLIONÆUS. Mediolani, 1829. 4to.

14. Gothicæ Versionis Epistolarum Divi Pauli ad Galatas, ad Philippenses, ad Colossenses, ad Thessalonicenses primæ, quæ supersunt, ex Ambrosianæ Bibliothecæ palimpsestis deprompta, cum adnotationibus, edidit Carolus Octavius CASTILLIONÆUS. Mediolani, 1835. 4to.

[iii.] THE SCLAVONIC VERSION.

Wiwlia, sinetz Knigi, wetchago i nowago sawieta pojasiku slowensku.— The Bible, that is to say, the Books of the Old and New Testament in the Sclavonic language. Ostrog, 1581. folio.

This is the editio princeps of the *entire* Sclavonic Bible: an interesting account of various previous editions of detached portions of the Old and New Testament, as well as of the pains bestowed in order to render this impression correct, will be found in Dr. Henderson's Biblical Researches, pp. 78—82. Clement (Biblioth. Curieuse, tom. iii. pp. 441—444.) has given a minute description of it; to which Dr. Dibdin acknowledges himself indebted for part of his account of Earl Spencer's copy. (Bibliotheca Spenceriana, vol. i. pp. 90—93.) But Dr. Henderson, from his residence in Russia, and his critical acquaintance with the Sclavonic language, has been enabled to add much important information (which does not admit of abridgment) relative to this and to subsequent editions of the Sclavonic version, which was utterly unknown to those bibliographers.— See his Biblical Researches, pp. 83—86. 92—103.

[iv.] THE ANGLO-SAXON VERSIONS.

1. Heptateuchus, Liber Job, et Evangelium Nicodemi, Anglo-Saxonice. Historiæ Judith Fragmentum, Dano-Saxonice. Edidit nunc primum ex MSS. Codicibus Edwardus THWAITES. Oxoniæ, 1699. 8vo.

The Anglo-Saxon version of the Heptateuch, that is, of the five books of Moses and the books of Joshua and Judges, was made towards the close of the tenth century by Ælfric, archbishop of Canterbury; and was published by Mr. Thwaites from an unique manuscript preserved in the Bodleian Library. The book of Job, also translated by Ælfric, was printed from a transcript of a MS. in the Cottonian Library (now in the British Museum); and the apocryphal Gospel of Nicodemus, from Junius's copy of the original manuscript in

the Library of Corpus Christi College, Cambridge. The Danish-Saxon version of the book of Judith (a fragment of which is given in the publication now under notice) was made during the time when England groaned under the yoke of the Danish kings. A few notes on Ælfric's preface, and some various readings collected from an Anglo-Saxon fragment of the book of Exodus, and the pseudo-gospel of Nicodemus, close this curious and rare volume.

2. Psalterium Davidis Latino-Saxonicum Vetus, a Johanne SPELMANNO, D. Henrici fil. editum e vetustissimo exemplari MS. in Bibliotheca ipsius Henrici, et cum tribus aliis non multo minùs vetustis collatum. Londini, 1640. 4to.

3. Libri Psalmorum Versio antiqua Latina cum Paraphrasi Anglo-Saxonicâ, partim solutâ oratione, partim metricâ, composita, nunc primum e Cod. MS. Bibl. Regiæ Parisiensis desumpta. Edidit Benjamin THORPE. Oxonii, e Typographeo Academico, 1835. 8vo.

The Anglo-Saxon version (or rather paraphrase) of the Psalms, which Mr. Thorpe has edited, it is probable, is the same which was executed by Adhelm or Aldhelm, bishop of Sherborn in the early part of the eighth century. The manuscript from which Mr. Thorpe has printed the Anglo-Saxon and Latin Psalter, he is of opinion is not older than the eleventh century, in which it was probably written. It comprises, first, the old Latin version of the Psalms, the chasms in which he has supplied; and he has also corrected obviously literal errors occurring in the Anglo-Saxon version, which is partly in prose and partly in verse. The explanations frequently interposed by the Anglo-Saxon translator, are carefully printed between brackets. The manuscript from which this edition of the Book of Psalms is printed, formerly belonged to the Duc de Berri, the brother of Charles V. King of France, whose MSS. form the most valuable portion of the royal library at Paris. Mr. Thorpe's volume is beautifully printed, and is further illustrated with a fac-simile specimen of the manuscript.

4. Cædmonis Monachi Paraphrasis Poetica Genesios ac præcipuarum sacræ paginæ Historiarum, abhinc annos M.LXX. Anglo-Saxonicè conscripta, et nunc primum edita a Francisco Junio F. F. Amstelodami, 1655. 4to.

5. Cædmon's Metrical Paraphrase of Parts of the Holy Scriptures, in Anglo-Saxon: with an English Translation, Notes, and a Verbal Index. By Benjamin THORPE, F.S.A. London, 1832. 8vo.

Cædmon was a monk in the Abbey of Streoneshalh, in the antient kingdom of Northumbria, in the seventh century. From a manuscript written in the tenth century, which Archbishop Usher presented to Francis Junius (or De Yongh), the latter published his edition in *1655*. The text of Mr. Thorpe's edition is founded upon a careful collation of that of Junius with the MS. in the Bodleian Library, to which it was bequeathed by Junius, with other manuscripts. Although Mr. Thorpe's edition is freed from the inaccuracies in which the first edition abounds, yet (he states) the text of the manuscript itself is in numerous instances so corrupt, as to admit only of conjectural interpretation. Some few passages, however, have baffled all his efforts. In every case where he has altered the text, the reading of the original manuscript is given in the notes. He has further added, as a supplement, the song of Azariah, copied from an antient Saxon manuscript in the cathedral library at Exeter. A copious Index concludes this beautifully printed volume.

6. The Gospels of the fower Euangelistes translated in the olde Saxons tyme out of Latin into the vulgare toung of the Saxons, newly collected out of auncient Monumentes of the sayd Saxons, and now published for testimonie of the same. London, printed by John Daye. 1571. 4to.

The Anglo-Saxon text is divided into chapters, and is accompanied by the English version then in use, in a parallel column, divided into chapters and verses, "which," it is stated in a prefatory note, "was observed for the better understanding of the reader." The editor of this now rare volume was Matthew PARKER; it has a preface, written by the celebrated martyrologist, John FOXE, by whom it is dedicated to Queen Elizabeth. This edition was carefully collated with four manuscripts, by Francis Junius, junr., whose copy was published by Dr. Thomas Marshall, in parallel columns with the Gothic columns noticed in p. 71. No. 1. Mr. Thorpe, the learned editor of the Anglo-Saxon Gospels (see the next article), in characterising Archbishop Parker's and Dr. Marshall's editions, says that the Archbishop's edition may be regarded as a faithful impression of a late manuscript, apparently No. 441. in the Bodleian Library at Oxford, showing the tongue in its decline, and when rapidly verging towards the state of barbarism, about the beginning of the twelfth century. Marshall's edition exhibits an earlier, though not a purer text; which the singu-

larly unfortunate idea of its editor, of supplying the omissions of the Anglo-Saxon version sometimes (and not always grammatically) by his own words, and at others from the old Northumbrian Glosses, has moreover greatly contributed to vitiate."[1]

7. Ðа Helgan Godspel on Englisc. — The Anglo-Saxon Version of the Holy Gospels, edited from the original Manuscripts, by Benjamin THORPE, F.S.A. London, 1842. 8vo.

In consequence of the great rarity of Archbishop Parker's and Dr. Marshall's editions of the Anglo-Saxon Gospels, Mr. Thorpe was induced to undertake the present edition. The basis of the text is a manuscript in the Public Library of the University of Cambridge, collated with another in the library of Corpus Christi (or Bennet) College in the same university. In doubtful cases, the manuscript, No. 441. in the Bodleian Library at Oxford, and the Codex Cottonianus, Otho. C. I. in the Library of the British Museum, have been consulted. Mr. Thorpe's edition is printed with equal beauty and accuracy.

SECTION VII.

MODERN VERSIONS OF THE OLD AND NEW TESTAMENTS.

§ 1. GENERAL OBSERVATIONS ON THE CIRCULATION OF THE SCRIPTURES.

I. *Scarcity and high prices of the Scriptures.* — II. *Rude attempts to convey an idea of their contents to the poor and illiterate.* — *Account of the* BIBLIA PAUPERUM. — III. *Number and classification of the Translations of the Bible into Modern Languages.*

I. IN the early ages of Christianity, however anxious its professors must have been to become possessed of the sacred volume, — and however widely it was read in their assemblies for divine worship, — still the publication of a version was not what it now is, — the emission of thousands of copies into the world. It consisted, in a great measure, in translators permitting their manuscripts to be transcribed by others; and so long as the tedious process of copying was the only one which could be resorted to, exemplars of the sacred writings must have been multiplied very slowly. Before the inventions of paper and printing, manuscripts were the only books in use, and bore such excessively high prices, especially those which were voluminous, that few besides the most opulent could afford to purchase them[2]: even monasteries of some consideration had frequently only a missal. So long as the Roman empire subsisted in Europe, the reading of the Scriptures in Latin universally prevailed: but, in consequence of the irruptions of the barbarous nations, and the erection of new monarchies upon the ruins of the Roman power, the Latin language became so altered and corrupted, as no longer to be intelligible by the multitude, and at length it fell into disuse, except among the ecclesiastics.

In the eighth and ninth centuries, when the vulgate Latin version had ceased to be generally understood, there is no reason to suspect any intention in the Church of Rome to deprive the laity of the Scriptures. "Translations were freely made, although the acts of the saints were generally deemed more instructive. Louis the Debonnaire is said to have caused a German version of the New Testament to be made. Otfrid, in the same" (that is, the ninth) "century, rendered the Gospels, or rather abridged them, into German Verse: this work is still extant, and is, in several respects, an object of curiosity. In the eleventh or twelfth century, we find translations of the Psalms, Job, Kings, and the Maccabees, into French.

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[1] Thorpe's Preface to his edition of the Anglo-Saxon Gospels, p. v.

[2] Concerning the rarity and high prices of books, during the dark ages, the reader will find several authentic anecdotes in the first volume of an "Introduction to the Study of Bibliography," (pp. 345-349.) by the author of this work.

But, after the diffusion of heretical principles, it became expedient to secure the orthodox faith from lawless interpretation. Accordingly the council of Thoulouse, in 1229, prohibited the laity from possessing the Scriptures; and this prohibition was frequently repeated upon subsequent occasions."[1]

II. Although the invention of paper, in the close of the thirteenth or early in the fourteenth century, rendered the transcription of books less expensive, yet their cost necessarily placed them out of the reach of the middling and lower classes, who (it is well known) were immersed in the deepest ignorance. Means, however, were subsequently devised, in order to convey a rude idea of the leading facts of Scripture, by means of the *Block Books* or *Books of Images*, as they are termed by Bibliographers, of which the following notice may not be unacceptable to the reader: —

The manufacturers of playing cards, which were first invented[2] and painted in the fourteenth century, had in the following century begun to engrave on wood the images of the saints, to which they afterwards added some verses or sentences analogous to the subject. As the art of engraving on wood proceeded, its professors at length composed historical subjects, chiefly (if not entirely) taken from the Scriptures, with a text or explanation engraved on the same blocks. These form the *Books of Images* or *Block Books* just mentioned: they were printed from wooden blocks; one side of the leaf only is impressed, and the corresponding text is placed *below*, *beside*, or *proceeding out of*, the mouth of the figures introduced.

Of all the *Xylographic* works, that is, such as are printed from wooden blocks, the Biblia Pauperum is perhaps the rarest, as well as the most antient; it is a manual, or kind of catechism of the Bible, for the use of young persons, and of the common people, whence it derives its name, — *Biblia Pauperum, — the Bible of the Poor;* who were thus enabled to acquire, at a comparatively low price, an imperfect knowledge of some of the events recorded in the Scriptures. Being much in use, the few copies of it which are at present to be found in the libraries of the curious are for the most part either mutilated or in bad condition. The extreme rarity of this book, and the circumstances under which it was produced, concur to impart a high degree of interest to it.

The Biblia Pauperum consists of forty plates or blocks, with extracts and sentences analogous to the figures and images represented therein : the whole are engraven on wood, on one side of the leaves of paper; so that, when folded, they are placed opposite to each other. Thus, as the white sides of the leaves may be cemented together, the total number is reduced to twenty, because the first and last page remain blank. Copies, however, are sometimes found, the leaves of which, not having been cemented on their blank side, are forty in number, like the plates. Each plate or page contains four busts, two at the top, and two at the bottom, together with three historical subjects: the two upper busts represent the prophets or other persons, whose names are always written beneath them; the two lower busts are anonymous. The middle of the plates, which are all marked by letters of the alphabet in the centre of the upper compartment[3], is occupied by three historical pictures, one of which is taken from the New Testament: this is the *type* or principal subject, and occupies the centre of the page between the two antitypes or other subjects which allude to it. The inscriptions which occur at the top and bottom of the page consist of texts of Scripture and Leonine verses.

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[1] Hallam's View of Europe during the Middle Ages, vol. ii. p. 536. 4to. edition.

[2] They appear to have been first invented in 1390 by Jacquemin Gringonneur, a painter at Paris, for the amusement of Charles VI. king of France, who had fallen into a confirmed melancholy, bordering on insanity. Rees's Cyclopædia, vol. vi. article *Cards.*

[3] These letters, Dr. Dibdin thinks, are the origin of the signatures which are used to denote the order of the sheets in printed books. Bib. Spenc. vol. i. p. xxvi.

Thus in the fortieth plate, of which our engraving is a copy [1], the two busts of David and Isaiah are placed in the middle of the upper part of the page, between two passages of the Bible. The *first* of these, on the left of those prophets, is partly taken from the Song of Solomon (chap. v. 7, 8.) and runs thus:—*Legitur in Cantico Canticorum quarto capite, quod* (or *quo*) *sponsus alloquitur sponsam, et eam sumendo dixit;* "*Tota pulchra et amica mea, et macula non est in te. Veni, amica mea; veni, coronabere.*" *Sponsus verus iste est Christus; qui, in assumendo eam sponsam, quæ est anime sine macula omnis peccati, et introducit eam in requiem eternam, et coronat cum corona immortalitatis.* [2]

The *second* passage, which is on the right of David and Isaiah, is taken from the Book of Revelation, and runs thus: —*Legitur in Apocalypsi xxi°. capite, quod angelus Dei apprehendit Johannem Evangelistam, cum esset in spiritu, et volens sibi ostendere archana Dei dixit ad eum;* "*Veni, et ostendam tibi sponsam, uxorem agni.*" *Angelus loquitur ad omnes in generali, ut veniant ad auscultandum in spiritu agnum innocentem Christum, animam innocentem coronantem.* [3]

Beneath the bust of David, which is indicated by his name, is a scroll proceeding from his hand, inscribed *Tanquam sponsus dominus procedens de thalamo suo.* [See Psal. xix. 5. Vulgate Version.]

Beneath Isaiah is *ysaye vi*, with a label proceeding from his hand, inscribed *Tanquam sponsus decoravit me corona.* [See Isa. lxi. 10. Vulgate Version.]

The letter . v . between these two labels denotes the order of the plate or page, as the cuts in this work follow each other according to two sets of alphabets, each of which extends from a to v only: when the first series is completed, a second is begun, the letters of which are distinguished by two points . a . . b . . c . &c.

In the central compartment, between the busts above described, is the type or principal subject; it represents the rewards of the righteous in the eternal world, and the Redeemer is introduced as bestowing the crown of life on one of the elect spirits. The antitype on the left is the daughter of Sion, crowned by her spouse, with the following Leonine verse:—

Laus aīe vere: spōsū bn sēst here;

that is,

Laus anime vere sponsum bene sensit habere.

The antitype on the right is an angel, speaking to St. John, with this verse beneath:—

Spōsꝰ amat spōsam Xˢ nimis et speciosam;

that is,

Sponsus amat sponsam Christus nimis et speciosam.

From the left-hand figure of the bust at the bottom of the plate proceeds this label: —*corona tua c'culigata* [circumligata] *siet* [sit] *et calciame* [calciamenta] *i pebꝰ* [in pedibus], with a reference to Ezekiel, ch. xxiv. The twenty-third verse of that chapter [Vulgate Version] is most probably the passage intended.

From the figure on the right (which seems to have been designed for the prophet Hosea, as the other figure may mean the prophet Ezekiel,) proceeds the label *Sponsabo te mihi in sempiternum*, &c. with a reference to Hosea v. The passage alluded to will be found in Hos. ii. 19., which runs thus:—

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[1] Made from the last plate or page of the Exemplar, which was the late Mr. Willet's. See the engraving facing the title-page of this volume.

[2] The above sentences are printed *without* the contractions, which are so numerous and so complex, as to be with difficulty understood by any who are not conversant in antient records and early printed books.

[3] See preceding note.

Sponsabo te mihi in sempiternum, et sponsabo te mihi in justitia, et in misericordia et in miserationibus. [Vulgate Version.]

The last line in our fac-simile of the Biblia Pauperum may be thus read:—

V^9 tūc gaudēt aie sibi, qū bonū dat^r ome.

that is,

Versus. Tunc gaudent animæ sibi quum bonum datur omne.

Bibliographers are by no means agreed concerning the age[1] which they assign to the curious volume above described. Dr. Dibdin[2], it is apprehended, dates it too low, in fixing it to the year 1450; and though the cuts are not designed in so heavy and Gothic a style as Baron Heinecken ascribes to them, yet the execution of them on the wood-blocks is confessedly very coarse, as our specimen (which is an exact fac-simile) will abundantly prove. The form of the letters also is too Gothic, and too void of proportion, to bear so late a date: indeed, if they be compared with the letters exhibited in some of the fac-similes in the *Bibliotheca Spenceriana* (which are supposed to have been executed between 1420 and 1430), the similarity of coarseness in the shape of the letters will render it probable that the Biblia Pauperum is nearly of equal antiquity. In fact, it is this very coarseness of the letters (as Heinecken has remarked) which has caused the edition above described to be preferred to every other of the Biblia Pauperum.[3]

III. The discovery of the art of printing in the fifteenth century, and the establishment of the glorious Reformation throughout Europe in the following century, facilitated the circulation of the Scriptures. Wherever its pure doctrines penetrated, the nations that embraced it, adopting its grand principle — that the Bible contains the Religion of Protestants, were naturally desirous of obtaining the sacred volume in their respective languages. And even in those countries into which the Reformed Doctrines were but partially introduced, it was found necessary to yield so far to the spirit of the

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[1] Baron Heinecken, who examined several copies of this work with minute attention, discovered five different editions of the Biblia Pauperum; the fifth is easily known, as it has fifty plates. In executing the other four editions, the engravers, he observes, have worked with such exactness, that there is very little difference between any of them, so that it is impossible to determine which is the first. The attentive bibliographer, however, will discover several variations. These are pointed out by Heinecken, who has described the subjects of the different plates or leaves with much minuteness. As his interesting work is in the hand of every bibliographer and amateur, it will be sufficient to refer to his Idée d'une Collection d'Estampes, pp. 293—333.; from which Santander has abridged his neat account, Dict. du xv. Siècle, vol. ii. pp. 207—210. Lambinet (Recherches sur l'Imprimerie, pp. 61—72.) and Daunou (Analyse des Opinions sur l'Origine de l'Imprimerie, pp. 7—15.) have short but interesting notices relative to this and the other books of images, which will repay the trouble of perusal to those who have not the dear volume of Heinecken, or the elaborate work of Santander.

[2] Bibliotheca Spenceriana, vol. i. p. xxvi.

[3] The rarity of the Biblia Pauperum has caused the few copies of it, which are known to be extant, to be sold for the most exorbitant prices. These indeed have varied according to the condition and difference of the several editions. The copy which Heinecken describes as the first (and which is noticed above) cost at the sale of M. de Boze, in 1753, 1000 livres (43*l.* 15*s.*); at the sale of M. Gaignat, in 1769, 830 livres (36*l.* 6*s.*); at the sale of M. Paris, in 1791, 51*l.*; and that of Mr. Willet, in 1813, two hundred and forty-five guineas. The edition described by Heinecken as the second, produced, at M. Verdussen's sale, in 1776, 250 florins of exchange (about 24*l.*); at that of M. la Vallière, in 1783, 780 livres (34*l.* 2*s.* 6*d.*); and at that of M. Crevenna, in 1789, 946 livres (41*l.* 7*s.* 9*d.*) Copies of the Biblia Pauperum are in the Royal Library in the British Museum (formerly Gaignat's copy); in that of Earl Spencer; the Bodleian and Corpus Christi Libraries, at Oxford; Corpus Christi College Library, Cambridge; in the Hunterian Museum, Glasgow (it is very imperfect); in the Royal Library at Paris (formerly Vallière's copy; it is imperfect); and in the Public Library at Basle. For an account of the *Speculum Humanæ Salvationis* and the other curious Books of Images, see the author's Introduction to Bibliography, Vol. II. Appendix, pp. v.—xiv.; and Baron Heinecken's Idée Générale d'une Collection complète d'Estampes. Leipsic, 1771. 8vo.

times, as to admit, in a limited degree, vernacular translations among the people.[1] Since the Reformation, wherever learned and pious missionaries have carried the Christian Faith, the Scriptures have been translated into the languages of its professors.

The total number of dialects, spoken in any part of the world, is computed to be about five hundred; and of these somewhat more than one hundred appear to constitute languages generically distinct, or exhibiting more diversity than resemblance to each other. Into upwards of one hundred and fifty of these various dialects the sacred Scriptures have been translated, either wholly or in part; and not less than sixty of them are versions in the languages and dialects of Asia. It is obvious that very few modern versions can be of service in the criticism or interpretation of the Bible; but as the author was censured for omitting them in the first edition of this work, he has endeavoured to supply that deficiency, and to procure the best information possible, on a topic so interesting to every sincere professor of Christianity.

The modern versions of the Scriptures are twofold, viz. in the Latin language, and in the vernacular language of all the countries in which Christianity has been propagated; and both are made either by persons in communion with the Church of Rome or by Protestants.

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§ 2. Modern Latin Versions of the Old and New Testaments.

[i.] Latin Versions of the entire Bible, or of the Old Testament.

(1.) *Versions made by Romanists.*

Of the modern Latin versions of the Old Testament, made by individuals in communion with the Church of Rome, those of Pagninus, Montanus, Malvenda, Cajetan, and Houbigant, are particularly worthy of notice.[2]

1. Pagninus.—Veteris ac Novi Testamenti nova translatio, per Sanct. Pagninum edita. Lugduni, 1528, in large 4to.

Sanctes Pagninus, a Dominican monk, was the first modern oriental scholar who attempted to make a new translation of the Scriptures from the original languages. Having, in the course of his studies, been led to conceive that the Vulgate Latin Version of Jerome (of which an account has been given in the second volume of this work) was greatly corrupted, he undertook to form a new translation of the Old Testament from the Hebrew, following Jerome only where he thought that his version corresponded to the original. Under the patronage of the Popes Leo X., Hadrian VI., and Clement VII., he devoted twenty-five years to this great work; which was first published at Lyons in 1528. The Jews who read it attested its fidelity. The great fault of Pagninus is, that he has adhered too closely and servilely to the original text; and this scrupulous attachment has made his translation obscure, barbarous, and full of solecisms. He has also altered the commonly received names of men and cities, and has substituted others in their place, which are pronounced according to the pronunciation of the Masorites. Though this translator's labours were very severely criticised by Father Simon, yet he acknowledges his great abilities and learning; and all the latter commentators and critics concur in justly commending his work, as being remarkably exact and faithful, and admirably adapted to explain the literal sense of the Hebrew text. Pagninus afterwards translated the New Testament from the Greek, which he dedicated to his patron, Pope Clement VII. It was printed with the former at Lyons, in 1528. In 1557, Robert Stephens printed a new edition of his translation in two volumes folio, with corrections; but it contains only the Old Testament of Pagninus's version. The New Testament is given in the Latin version of Beza, which is noticed in p. 80. *infra*.

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[1] Historical Sketch of the Translation and Circulation of the Scriptures, by the Rev. Messrs. Thomson and Orme (Perth, 1815, 8vo.), p. 44.

[2] The materials of this section are derived from Masch's and Boerner's Edition of Le Long's Bibliotheca Sacra, vol. ii. Walchii Bibliotheca Theologica Selecta, vol. iv. pp. 64—76. Carpzovii Critica Sacra Veteris Testamenti, pp. 707—757. Simon's Hist. Critique du Vieux Testament, livre ii. ch. xxii.

2. Montanus. — Biblia Latina Pagnini, à Benedicto Aria Montano recognita. Antverpiæ, 1584. folio.

The translation of Pagninus was revised by Benedict Arias Montanus, who has erroneously been considered as a new translator of the Bible in the Latin language. His chief aim was to translate the Hebrew words by the same number of Latin ones; so that he has accommodated his whole translation to the most scrupulous rules of grammar, without any regard to the elegance of his Latinity. Montanus's edition, therefore, may be considered rather as a grammatical commentary, than a true version, and as being adapted to instruct young beginners in the Hebrew, than to be read separately: being printed interlinearily, with the Latin word placed exactly over the Hebrew, it saves the student the trouble of frequently referring to his Lexicon. In the New Testament, Montanus changed only a few words in the Vulgate version, where he found it to differ from the Greek. This revision has been very frequently printed in various sizes: it is also found in the Antwerp, Paris, and London Polyglotts.

3. Malvenda. — Thomæ Malvendæ Commentarii in Scripturam Sacram, una cum nova ex Hebræo translatione, variisque lectionibus. Lugduni, 1650. 5 tomis, folio.

The translation of Thomas Malvenda, a Spanish Dominican, being more grammatical and barbarous than that of Montanus, is but little esteemed, and has fallen into oblivion.

4. Cajetan. — Librorum Veteris Testamenti, scilicet Pentateuchi, Josuæ, Judicum, Regum, Paralipomenon, Esdræ, Nehemiæ, Job, Psalmorum, Proverbiorum Salomonis, et priorum trium capitum Esaiæ, Versio nova Latina ex Hebræo a Thoma de Vio, Cardinale Cajetano, ope duorum Linguam Hebræam scientium (alterius Hebræi Magistri illius linguæ, alterius Christiani) instituta juxta methodum quam ipse tradidit in præfatione commentariorum in Psalmos. Lugduni, 1639. 5 vols. folio.

The version which bears the name of Cardinal Cajetan, strictly speaking, is not his production; having been made by two persons, (one a Jew, the other a Christian,) both of whom were well skilled in the original language of the sacred volume. Cajetan carefully avoided those barbarous expressions which he must have used if his version had been grammatically literal.

5. Houbigant. — Biblia Veteris Testamenti Latine, ex Versione Caroli Francisci Houbigant. Lutetiæ Parisiorum, 1753. 4 tomis, folio.

The Latin version of the Old Testament, printed by Father Houbigant in his critical edition of the Hebrew Bible (noticed in p. 8. *supra*), is not framed according to the present Hebrew text, but according to the text, as he thought it should be corrected by manuscripts, antient versions, and critical conjectures. The Latin Text of Houbigant's version was also printed at Paris in 1753, in 8 vols. 8vo. This version is much admired for its elegance and energy.

(2.) *Versions made by Protestants.*

Since the Reformation, several Latin versions of the Old Testament have been made from the original Hebrew by learned Protestants. The most esteemed are those of Munster, Leo Juda, Castalio, Junius and Tremellius, Schmidt, Dathe, Schott and Winzer.

1. Munster. — Biblia Latina, ex Versione Sebastiani Munsteri. Basileæ, 1534; 1546. folio.

In the year 1534, Sebastian Munster printed at Basle a new translation of the Old Testament from the original Hebrew, with the Hebrew Text; and in 1546 he published a second edition, with the addition of some notes, which Father Simon thinks useful for understanding the style of the sacred writings. Without rigidly adhering to the grammatical signification of the words, like Pagninus and Montanus, he has given a more free and intelligible version: but by not deviating from the sense of the Hebrew text, he has retained some of its peculiar idioms. He has also availed himself of the commentaries of the best of the rabbinical writers. Though Simon freely censures particular parts of Munster's version, he decidedly prefers it to those of Pagninus and Montanus; and Huet gives him the character of a translator well versed in the Hebrew language, whose style is very exact, and conformable to the original.

2. Leo Juda.—Biblia Sacro-Sancta Testamenti Veteris et Novi, e sacra Hebræorum lingua Græcorumque fontibus, consultis simul orthodoxis interpretibus religiosissime, translata in sermonem Latinum. Tiguri, 1543, folio; 1544, 8vo., and various subsequent editions.

The translation which bears the name of Leo Juda was commenced by him; but being prevented by death from finishing the work, he left it to be completed by Theodore Bibliander, professor of divinity at Zurich. With the assistance of Conrad Pellican, who was professor of Hebrew in the same place, Bibliander translated the rest of the Old Testament from the Hebrew; the New Testament was undertaken by Peter Cholin and Rodolph Gualter, two learned Protestants, at that time resident at Zurich. This version was first printed in 1543, and was reprinted by Robert Stephens at Paris, in 1545, with the addition of the Vulgate version, in two columns, and with short notes or scholia, but without specifying the translator's name. Though it was condemned by the divines at Paris, it was favourably received by those of Salamanca, who reprinted it with some trifling alterations. It is acknowledged to be very faithful; and its style is more elegant than that of Munster: but the translators are said, in some instances, to have receded too far from the literal sense.

3. Castalio.—Biblia Latina, Interprete Sebastiano Castalione. Basileæ, 1573, folio; Lipsiæ, 1738. 4 tomis, 12mo.

The Latin version of Sebastian Chatillon, or Castalio (as he is generally called), was begun at Geneva in 1542, and finished at Basle in 1550, where it was printed in the following year, with a dedication to Edward VI., king of England. His design was, to render the Old and New Testaments in elegant Latin like that of the antient classic authors; but his style has been severely censured by some critics, as being too much affected, and destitute of that noble simplicity, grandeur, and energy, which characterise the sacred originals. Professor Dathe, however, has vindicated this learned Protestant from these charges. Castalio's version has been frequently reprinted: the best edition of it is said to be that printed at Leipsic, in 1738, in 4 vols. 12mo.; but the folio edition, printed in 1573, is in most request, not only on account of its beauty, but also because it contains the author's last corrections, together with a very complete table of matters.

4. Junius and Tremellius. — Testamenti Veteris Biblia Sacra: sive Libri Canonici priscæ Judæorum Ecclesiæ a Deo traditi, Latini recens ex Hebræo facti brevibusque scholiis illustrati ab Immanuele Tremellio. Accesserunt Libri, qui vulgo dicuntur Apocryphi, Latine redditi et notis quibusdam aucti a Francisco Junio. Quibus etiam adjunximus Novi Testamenti Libros ex Sermone Syro ab eodem Tremellio, et ex Græco a Theodoro Beza in Latinum versos, notisque itidem illustratos. Secundâ curâ Francisci Junii. Genevæ, 1590. 4to.

The version of Francis Junius and Immanuel Tremellius was first published at Frankfort on the Main, in four tomes folio, in the years 1575–76–79: it was subsequently corrected by Junius, and it has since been repeatedly printed. By the Protestant churches it was received with great approbation; and to this day it is held in great esteem for its simplicity, perspicuity, and fidelity. Father Simon criticised it with great severity; but our learned countryman, Matthew Poole, in the preface to his *Synopsis Criticorum Sacrorum*, reckons it among the best versions; and the ecclesiastical historian, Dupin, commends it for its close adherence to the Hebrew. Junius and Tremellius have been very particular in expressing the article by demonstrative pronouns.

5. Schmidt.—Biblia Sacra, sive Testamentum Vetus et Novum ex linguis originalibus in Linguam Latinam translatum, additis Capitum Summariis et Partitionibus, a Sebastiano Schmidio. Argentorati, 1696. 4to.

Sebastian Schmidt was professor of Oriental languages at Strasburgh. Of his version, which was published after the author's decease, there have been several editions. It is strictly literal; and is chiefly useful to students in the Hebrew language.

6. Dathe.—Libri Veteris Testamenti, ex recensione Textûs Hebræi et Versionum Antiquarum, Latine versi, Notis philologicis et criticis illustrati a Joanne Augusto Dathio. Halæ, 1773–89. 6 vols. 8vo.

The version of John Augustus Dathe, who was professor of Oriental literature at Leipsic, is deservedly in high repute for its general fidelity and elegance, both in this country and on the Continent. Prof. Dathe "never published any part, until he had repeatedly explained it in his public lectures, and convinced himself that no difficulty remained, but such as could not be removed. In this manner was his translation produced, which may be considered as a perpetual commentary." (Aikin's Biographical Dictionary, vol. x. Supplement, p. 306.)

7. SCHOTT and WINZER.—Libri Sacri Antiqui Fœderis ex Sermone Hebræo in Latinum translati; notatione brevi præcipuæ Lectionum et Interpretationum diversitatis addita. Auctoribus D. Henrico Augusto SCHOTT et Julio Friederico WINZER. Volumen primum. Altonæ et Lipsiæ, 1816. 8vo.

This volume comprises the Pentateuch only; the three first books were translated by M. Schott, and the two last by M. Winzer; but the whole work has been so carefully revised, that it appears to be the production of only one person. It professes to be very close. This work was never completed.

[ii.] LATIN VERSIONS OF THE NEW TESTAMENT.

1. ERASMUS.—Novi Testamenti Editio postrema, per Desiderium ERASMUM, Roterodamum. Basileæ, 1535. 8vo.

The celebrated Erasmus has the honour of being the first translator of the New Testament into the Latin language from the original Greek. His object was, to give a faithful and clear version, in which it is admitted that he succeeded as far as it was possible at that time. In this version he followed not only the printed copies, but also four Greek manuscripts; according to the example of Jerome, he varied but little from the Vulgate. The first edition of his translation appeared with his Greek Testament in 1516, and was dedicated to Pope Leo X., by whom it was highly commended in a letter of thanks which he wrote to Erasmus. The pontiff's praises, however, did not prevent his labours from being censured with great severity by certain writers belonging to the Romish communion, against whom Erasmus defended himself with great spirit. His version has been frequently printed and corrected, both by himself and by his editors.

2. BEZA.—Novum D. N. Jesu Christi Testamentum. Latine jam olim a Veteri Interprete, nunc denuo à Theodoro BEZA versum, cum ejusdem annotationibus, in quibus ratio interpretationis redditur. Oliva Roberti Stephani [Genevæ], 1556. folio.

This version has been repeatedly printed. On account of its fidelity, it has always been highly esteemed by Protestants of every denomination. Bishop Walton, indeed, was of opinion that he was justly charged with departing unnecessarily from the common readings, without the authority of manuscripts; but a careful examination of Beza's translation will show that that distinguished prelate was in this instance mistaken.

3. Chr. Guil. THALEMANNI Versio Latina Evangeliorum Matthæi, Marci Lucæ, et Johannis, itemque Actuum Apostolorum, edita a C. C. Tittmanno. Berolini, 1781. 8vo. The remaining books of the New Testament were translated by M. Iaspis, and entitled,

Versio Latina Epistolarum Novi Testamenti, perpetua annotatione illustrata a Godofredo Sigismundo IASPIS. Lipsiæ, Vol. I. 1793, Vol. II. 1797. 8vo. Editio nova, Lipsiæ, 1821. 2 tomis 8vo.

4. Sacri Novi Testamenti Libri omnes, veteri Latinitate donati ab Henrico Godofredo REICHARDO. Lipsiæ, 1790. 8vo.

5. SEBASTIANI.—Novum Testamentum, ob frequentes omnium Interpretationum Hallucinationes, nunc demum ex Codice Alexandrino, adhibitis etiam compluribus manuscriptis variantibusque Lectionibus editis, summa fide ac curâ Latine redditum. Omnibus Sacris Auctoribus Græcis, Sacris Criticis, Glossariis, et Instructioribus per totam Græciam Ecclesiasticis Viris diligentissime consultis. Interprete Leopoldo SEBASTIANI. Londini, 1817. royal 8vo.

M. Sebastiani is advantageously known to scholars as the editor of Lycophron (Romæ, 1803, 4to.) His version is made from the text of the Alexandrian Manuscript, with which the translator states that he collated several manuscripts and collections of various readings, availing himself also of every critical aid he could procure, and particularly of the writings of the Greek fathers, and the assistance of the most learned of the modern Greek clergy. To obtain the latter, M. Sebastiani expressly travelled through the whole of Greece. In all *doctrinal* points, this version is made conformable to the tenets inculcated by the modern church of Rome.

*** For notices of the modern Latin Versions of Schott, Naebe, and Goeschen, see pp. 31, 36, and 40 of this volume.

Irish	1602	1685
Livonian	1685	1689
Esthonian	1685	1689
Esthonian, dialect of	1686	- -
Dorpatian dialect	1727	
Grisons	-	1719
Upper Lusatian	1706	1728
Lapponic	1755	
Manks	1758–60	1775
Gaelic	1767	1802
Portuguese	1712	1748–53
	1781	1783
Spanish	-	1793, 4
	-	1824
Maltese	1820	- -
Samogitian	1820	- -
Judæo-Polish	1821	- -
Modern Russ	1821	- -
Karelian (Gospel of Matthew)	1820	- -
Turko-Greek	1826	1827
	1837–8	(Psalms
Albanian	1827	- -
Catalonian	1832	- -
Modern Greek (New Version)	1830	- -
	-	1837
Spanish Basque, or Escuara	1838 (Luke)	
Rommany, Gitano, or Spanish Gipsey	1838 (Luke)	
Bulgarian	1838	- -

...anee	[illegible]	—	
...zerattee	1820	—	18
...aneer	1819	—	
...nkuna	1818	—	
...ruwar	1822	—	
...juvinee	1822	—	
...ndelkundee	1822	—	
...paulese	1822	—	
...gudha or Pali	1815–32	—	
...rdo	1832	—	
...hratta	1807, 1826	—	
...ndee	1812	—	
...ndoostanhee	—	—	
...ngalee	1808–14	—	
	1801	—	180
...issa	1807	—	180
...narese	1820	—	1
...mul	1715	—	172
...linga or Teloogoo	—	Gosp. of Mark, 1812.	
...galese	1771–80	—	
	1820	—	
...lay	1668	—	
...layalim	182–	—	

§ 3. Versions in the Languages of Modern Europe.

[i.] Versions in the Languages spoken in the British Isles.

English Protestant *Versions.*[1]

Although it is impossible at this distance of time, to ascertain when or by whom Christianity was first planted in this island, as well as the earliest time when the Scriptures were translated into the language of its inhabitants, yet we know that, for many hundred years, they were favoured with the possession of part, at least, of the sacred volume in their vernacular tongue. Of the Anglo-Saxon versions an account has already been given: to which we may now add, that a Saxon translation of the Pentateuch, of Joshua, part of the books of Kings, Esther, and of the apocryphal book of Judith, and the Maccabees, is attributed to Elfric or Elfred, who was archbishop of Canterbury, A.D. 995.

A chasm of several centuries ensued, during which the Scriptures appear to have been buried in oblivion, the general reading of them being prohibited by the papal see. The *first* English translation of the Bible known to be extant was executed by an unknown individual, and is placed by Archbishop Usher to the year 1290: of this there are three manuscript copies preserved, in the Bodleian library, and in the libraries of Christ Church and Queen's Colleges at Oxford. Towards the close of the following century, John de Trevisa, vicar of Berkeley, in the county of Gloucester, at the desire of his patron, Lord Berkeley, is said to have translated the Old and New Testaments into the English tongue. But as no part of this work appears ever to have been printed, the translation ascribed to him is supposed to have been confined to a few texts, which are scattered in some parts of his works (several copies of which are known to exist in manuscript), or which were painted on the walls of his patron's chapel at Berkeley Castle. It is by no means improbable, that, before the invention of printing, recourse was had to the painting of the principal events in the sacred history, on the windows of churches, in order to convey some knowledge of Scripture facts to the illiterate. Among the finest specimens of this pictorial instruction, we may mention the beautifully-executed windows of King's College Chapel, Cambridge.[2]

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1. Wiclif's Version.

The New Testament of our Lord and Saviour Jesus Christ, translated out of the Latin Vulgat by John Wiclif, S.T.P. about 1378. To which is prefixt a History of the Translations of the H. Bible and N. Testament, &c. into English, both in MS. and print, and of the most remarkable Editions of them since the Invention of Printing. By John Lewis, M.A. London, 1731, folio; 1810, 4to.[3]

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[1] Our account of English translations is drawn from Lewis's History of the translations of the Bible, prefixed to his edition of Wickliffe's New Testament, folio, 1731; Johnson's Historical Account of the several English translations of the Bible, originally published in 1730, in 8vo. and reprinted in the third volume of Bishop Watson's Collection of Theological Tracts; Archbishop Newcome's View of the English Biblical Translations, Dublin, 1792, 8vo.; Mr. Whittaker's learned and elaborate Inquiry into the Interpretation of Hebrew Scriptures, pp. 38—114.; Mr. Walter's Letter to the Bishop of Peterborough, on the Independence of the authorised Version of the Bible; and Mr. Anderson's Annals of the English Bible, London, 1845, 2 vols. 8vo.

[2] There is a peculiar correspondence between the paintings of the same window, in the upper and lower divisions: for instance, in the upper division is painted a piece of history, taken from the Old Testament; and in the lower division, is painted some circumstance selected from the New Testament, corresponding to that above it from the Old.

[3] The titles of this and the following English versions are given from the copies preserved in the library of the British Museum, with the exception of (1) and (3) of Tyndale's Biblical Publications, in p. 82., of Hollybushe's New Testament, in p. 87., and the Anglo-Genevese Bible, in p. 90.

Nearly contemporary with John de Trevisa was the celebrated John Wiclif, or Wicliffe, who, about the year 1378 or 1380, translated the entire Bible from the Latin Vulgate into the English language as then spoken, not being sufficiently acquainted with the Hebrew and Greek languages to translate from the originals. Before the invention of printing, transcripts were obtained with difficulty, and copies were so rare, that, according to the registry of William Alnewick, bishop of Norwich, in 1429, the price of one of Wicliffe's Testaments was not less than four marks and forty pence, or two pounds sixteen shillings and eight-pence, a sum equivalent to more than forty pounds at present. This translation of the Bible, we are informed, was so offensive to those who were for taking away the key of knowledge and means of better information, that a bill was brought into the House of Lords, 13 Rich. II. A.D. 1390, for the purpose of suppressing it. On which the Duke of Lancaster, the king's uncle, is reported to have spoken to this effect: — "We will not be the dregs of all: seeing other nations have the law of God, which is the law of our faith, written in their own language." At the same time he declared in a very solemn manner, "That he would maintain our having this law in our own tongue against those, whoever they should be, who first brought in the bill." The duke was seconded by others, who said, "That if the Gospel, by its being translated into English, was the occasion of running into error, they might know that there were more heretics to be found among the Latins than among the people of any other language. For that the Decretals reckoned no fewer than sixty-six Latin heretics; and so the Gospel must not be read in Latin, which yet the opposers of its English translation allowed." Through the Duke of Lancaster's influence the bill was rejected; and this success gave encouragement to some of Wiclif's followers to publish another and more correct edition of the English Bible. But in the year 1408, in a convocation held at Oxford, by Archbishop Arundel, it was decreed by a constitution, "That no one should thereafter translate any text of Holy Scripture in English, by way of a book, or little book or tract; and that no book of this kind should be read, that was composed lately in the time of John Wiclif, or since his death." This constitution led the way to great persecution, and many persons were punished severely, and some even with death, for presuming to read the Scriptures in English. (Lewis's History, pp. 7, 8.) No part of Wiclif's version of the Scriptures was printed, until Mr. Lewis published the New Testament in folio, in the year 1731. In 1739, his history of translations was printed by itself in an octavo volume. Wiclif's translation of the New Testament was handsomely re-edited in quarto, in 1810, by the Rev. Henry Hervey Baber, M.A., one of the Librarians of the British Museum; who prefixed a valuable memoir of the life, opinions, and writings of Dr. Wiclif, and also an Historical Account of the Saxon and English Versions of the Scriptures, previous to the opening of the fifth century.

A complete edition of Wiclif's version is now in the university press at Oxford, under the editorship of the Rev. Josiah Forshall and Sir Frederick Madden, of the British Museum, from two manuscripts of this version. The text of the first, or more antient, is printed from a manuscript in the Bodleian Library, at Oxford. The text of the second is printed from a manuscript in the British Museum.

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2. Tyndale's Version.

(1.) [The New Testament, translated by William Tyndale, assisted by William Roye. Coloniæ, ex officina Petri Quentell. MDXXV.] 4to.[1]

(2.) The Newe Testamente, M.D. xxvi. 8vo.

(3.) The Pentateuch, translated by W. Tindale. Emprented at Malborow in the lande of Hesse by me Hans Luft, the yere of oure Lorde 1530, the XVII dayes of Januarii. 12mo.[1]

(4.) The New Testament of our Lord and Saviour Jesus Christ: published in 1526. Being the first translation from the Greek into English, by that eminent Scholar and Martyr, William Tyndale. Reprinted verbatim: with a Memoir of his Life and Writings, by George Offor. Together with the Proceedings and Correspondence of Henry VIII., Sir T. More, and Lord Cromwell. London, MDCCCXXXVI. 8vo.

(5.) The New Testament of our Lord and Saviour Jesus Christ. By William Tyndale, the Martyr. The original Edition, 1526, being the first vernacular Translation from the Greek; with a Memoir of his Life and Writings. To which are annexed the essential variations of Coverdale's, Thomas Matthew's, the Genevan, and the Bishops' Bibles, as marginal readings. By J. P. Dabney. Andover and New York, 1837. 8vo.

In England, as in other parts of Europe, the spread of the pure doctrines of the Re-

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[1] These titles are given from the Bibliotheca Grenvilliana, vol. ii. p. 719., and vol. i. p. 78.

formation was accompanied with new translations into the vernacular language. For the first *printed*[1] English translation of the Scriptures we are indebted to William Tyndale, who, having formed the design of translating the New Testament from the original Greek into English (an undertaking for which he was fully qualified), went to Hamburgh, where in 1524 he printed an English version of the Gospels of Matthew and Mark, consisting of thirty-one leaves. From Hamburgh he proceeded to Cologne, where he arrived in the end of April or in the beginning of May 1525, accompanied by his amanuensis, William Roye. Here he completed the New Testament, which was printed in quarto by Peter Quentel. A fragment of this, which was not discovered until the year 1834, is in the library of the Honourable Thomas Grenville: it comprises "The Prologge" and part of the gospel of St. Matthew.[2] Mr. Anderson has given a fac-simile of the first page of the "prologge," of the wood-cut of St. Matthew, and the first page of the gospel[3], in his valuable Annals of the English Bible. From Cologne, Tyndale proceeded to Worms, where, in the same year, he completed what has hitherto been usually termed his first edition of the New Testament. It was printed by P. Schoyffer in 18mo. A copy of this New Testament, wanting only the title page, (the only copy in this state now known) is in possession of the Baptist Museum at Bristol.[4] From this edition the London reprint of 1836 was executed. In this important undertaking Tyndale was assisted by John Fryth, martyr, who was afterwards burnt to death in Smithfield, and by John Roye, already mentioned, who suffered death in Portugal, on a charge of heresy. Le Long calls this edition of Tyndale's New Testament, printed in 1526, "The New Testament translated into English, from the German Version of Luther;" but for this degrading appellation he seems to have no other authority besides a story related by John Cochlæus[5], a bitter enemy of the Reformation, with a view of depreciating Tyndale's translation. Many copies of this translation having found their way into England, in order to prevent their dispersion among the people, and the more effectually to enforce the prohibition published in all the dioceses against reading them, Tonstal, Bishop of London, purchased all the remaining copies of this edition, and all which he could collect from private hands, and committed them to the flames at St. Paul's cross. The first impression of Tyndale's translation (as it is usually termed), being thus disposed of, a surreptitious edition of it was printed at Antwerp in 1526: of this no copy has yet been identified in any collection.[6] A second surreptitious edition appeared also at Antwerp in 1527, and a third in 1538–39.[7] In these editions Tyndale seems to have had no interest, but they found a ready sale, and those which were imported into England were ordered to be burned. On one of these occasions, Sir Thomas More, who was then chancellor, and who concurred with the bishop in the execution of this measure, inquired of a person, who stood accused of heresy, and to whom he promised indemnity on consideration of an explicit and satisfactory answer, how Tyndale subsisted abroad, and who were the persons in London that abetted and supported him: to which inquiry the heretical convert replied, "It was the Bishop of London who maintained him, by sending a sum of money to buy up the impression of his Testament." The chancellor smiled, admitted the truth of the declaration, and suffered the accused person to escape. The people formed a very unfavourable opinion of those who ordered the word of God to be burned, and concluded that there must be an obvious repugnance between the New Testament and the doctrines of those who treated it with this indignity. Those who were suspected of importing and concealing any of these books, were adjudged by Sir T. More to ride with their faces to the tails of their horses, with papers on their heads, and the New Testaments, and other books which they had dispersed, hung about their cloaks, and at the standard in Cheapside, to throw them into a fire prepared for that purpose, and to be fined at the king's pleasure.

While Tonstal's purchase served only to benefit Tyndale, and those who were employed in printing and selling successive editions of his Testament, and other measures for restraining their dispersion seemed to have little or no effect, the pen of the witty, eloquent, and learned Sir Thomas More was employed against the translator; and the bishop granted him a licence, or faculty, dated March 7. 1527, to have and to read the several books which Tyndale and others published; and at his desire Sir Thomas composed a dialogue, written with much humour, and designed to expose Tyndale's translation, which

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[1] Though Wiclif's translation is prior in point of time, no part of it was printed and published before the year 1731.

[2] Bibliotheca Grenvilliana, vol. ii. pp. 719, 720., where it is bibliographically described.

[3] Anderson's Annals of the English Bible, vol. i. pp. 51. 62—64.

[4] Ibid. pp. 64. 67, 68. Mr. A. has illustrated his description with a fac-simile of the first two pages. Specimens of Tyndale's translation, as well as of the other early English translations of the Old and New Testament, are given (together with concise bibliographical descriptions) in the Appendix to the Rev. Dr. Cotton's "List of Editions of the Bible, and of Parts thereof," &c. pp. 85—140.

[5] In Actis Martini Lutheri, ad an. 1526, p. 132.

[6] Anderson's Annals of the English Bible, vol. i. pp. 127—129.

[7] Ibid. vol. i. pp. 163—165. 240.

was published in 1529. In this dialogue, he alleges, among other charges, that Tyndale had mistranslated three words of great importance, viz. the words priests, church, and charity; calling the first seniors, the second congregation, and the third love. He also charges him with changing commonly the term grace into favour, confession into knowledge, penance into repentance, and a contrite heart into a troubled heart. The Bishop of London had, indeed, in a sermon, declared, that he had found in it no less than 2000 errors, or mistranslations; and Sir Thomas More discovered (as he affirmed) about 1000 texts by tale, falsely translated. In 1530, a royal proclamation was issued, by the advice of the prelates and clerks, and of the universities, for totally suppressing the translation of the Scripture, *corrupted* by William Tyndale. The proclamation set forth, that it was not necessary to have the Scriptures in the English tongue, and in the hands of the common people; that the distribution of them, as to allowing or denying it, depended on the discretion of their superiors; and that, considering the malignity of the time, an English translation of the Bible would rather occasion the continuance or increase of errors, than any benefit to their souls. However, the proclamation announced the king's intention, if the present translation were abandoned, at a proper season to provide that the Holy Scriptures should be by great, learned, and catholic persons, translated into the English tongue, if it should then seem convenient. In the mean time, Tyndale was busily employed in his important biblical labours. In 1530, he printed at Marburg in Hesse (as it is supposed) his own second edition of the New Testament.[1] He was also occupied in translating from the Hebrew into the English the five books of Moses, in which he was assisted by Miles Coverdale. The books of Genesis and Deuteronomy appeared also at Marburg in separate books.[2] In 1531, he published the Pentateuch, with a general preface and a second edition of the book of Genesis. This was printed at various places and by various printers; its rarity is almost equal to that of the New Testament of 1525. The *only* perfect copy of it known to exist, is now in the library of the Right Hon. Thomas Grenville.[3] The same year Tyndale published his translation of the Prophet Jonah, with a long and powerfully written prologue, which Mr. Anderson characterises as an "admirable production."[4] In the preface he complained, that there was not so much as one *i* in his New Testament, if it wanted a tittle over its head, but it had been noted and numbered to the ignorant people for a heresy, who were made to believe, that there were many thousand heresies in it, and that it was so faulty as to be incapable of amendment or correction. In this year he published an answer to Sir Thomas More's dialogue, containing his reasons for the changes which he had introduced into his translation. The former surreptitious editions of Tyndale's English New Testament being all sold off, a fourth edition, corrected by George Joye, alias Clarke, from the Latin Vulgate, was published at Antwerp, from the press of the widow of Christopher Endhoven, in 1534, in 16mo.[5] In the same year, Tyndale printed his own edition of the New Testament in English, "dylygently corrected and compared with the Greek," to which is prefixed a prologue; and at the end are the pistils of the Old Testament, closing with the following advertisement, "Imprinted at Antwerp, by Marten Emperowr, anno M.D. xxxiij." Two other surreptitious were also printed in the same year at Antwerp[6], 16mo., and printed in a German letter. Upon his return to Antwerp, in 1534, King Henry VIII. and his council contrived means to have him seized and imprisoned. After a confinement of about a year and a half he was condemned to death by the emperor's decree in an assembly at Augsburg; and on the 6th of October, 1536, he was strangled at Vilvorde (or Villefort), near Brussels, the place of his imprisonment, after which his body was reduced to ashes. He expired, praying repeatedly and earnestly, "Lord, open the eyes of the King of England."[7] Not fewer than nine or ten editions of his Testament were printed in the year of his death.[8] "His papers seem to have remained in the hands of his friends; at least so much of them as contained translations of the Old Testament from Joshua to Chronicles inclusive, with prefaces to several different books of Scriptures." Some writers on the History of English Bibles, have asserted that Tyndale had little or no skill in the Hebrew language, and therefore probably translated the Old Testament from the Latin: but Mr. Walter has PROVED, by a copious and elaborate collation of particular instances, that this able and pious martyr for the word of God was fully competent to translate, and did actually

[1] Anderson's Annals of the English Bible, vol. i. pp. 265., and 305. *note.*

[2] Ibid. vol. i. pp. 209.

[3] Bibliotheca Grenvilliana, vol. i. p. 78.

[4] Anderson's Annals, vol. i. pp. 288, 289.

[5] Ibid. vol. i. pp. 393, 394.

[6] Ibid. vol. i. p. 415.

[7] Mr. Anderson has given a copious and deeply interesting narrative of the circumstances attending the apprehension and martyrdom of Tyndale in vol. i. pp. 416—549.

[8] One of these editions was printed in folio at London in 1536, the year of Tyndale's martyrdom. It is a volume of very rare occurrence, and is bibliographically described by Mr. Anderson (vol. i. p. 549.), who specifies two copies as being extant, one in the Bodleian Library at Oxford; the other in the library of John Fenwick, Esq. (vol. ii. Index-List of Bibles and Testaments, p. viii.)

execute his translation, directly from the Hebrew original, and not from the German Version of Luther. (Letter to Bp. Marsh, pp. 43—52. 75—90.) Mr. Walter's conclusions have further been confirmed by the documentary and critical evidence adduced by Mr. Offor in his Memoirs of the Martyred Tyndal (pp. 8, 9.), which are prefixed to the London reprint of 1836. Few first translations, says the late Dr. Geddes, will be found preferable to Tyndale's. It is astonishing, says this writer, how little obsolete the language of it is, even at this day; and in point of perspicuity, and noble simplicity, propriety of idiom, and purity of style, no English version has yet surpassed it. (Prospectus for a new translation of the Bible, p. 88.) "It is no mean evidence of Tyndale's general worth, that his New Testament is the virtual groundwork of every subsequent revision. Page after page of his translation of the Gospels, in language and phraseology, in the arrangement of the words and turn of the constructions, bears so strong a resemblance to our common version, as to be scarcely distinguishable from it. The variations that do occur, are often so minute, as easily to escape observation; and the changes that have been introduced are not always for the better." (Scrivener's Supplement to the authorised English version of the New Testament, vol. i. p. 80.)

The London reprint of the first edition of Tyndale's version of the New Testament, published in 1836, is very neatly executed, and is an exact reprint of an unique and perfect copy in the possession of the trustees of the Baptist Academy or College, at Bristol, except that the Roman Letter has been employed, with a view to render it more generally useful. The ornamental woodcut letters have been carefully copied from the original volume. An imperfect copy of Tyndale's version of the New Testament is preserved in the library belonging to the Dean and Chapter of Saint Paul's.

The Anglo-American edition is edited with much industry and taste by the Rev. J. P. Dabney. It contains, first, a reprint of the London edition just noticed; secondly, the essential variations of Coverdale's, Matthew's, Cranmer's, the Genevan and Bishops' Bibles, as marginal readings, thus presenting a complete variorum edition of the vernacular versions; and, thirdly, a preface, and an interesting memoir of the martyr Tyndale, re-cast from the memoir compiled by the London editor, a list of Tyndale's Writings, an account of the early vernacular versions, select collations of the first and second editions of Tyndale, and a tabular list of the more common distinctive expressions used by him. (Biblical Repository, vol. x. p. 496.)

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3. Coverdale's Bible.

Biblia. The Bible, that is, the Holy Scripture of the Olde and New Testament faithfully and truly translated out of the Douche and Latyn into Englishe. M.D.XXXV. folio. [Reprinted at London in MDCCCXXXVIII. 4to.

This first English translation of the entire Bible was made from the Latin and German, and dedicated to king Henry VIII. by Myles Coverdale, who was greatly esteemed for his piety, knowledge of the Scriptures, and diligent preaching; on account of which qualities king Edward VI. subsequently advanced him to the see of Exeter. In his dedication and preface, he observes to this purpose, that, as to the present translation, it was neither his labour nor his desire to have this work put into his hand; but "when others were moved by the Holy Ghost to undertake the cost of it," he was the more bold to engage in the execution of it. Agreeably, therefore, to desire, he set forth this "special" translation, not in contempt of other men's translations, or by way of reproving them, but humbly and faithfully following his interpreters, and that under correction. Of these, he said, he used five different ones, who had translated the Scriptures not only into Latin, but also into Dutch. He further declared, that he had neither wrested nor altered so much as one word for the maintenance of any manner of sect, but had with a clear conscience purely and faithfully translated out of the foregoing interpreters, having only before his eyes the manifest truth of the Scriptures. But because such different translations, he saw, were apt to offend weak minds, he added, that there came more understanding and knowledge of the Scripture by these sundry translations, than by all the glosses of sophistical doctors; and he therefore desires, that offence might not be taken, because one translated "scribe," and another "lawyer," one "repentance," and another "penance," or "amendment." This is the first English Bible allowed by royal authority; and also the first translation of the whole Bible printed in our language. It was called a "special" translation, because it was different from the former English translations; as Lewis has shown[1] by comparing it with Tyndale's.

"Although, for prudential reasons, his work is called in the prologue 'a special translation,' the slightest collation will show that, at least in the New Testament, he has made a freer use of the labours of Tyndale, than the circumstances of the times would permit him to acknowledge. Many paragraphs may be found in Coverdale, which correspond

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[1] Hist. of Eng. Transl. p. 29.

to the letter with the version of his predecessor; yet in such texts he must be considered an independent translator, since in them he often departs widely from the renderings of Tyndal." . . . . . "The style is vigorous; the renderings of particular texts are very perspicuous, though they are often questionable and diffuse; while an air of freshness and novelty pervades the volume, since no one of our translators has ventured on such bold interpretations as Coverdale, and but little of his peculiar diction was adopted by those who followed him."[1] Coverdale's translation of the Bible is divided into six tomes or parts, adorned with wooden cuts, and furnished with Scripture references in the margin. The last page has these words: "Prynted in the yeare of our Lorde M.D.XXXV. and fynished the fourth day of October." But whether it was printed at Zurich by Froschover (as is generally supposed), or at Frankfort, Cologne, or Lubeck, is a question involved in great uncertainty. Mr. Anderson has given copious details respecting this translation and its various editions[2], and Mr. Pettigrew has printed, from the manuscripts preserved in the Chapter House at Westminster, ten original letters from Coverdale to Lord Cromwell.[3] In his first edition of the English Bible, Coverdale prefixed to every book the contents of the several chapters, and not to the particular chapters, which was afterwards the case: and he likewise omitted all Tyndale's prologues and notes. Soon after this Bible was finished, in 1536, Lord Cromwell, keeper of the privy seal, and the king's vicar-general and vicegerent in ecclesiastical matters, published injunctions to the clergy by the king's authority, the seventh of which required, that every parson, or proprietary of any parish church within this realm, should, before the first of August, provide a book of the whole Bible, both in Latin and in English, and lay it in the choir, for every man that would, to look and read therein; and should discourage no man from reading any part of the Bible either in Latin or English, but rather comfort, exhort, and admonish every man to read it, as the very word of God, and the spiritual food of a man's soul, &c. Copies of the first edition of Coverdale's Bible, with the date of 1535, are preserved in the library of the British Museum, in the Bodleian Library at Oxford, in the University Library at Cambridge, in the Bristol Museum; in the private libraries of the Earl of Leicester, at Holkham, and of Lea Wilson, Esq.; and, with the date of 1536, in the library of the Earl of Jersey.[4]

The edition of Coverdale's version of the Bible published in 1838 contains a beautiful and accurate reprint, from a copy in the possession of His late Royal Highness the Duke of Sussex. A bibliographical description of the original edition is prefixed.

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4. Matthew's Bible.

The Byble, which is all the Holy Scripture: In whych are contayned the Olde and Newe Testament, truely and purely translated into Englysh. By Thomas Matthew. M.D.XXXVII. folio.

From the appearance of the types, it is most probable that this edition was printed at Marlborow in Hesse; Mr. Anderson queries whether it may not have been printed at "Hamborow?" It was edited by Coverdale, though it bears the name of Thomas Matthew, and it was published with the royal licence, which was granted in consequence of Archbishop Cranmer's application to Lord Cromwell.[5] The Old Testament is Tyndale's to the end of the second book of Chronicles; it then becomes a mere copy of Coverdale's Bible, with a few corrections, and continues so to the end of the Apocryphal Books, which last are inserted from Coverdale's Bible. The New Testament is wholly a transcript of Tyndale's version, as contained in his last published edition of the New Testament.[6] In the year 1538, an injunction was published by Cromwell, as vicar-general of the kingdom, ordaining the clergy to provide, before a certain festival, one book of the whole Bible, of the largest volume, in English, and to set it up in some convenient place within their churches, where their parishioners might most commodiously resort to read it. A royal declaration was also published, which the curates were to read in their several churches, informing the people, that it had pleased the king's majesty to permit and command the Bible, being translated into their mother-tongue, to be sincerely taught by them, and to be openly laid forth in every parish church. But the curates were very cold in this affair[7], and read the king's injunctions and declarations in such a manner, that scarcely

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[1] Scrivener's Supplement to the Authorised English Version of the New Testament, vol. i. pp. 83. 85.

[2] Annals of the English Bible, vol. i. pp. 551—566.

[3] Bibliotheca Sussexiana, vol. ii. pp. 283—296.

[4] Anderson's Annals of the English Bible, vol. ii. Index-List of Bibles and Testaments, p. viii.

[5] Strype's Life of Cranmer, p. 58.

[6] Mr. Walter's Letter to the Bishop of Peterborough, pp. 101, 102. In the following pages he has corrected various errors of preceding historians of the English Bibles, respecting Matthew's (or rather Coverdale's) Edition.

[7] Lewis, p. 108. On the history and reception of Matthew's Bible, see Mr. Anderson's Annals of the English Bible, vol. i. pp. 576—583.

any body could know or understand what they read. Johnson[1] adds, that they also read the word of God confusedly; and that they bade their parishioners, notwithstanding what they read, which they were compelled to read, "to do as they did in times past, and to live as their fathers, the old fashion being the best." Fox observes[2], that the setting forth of this book much offended Gardiner and his fellow-bishops, both for the prologues, and especially because there was a table in the book chiefly about the Lord's supper, the marriage of priests, and the mass, which was there said not to be found in Scripture. Strype, however, says[3], it was wonderful to see with what joy this book was received, not only among the more learned, and those who were noted lovers of the reformation, but generally all over England, among all the common people; and with what avidity God's word was read, and what resort there was to the places appointed for reading it. Every one that could, bought the book, and busily read it, or heard it read, and many elderly persons learned to read on purpose. During a vacancy in the see of Hereford, it was visited by Cranmer, who enjoined the clergy to procure, by the 1st of August, a whole Bible in Latin and English, or at least a New Testament in these languages; to study every day one chapter of these books, conferring the Latin and English together, from the beginning to the end; and not to discourage any layman from reading them, but encourage them to it and to read them for the reformation of their lives, and knowledge of their duty.

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5. Hollybushe's New Testament.

The Newe Testament both in Latine and Englishe, eche correspondent to the other, after the vulgare Text, commonly called St. Jerome's. Faithfully translated by Johan Hollybushe. London, M.D.XXXVIII. 4to. M.D.XXXIX. 8vo.

This translation of the Latin Vulgate is that of Myles Coverdale, who dedicated it in his own name to Henry VIII. We are indebted for our knowledge of the existence of this edition to Mr. Walter's Letter to the Bishop of Peterborough, p. 31. Mr. Anderson states that the name of "Johan Hollybushe," was inserted by Nicolson, the printer, who lived in "Southwarke." Hollybushe was the name of a man employed by him, who seems afterwards to have gone to Cologne.[4]

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6. Cranmer's Great Bible.

The Byble in Englyshe, that is to saye, the content of all the holy scripture bothe of y^e^ olde and newe testament, truly translated after the veryte of the Hebrue and Greke textes by y^e^ dylygent studye of diuerse excellent learned men, expert in the forsayde tonges. Printed by Rychard Grafton & Edward Whitchurch. Cum privilegio ad imprimendum solum. M.D.XXXIX. folio.

In 1538, an edition in 4to. of the New Testament, in English, with Erasmus's Latin translation, was printed, with the king's licence, by Redman. In this year it was resolved to revise Matthew's Bible, and to print a correct edition of it. With this view Grafton went to France, where the workmen were more skilful, and the paper was both better and cheaper than in England, and obtained permission from Francis I., at the request of King Henry VIII., to print his Bible at Paris. But, notwithstanding the royal licence, the Inquisition interposed, and issued an order, dated December 17. 1538, summoning the French printers, their English employers, and Coverdale, the corrector of the work, and prohibiting them to proceed; and the impression, consisting of 2500 copies, was seized, confiscated, and condemned to the flames. Some chests, however, of these books escaped the fire, by the avarice of the person who was appointed to superintend the burning of them; and the English proprietors, who had fled on the first alarm, returned to Paris as soon as it subsided, and not only recovered some of these copies, but brought with them to London the presses, types, and printers, and resuming the work, finished it in the following year.

As soon as the papal power was abolished in England, and the king's supremacy settled by parliament in 1534, Cranmer was very assiduous in promoting the translation of the Holy Scriptures into the vulgar tongue; well knowing how much the progress of the reformation depended upon this measure. Accordingly, he moved in convocation, that a petition should be presented to the king for leave to procure a new translation of the Bible. This motion was vigorously opposed by Gardiner, bishop of Winchester, and his party: but Cranmer prevailed. The arguments for a new translation, urged by Cranmer, and

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[1] Hist. Account, &c. in Bp. Watson's Collection, vol. iii. p. 94.
[2] Acts, &c. vol. ii. p. 516. [3] Life of Cranmer, p. 64.
[4] Anderson's Annals, vol. ii. p. 38.

enforced by Queen Anne Bullen, who had then great interest in the king's affections, were so much considered by him, that, notwithstanding the opposition, public and private, on the part of Gardiner and his adherents, Henry gave orders for setting about it immediately. To prevent any revocation of the order, Cranmer, whose mind was intent on introducing a free use of the English Scriptures by faithful and able translators, proceeded without delay to divide an old English translation of the New Testament into nine or ten parts, which he caused to be transcribed into paper-books, and to be distributed among the most learned bishops and others; requiring that they would perfectly correct their respective portions, and return them to him at a limited time. When the assigned day came, every man sent his appropriate portion to Lambeth, except Stokesley, bishop of London. This laudable design of the archbishop failed; but the business was executed by other persons, whom he countenanced and encouraged. In April, 1539, Grafton and Whitchurch printed the Bible, the title of which is given at the head of this article. From its containing a prologue or preface by archbishop Cranmer, as well as from its size, it is commonly called "Cranmer's Great Bible."[1] A magnificent and probably unique copy of it, on vellum (bound in three volumes), which formerly belonged to Henry VIII., is preserved in the Library of the British Museum. It is richly illuminated; and the vividness of the colours is very little impaired. This edition has a beautiful frontispiece, designed by Holbein, and particularly described and exhibited in an engraving by Lewis; and in the text those parts of the Latin Version, which are not found in the Hebrew or Greek, are inserted in a smaller letter; such, for instance, as the three verses of the 14th Psalm, which are the 5th, 6th, and 7th, in the translation of the English liturgy, and the controverted clause in 1 John v. 7, 8; and a mark is used to denote a difference of reading between the Hebrew and Chaldee, afterwards explained in a separate treatise. In this edition, Matthew's Bible was revised, and several alterations and corrections were made in the translation, especially in the book of Psalms. Tindal's prologues and notes, and the notes added by others, in the edition of 1537, were wholly omitted. The superintendence of this work was confided to Coverdale, who, in a sermon at St. Paul's Cross, defended his translation from some slanderous reports which were then raised against it, acknowledging that "he himself now saw some faults, which, if he might review the book once again, as he had twice before, he doubted not he should amend: but for any heresy, he was sure that there were none maintained in his translation." This is related by Dr. Fulke, who was one of Coverdale's auditors. Mr. Scrivener has given some critical remarks on the alterations introduced into the text of this edition. (Suppl. to Authorised Version, vol. i. pp. 87, 88.)

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7. Taverner's Bible.

The most sacred Bible, whiche is the holy scripture, conteyning the olde and new testament, translated into English, and newly recognised with great diligence after most faythful exemplars, by Richard Taverner. London. Prynted by John Byddell. M.D.XXXIX. folio.

Richard Taverner, the editor of the Bible which bears his name, was educated at Christ Church, Oxford, patronised by Lord Cromwell, and probably encouraged by him to undertake the work, on account of his skill in the Greek tongue. This is neither a bare revisal of Cranmer's Bible, nor a new version; but a kind of intermediate work, being a correction of what is called "Matthew's Bible," many of whose marginal notes are adopted, and many omitted, and others inserted by the editor. It is dedicated to the king. After his patron's death, Taverner was imprisoned in the Tower for this work; but he had the address to reinstate himself in the king's favour. Wood[2] gives a particular account of Taverner; attributes his imprisonment to the influence of those bishops who were addicted to the Romish religion; and informs us, that his version was read in churches by royal authority.

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8. Other Editions of the English Bible, during the Remainder of Henry VIII.'s Reign, and the Reign of Edward VI.

In November, 1539, the king, at the intercession of Cranmer, appointed Lord Cromwell to take special care that no person within the realm should attempt to print any English Bible for five years, but such as should be admitted by Lord Cromwell; and assigns this reason for the prohibition, that the Bible should be considered and perused in one transla-

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[1] Johnson's Hist. Acc. in Bp. Watson's Tracts, vol. ii. p. 76.
[2] Hist. et Ant. Univ. Oxon. 1. ii. p. 264. Edit. 1674.

tion, in order to avoid the manifold inconveniences to which human frailty might be subject from a diversity of translations, and the ill use that might be made of it. In the year 1540, two privileged editions of the Bible, which had been printed in the preceding year, issued from the press of Edward Whitchurch. Lewis mentions three other impressions of the "Great Bible," which appeared in the course of this year; two printed by Whitchurch, and one by Petyt and Redman. Cranmer wrote a preface for the editions of the year 1540, from which we learn the opinions and practice of those times. In May of this year, the curates and parishioners of every parish were required by royal proclamation, to provide themselves with the Bible of the largest volume before the feast of All Saints, under the penalty of 40*s*. for every month during which they should be without it. The king charged all ordinaries to enforce the observance of this proclamation; and he apprised the people, that his allowing them the Scriptures in their mother-tongue was not his duty, but an evidence of his goodness and liberality to them, of which he exhorted them not to make any ill use. In May, 1541, one edition of Cranmer's Bible was finished by Richard Grafton; who, in the November following, completed also another Bible of the largest volume, which was "oversene and perused at the commandmet of the Kynge's Hyghnes by the ryghte reverende fathers in God Cuthbert" [Tonstal] "Bysshop of Duresme and Nicolas" [Heath] "Bisshop of Rochester."

In consequence of the king's settled judgment, "that his subjects should be nursed in Christ by reading the Scriptures," he again, on the 7th of May, published a brief or decree for setting up the Bible of the great volume in every parish church throughout England. However, this decree appears to have been very partially and reluctantly observed; and the bishops were charged, by a writer in 1546, with attempting to suppress the Bible, under pretence of preparing a version of it for publication within seven years. After the death of Cromwell in 1540, the bishops inclined to popery gained strength; and the English translation was represented to the king as very erroneous and heretical, and destructive of the harmony and peace of the kingdom. In the convocation assembled in Feb. 1542, the archbishop, in the king's name, required the bishops and clergy to revise the translation of the New Testament, which, for that purpose, was divided into fourteen parts, and portioned out to fifteen bishops; the Apocalypse, on account of its difficulty, being assigned to two. Gardiner clogged this business with embarrassing instructions; and Cranmer, clearly perceiving the resolution of the bishops to defeat the proposed translation, procured the king's consent to refer the matter to the two universities, against which the bishops protested; but the archbishop declared his purpose to adhere to the will of the king his master. With this contest the business terminated; and the convocation was soon after dissolved. The Romish party prevailed also in parliament, which enacted a law that condemned and abolished Tyndale's translation, and allowed other translations to remain in force, under certain restrictions. After the passing of this act, Grafton, the king's printer, was imprisoned; nor was he released without giving a bond of 300*l*. neither to print nor sell any more English Bibles till the king and the clergy should agree on a translation. In 1544, the Pentateuch was printed by John Day and William Seres; and in 1546, the king prohibited by proclamation the having and reading of Wickliffe's, Tyndale's, and Coverdale's translations, and forbad the use of any other than what was allowed by parliament. From the history of English translations during the reign of Henry VIII. we learn that the friends to the reformation conducted themselves with zeal and prudence in the great work of introducing and improving English translations of the Bible; that they encountered many difficulties from the dangerous inconstancy of a despotic prince, and from the inveterate prejudices of a strong Romish party; and that the English Scriptures were sought after and read with avidity by the bulk of the people.

Upon the accession of Edward VI. the severe stat. 34 and 35 Hen. VIII. c. 1. was repealed, and a royal injunction was published, that not only the whole English Bible should be placed in churches, but also the paraphrase of Erasmus in English to the end of the four Evangelists. It was likewise ordered by this injunction, that every parson, vicar, curate, &c. under the degree of a bachelor of divinity, should possess the New Testament, both in Latin and English, with the paraphrase of Erasmus upon it; and that the bishops, &c. in their visitations and synods should examine them, how they had profited in the study of the Holy Scriptures. It was also appointed, that the epistle and gospel of the mass should be read in English; and that on every Sunday and holiday, one chapter of the New Testament in English should be plainly and distinctly read at matins, and one chapter of the Old Testament at even-song. But in the year 1549, when the Book of Common Prayer, &c. was finished, what nearly resembles our present custom was enjoined, viz. that after reading the Psalms in order at morning and evening prayer, two lessons, the first from the Old Testament, and the second from the New Testament, should be read distinctly with a loud voice. During the course of this reign, that is, in less than seven years and six months, eleven impressions of the whole English Bible were published, and six of the English New Testament; besides an English translation of the whole New Testament, paraphrased by Erasmus. The Bibles were reprinted, according to the preceding editions, whether Tyndale's, Coverdale's, Matthew's, Cranmer's, or Taverner's; that is, with a different text, and different notes. But it is doubted by the writer of the preface to King

James's translation, whether there were any translation, or correction of a translation, in the course of this reign.

In 1562, the "Great Bible," viz. that of Coverdale's translation, which had been printed in the time of Henry VIII. and also in the time of King Edward, was revised by Archbishop Parker, and reprinted for the use of the church; and this was to serve till that projected by his grace was ready for publication.

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9. Sir John Cheke's Translation of the Gospel of Saint Matthew; about 1550.

The Gospel according to Saint Matthew and part of the first Chapter of the Gospel according to Saint Mark, translated into English from the Greek, with Original Notes. By Sir John Cheke, Knt. . . . Prefixed is an Introductory Account of the Nature and Object of the Translation. By James Goodwin, B.D. London, 1843. 8vo.

This beautifully printed volume contains the Gospel of St. Matthew (excepting ch. xvi. 25. to xviii. 8., and the last eleven verses of ch. xxviii. which are lost from the original manuscript), and Mark, ch. i. 1—20. These portions of the New Testament have been transcribed from one of the manuscripts bequeathed by Matthew Parker, Archbishop of Canterbury in the reign of Queen Elizabeth, to Corpus Christi College, Cambridge, in whose library these precious MSS. are preserved. As the manuscript which contains Sir John Cheke's translation, is without date or signature, he is discovered to be its author, chiefly by its close resemblance to his beautiful and peculiar hand-writing. Mr. Goodwin conjectures that the translation was executed about A. D. 1550. Mr. Scrivener thinks that "it should certainly be placed between the publication of Cranmer's and of the first Geneva Version."[1] Sir J. Cheke made much use of the older English versions, and has particularly aimed to banish from our language every word which was derived from a Latin root. An appendix contains a Latin letter (with a fac-simile engraving) of King Edward VI. to Queen Catherine [Parr], the widow of Henry VIII., and five original letters of Sir John Cheke, with fac-similes of the autographs of the distinguished characters who are mentioned in the volume; together with a glossary of uncommon words, and words which Sir J. C. has used in a particular sense, compared with the corresponding words of the authorised version of the New Testament. The editor, the Rev. James Goodwin, "has done good service to sacred literature by the publication of this version. In addition to the interest attached to it both on account of its author and his times, it displays much intrinsic worth."[2]

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10. Anglo-Genevese Version.

(1.) *New Testament.*

The Newe Testament of our Lord Iesus Christ, conferred diligently with the Greke and best approued translations. With the arguments as wel before the chapters, as for euery Boke & Epistle, also diuersities of readings, and moste proffitable annotations of all harde places: wherunto is added a copious Table. At Geneva. Printed by Conrad Badius. 1557. 8vo. (Elegantly reprinted at London, in 1842, in one volume small quarto.) Second Edition, Geneva, 1560. 8vo.

On the authority of Lewis and archbishop Newcome (whom the author followed in the first eight editions of this work), this translation has generally been ascribed to many of the principal reformers, who had taken refuge at Geneva during the sanguinary persecutions of the bigotted queen Mary. But Mr. Anderson has rendered it highly probable that this version of the New Testament is the sole work of William Whittingham, afterwards dean of Durham.[3] It is the first in our language which contains the distinction of verses by numerical figures, after the manner of the Greek Testament, which had been published by Robert Stephens in 1551. R. Stephens, indeed, published his figures in the margin: whereas the Geneva editors prefixed theirs to the beginning of minute subdivi-

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[1] Scrivener's Supplement to the Authorised English Version, vol. i. p. 89.

[2] Ibid. p. 91. In pp. 89—91. M. Scrivener has given some specimens of Sir John Cheke's version, with critical remarks.

[3] Anderson's Annals, vol. ii. pp. 308—312.

sions with breaks, after our present manner. When Queen Elizabeth passed through London from the Tower to her coronation, a pageant was erected in Cheapside, representing Time coming out of a cave, and leading a person clothed in white silk, who represented Truth, his daughter. Truth had the English Bible in her hand, on which was written "Verbum veritatis." Truth addressed the queen, and presented her with the book. She kissed it, held it in her hand, laid it on her breast, greatly thanking the city for their present, and added, that she would often and diligently read it. Upon a royal visitation in 1559, the Bible, and Erasmus's paraphrase, were restored to the churches; and articles of inquiry were exhibited, whether the clergy discouraged any from reading any part of the Scriptures. "Ministers were also enjoined to read every day one chapter of the Bible at least; and all who were admitted readers in the church were daily to read one chapter at least of the Old Testament, and another of the New, with good advisement, to the increase of their knowledge." Mr. Scrivener has minutely examined the critical value of this translation of the New Testament; the authors of which "were intimately versed in the Scriptures, and profoundly imbued with their spirit. "It is not" (he adds) "too much to say that their version is the best in the English language, with the single exception of our authorised Bible."[1]

(2.) *The entire Bible.*

The Bible: that is, the Holy Scriptures, conteyned in the Olde and Newe Testament. Translated according to the Ebrue and Greke, and conferred with the best translations in divers languages, with most profitable annotations upon all the harde places, and other thinges of great importance, as may appeare in the Epistle to the Reader. At Geneva. Printed by Rouland Hall. MDLX. 4to.

A second edition of this translation appeared in folio, at London, in 1561; a third, in quarto, at Geneva, in 1563; a fourth, at Geneva, in 1569. It was reprinted at London in 1575, by Thomas Vautrollier; in 1576, by Christopher Barker, in folio, and also in quarto, and many times subsequently by him and by other printers. The translators are commonly said to have been Myles Coverdale, sometime bishop of Exeter, Anthony Gilby, William Whittingham, Christopher Woodman, Thomas Sampson, and Thomas Cole; to whom some add John Knox, John Bodleigh, and John Pullain: but Mr. Anderson has shewn that Whittingham, Gilby, and Sampson, are the only three with whose names this translation should be associated.[2] Professing to observe the sense, and to adhere as much as possible to the words of the original, and in many places to preserve the Hebrew phraseology, after the unremitting labour and study of more than two years, they finished their translation, and published it; with an epistle dedicatory to the queen, and another, by way of preface, to their brethren of England, Scotland, and Ireland. Besides the translation, the editors of the Geneva Bible noted in the margin the diversities of speech and reading, especially according to the Hebrew; then inserted in the text, with another kind of letter, every word that seemed to be necessary for explaining any particular sentence; in the division of the verses, they followed the Hebrew examples, and added the number to each verse; they also noted the principal matters, and the arguments, both for each book and each chapter; they set over the head of every page some remarkable word or sentence, for helping the memory; they introduced brief annotations for ascertaining the text, and explaining obscure words; they set forth with figures certain places in the books of Moses, of the Kings, and Ezekiel, which could not be made intelligible by any other description; they added maps of divers places and countries mentioned in the Old and New Testament; and they annexed two tables, one for the interpretation of Hebrew names, and the other containing all the chief matters of the whole Bible. Of this translation, numerous editions were printed in folio, 4to., or 8vo., between the years 1560 and 1616. To some editions of the Geneva Bible (as to those of 1599 and of 1611) is subjoined Beza's translation of the New Testament, Englished by L. Tompson. The notes annexed to this version of the Scriptures are appended to an edition of the authorised translation, printed in 1679, in two vols. folio, most probably in Holland, as the date and place of printing are not specified, neither does any publisher's name appear in the title-page.

11. Archbishop Parker's, or the "Bishops' Bible."

The holie Bible. Imprinted at London in povvles Churchyarde, by Richard Jugge. M.D.LXVIII. folio.

[1] Scrivener's Supplement to the Authorised Version of the New Testament, pp. 91, 92.

[2] Annals of the English Bible, vol. ii. pp. 320, 321.

In the year 1568, the Bible, proposed by Archbishop Parker three years before, was completed. In this edition, distinct portions of the Bible, at least fourteen in number, were allotted to select men of learning and abilities, appointed, as Fuller says, by the queen's commission; but it still remains uncertain who, and whether one or more, revised the rest of the New Testament. Eight of the persons employed were bishops; whence the book was called the "Bishops' Bible," and the "Great English Bible." The archbishop employed other critics to compare this Bible with the original languages, and with the former translations; one of whom was Laurence, a man famous in those times for his knowledge of Greek, whose castigations the Bishops' Bible followed exactly. Parker also sent instructions concerning the method which his translators were to observe; and recommended the addition of some short marginal notes for the illustration or correction of the text. Although the particulars of these instructions are not known, yet there is preserved, in the valuable ecclesiastical documents deposited in Her Majesty's State Paper Office, a copy of a letter addressed by Archbishop Parker to Queen Elizabeth, on the publication of this edition of the Bible, in which we meet with the following account of what had been attempted in it: — "Amonge divers observations which have bin regarded in this recognition, one was, not to make yt vary much from that translation which was comonlye used by publicke order, except wher eyther the verytie of the Hebrue and Greke moved alteration; or wher the Text was, by sum negligence, mutilated from the originall; so that I trust your loving subjected shall se good cause, in your Majesties dayes, to thanke God, and to rejoyce to see this Hie Treasor of His Holy Worde so set oute, as may be proved (so far forth as mortall man's knowledge can attaine to, or as far forth as God hath hitherto revealed) to be faithfully handeled in the vulgar Tonge."[1] The archbishop directed, reviewed, and finished the whole; which was printed and published, in 1568, in a large folio size, and with a beautiful English letter, on royal paper; and embellished with several cuts of the most remarkable things in the Old and New Testaments, and in the Apocrypha, with maps cut in wood, and other engravings on copper. It has numerous marginal references and judicious notes, with many useful tables. It also has numerous insertions between brackets, and in a smaller character; which are equivalent to the Italics afterwards used by James's translators Dr. Geddes is of opinion (Letter to the Bishop of London, p. 33), that Italic supplements were first used by Arias Montanus, who died in 1598. The several additions from the vulgar Latin, inserted in the "Great Bible," are omitted; and verse 7. of 1 John v., which was before distinguished by its being printed in a different letter, is here printed without any distinction; and the chapters are divided into verses. In the following year, 1569, it was again published in quarto, for the use of private families. This Bible was reprinted in 1572, in large folio, with several corrections and amendments, and several prolegomena; this is called "Matthew Parker's Bible." With regard to this Bible, Lewis (Hist. Engl. Transl. p. 61), observes, that the editions of it are mostly in folio and 4to., and that he never heard but of one in 8vo. [2]; for which he supposes this to be the reason, that it was principally designed for the use of churches. In the convocation of the province of Canterbury, which met in April, 1571, a canon was made, enjoining the churchwardens to see that the Holy Bible be in every church, in the largest volumes, if convenient; and it was likewise ordered, that every archbishop and bishop, every dean and chief residentiary, and every archdeacon, should have one of these Bibles in their cathedrals, churches, and families. This translation was used in the churches for forty years; though the Geneva Bible was more read in private houses.

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12. King James's Bible, or the Authorised Version now in use.

(1.) *History of the Authorised Version, and Critical Testimonies to its value.*

The last English version that remains to be noticed, is the authorised translation now in use, which is commonly called King James's Bible. He succeeded to the throne of England in 1602; and, several objections having been made to the Bishops' Bible, at the conference held at Hampton Court

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[1] Bibliotheca Sussexiana, vol. ii. pp. 313. In p. 311—314, Mr. Pettigrew has printed the whole of Archbishop Parker's Letter to Queen Elizabeth, and also another addressed to sir William Cecil, her Secretary of State, on transmitting to him the first printed copy of the Bishops' Bible.

[2] The large octavo edition of the Bishops' Bible was printed by Richard Jugge, at London, in 1577. A copy of it is in the Library of St. Paul's Cathedral; and another, in the Library of R. Lea Wilson, Esq. Anderson's Annals, vol. ii. Index-List of Bibles and Testaments, p. xvi.

in 1603, the king in the following year gave orders for the undertaking of a new version, and fifty-four learned men were appointed to this important labour: but, before it was commenced, seven of the persons nominated were either dead or had declined the task; for the list, as given us by Fuller[1], comprises only forty-seven names. All of them, however, were pre-eminently distinguished for their piety and for their profound learning in the original languages of the sacred writings; and such of them as survived till the commencement of the work were divided into six classes. Ten were to meet at Westminster, and to translate from the Pentateuch to the end of the second book of Kings. Eight, assembled at Cambridge, were to finish the rest of the Historical Books and the Hagiographa. At Oxford, seven were to undertake the four greater prophets, with the Lamentations of Jeremiah, and the twelve minor prophets. The four Gospels, Acts of the Apostles, and the Apocalypse, were assigned to another company of eight, also at Oxford: and the Epistles of Saint Paul, together with the remaining canonical epistles, were allotted to another company of seven, at Westminster. Lastly, another company at Cambridge were to translate the apocryphal books, including the prayer of Manasseh. To these six companies of venerable translators, the King gave the following instructions:—

"1. The ordinary Bible read in the church, commonly called the Bishops' Bible, to be followed, and as little altered as the original will permit.

"2. The names of the prophets and the holy writers, with the other names in the text, to be retained as near as may be, according as they are vulgarly used.

"3. The old ecclesiastical words to be kept, as the word church not to be translated congregation.

"4. When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place and the analogy of faith.

"5. The division of the chapters to be altered either not at all, or as little as may be, if necessity so require.

"6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.

"7. Such quotations of places to be marginally set down, as shall serve for the fit references of one scripture to another.

"8. Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself, where he thinks good, all to meet together, to confer what they have done, and agree for their part what shall stand.

"9. As any one company has dispatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously: for his majesty is very careful in this point.

"10. If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof, to note the places, and therewithall to send their reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.

"11. When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned in the land for his judgment in such a place.

"12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as, being skilful in the tongues, have taken pains in that kind, to send their particular observations to the company, either at Westminster, Cambridge, or Oxford, according as it was directed before in the king's letter to the archbishop.

"13. The directors in each company to be the Deans of Westminster and Chester for Westminster, and the King's Professors in Hebrew and Greek in the two Universities.

"14. These translations to be used, when they agree better with the text than the Bishops' Bible, viz. Tindal's, Coverdale's, Matthew's, Whitchurch's, Geneva.

["15. Besides the said directors before mentioned, three or four of the most antient and grave divines in either of the Universities, not employed in translating, to be assigned by the Vice-Chancellor, upon conference with the rest of the heads, to be overseers of the translation, as well Hebrew as Greek, for the better observation of the 4th rule above specified."][2]

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[1] Church History, Book x. p. 44–46.

[2] The preceding rules are given from a corrected copy in the Rev. H. J. Todd's Vin-

According to these regulations, each book passed the scrutiny of all the translators successively. In the first instance, each individual translated every book which was allotted to his division. Secondly, the readings to be adopted were agreed upon by the whole of that company assembled together, at which meeting each translator must have been solely occupied by his own version. The book, thus finished, was sent to each of the other companies to be again examined; and at these meetings it probably was, as Selden informs us, that "one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke; if not, he read on."[1] Further, the translators were empowered to call to their assistance any learned men, whose studies enabled them to be serviceable, when an urgent occasion of difficulty presented itself. The translation was commenced in the spring of 1607, and the completion of it occupied almost three years. At the expiration of that time, three copies of the whole Bible, thus translated and revised, were sent to London,—one from Oxford, one from Cambridge, and a third from Westminster. Here a committee of six, two being deputed by the companies at Oxford, two by those at Cambridge, and two by those at Westminster, reviewed and polished the whole work: which was finally revised by Dr. Smith (afterwards bishop of Gloucester), who wrote the preface, and by Dr. Bilson, bishop of Winchester. This translation of the Bible was first published in folio in 1611: the expense attending it was wholly defrayed by Robert Barker, patentee of the office of King's printer.

After the publication of the present authorised translation, all the other versions gradually fell into disuse, with the exception of the Psalms, and the Epistles and Gospels in the Book of Common Prayer, which were still continued, the former according to the translation of Cranmer's Bible, and the latter according to that of the Bishops' Bible, until the final revision of the Liturgy, in 1661; at which time the Epistles and Gospels were taken from the present version, but the Psalms are still retained according to the translation of Cranmer's Bible.[2]

Upwards of two centuries have elapsed since the authorised English Version of the Holy Scriptures, now in use, was given to the British nation; of which it is not the least praise, that its authors with equal integrity and wisdom rejected every marginal note, which savoured of the nature of a comment. During that long interval, though many passages in particular books have been elucidated by learned men, with equal felicity and ability; yet its *general* fidelity, perspicuity, and excellence, have deservedly given our present translation a high and distinguished place in the judgment of the Christian world, wherever the English language is known or read. Of late years, however, this admirable version—the guide and solace of the sincere Christian—has been attacked with no common virulence, and arraigned as being deficient in fidelity, perspicuity, and elegance; ambiguous and incorrect, even in matters of the highest importance. The principal antagonists of this version, in the present day, (to omit the bold and unmeasured asser-

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dication of our authorised Translation and Translators of the Bible, pp. 9—12. (London, 1819, 8vo.) Mr. Anderson, however, states that "the authority or the accuracy of these rules is considerably shaken by the account delivered in to the Synod of Dort, on the 20th of Nov. 1618. They state that only seven rules were ultimately prescribed, and that after each individual had finished his task, twelve men (not six) assembled together to revise the whole." Annals, vol. ii. pp. 377, 378.

[1] Selden's Table-Talk, article *Bible*. Works, vol. iii. col. 2009.

[2] About the time when King James resolved on a new translation of the Scriptures, another translation was finished by Mr. Ambrose Usher, the elder brother of archbishop Usher. It is still in manuscript, and is preserved in the library of Trinity College, Dublin. There are likewise extant in print several English translations of the Old and New Testament, and of detached parts thereof: but as these are more or less accompanied with notes, an account of them will be found in a subsequent part of this Volume.

tions of the late Dr. Geddes, and others), are Mr. John Bellamy[1], in the prospectus, preface, and notes of his new translation of the Bible [Old Testament], and Sir James Bland Burges, in his "Reasons in favour of a New Translation of the Scriptures," (8vo. London, 1819,) which were designed as a defence of Mr. Bellamy against the justly severe strictures of the Quarterly Review. The former of these writers, in his octavo prospectus issued in 1818, affirmed that "no translation has been made from the original Hebrew since the 128th year of Christ;" and that "in the fourth century Jerome made his Latin version from this" [the Greek] "translation; from which came the Latin Vulgate, and from the Latin Vulgate all the European translations have been made; thereby perpetuating all the errors of the first translators." These erroneous and unqualified assertions of Mr. Bellamy, as well as the assertions or implications of Sir J. B. Burges, have been answered in detail by the Rev. Messrs. Whittaker and Todd, in their works cited below[2], to which the reader is referred; and, in further refutation of Mr. Bellamy's assertions, it is sufficient to refer to the account already given of our present authorised version.[3]

We shall conclude the present notice of this admirable version, with a few of the very numerous testimonies to its value, which have been collected by Archbishop Newcome and Mr. Todd, and shall subjoin some others which appear to have eluded their researches, or which have been published since the date of their works on our authorised translation of the Bible.

1. John Selden.[4]—"The English translation of the Bible is the best translation in the world, and *renders the sense of the original best, taking in for the English translation the Bishops' Bible as well as King James's.* The translators in King James's time took an excellent way. That part of the Bible was given to him, who was most excellent in such a tongue: as the Apocrypha to Andrew Downs: and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke; if not, he read on. There is no book so translated as the Bible for the purpose. If I translate a French book into English, I turn it into English phrase, not into French-English. *Il fait froid;* I say, *'t is cold,* not *makes cold.* But the Bible is rather translated into English words than into English phrase. *The Hebraisms are kept, and the phrase of that language is kept.*"

2. Bishop Walton.[5]—"The last English translation, made by divers learned men at

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[1] A notice of Mr. Bellamy's work will also be found in a subsequent part of this Volume.

[2] A vindication of our authorised Translation and Translators of the Bible, and of preceding English Versions authoritatively commended to the Notice of those Translators, &c. &c. By the Rev. H. J. Todd, M. A. London, 1819, 8vo.—An Historical and Critical Enquiry into the Interpretation of the Hebrew Scriptures, with Remarks on Mr. Bellamy's New Translation. By J. W. Whittaker, M. A. London, 1819, 8vo.

[3] The seventh section of Mr. Todd's Vindication of the latter translation contains an account of the forty-seven translators who were employed on it, and of the state of learning in their time. This does not admit of abridgment, but the result is highly satisfactory, and proves that those venerable men were eminently skilled in the Oriental and Greek languages, and consequently were, in every respect, fitted for the high and honourable task assigned to them by their sovereign.—That Luther's German Version was made from the original languages of the Scriptures, see p. 113. *infra;* and for other European translations, see the following pages of this section.

[4] Selden, Works, iii. 2009. This is cited by Apb. Newcome, without addition. Selden was the contemporary of the translators. He died in 1654, at the age of seventy.

[5] Dr. Bryan Walton's Considerator Considered, or a Defence of his Polyglott Bible, &c. 1659, p. 5. This is not noticed by Abp. Newcome. But a most important testimony it is. He was one of those most learned divines, who, in 1656, were publicly requested to consider of the translations and impressions of the Bible, and to offer their opinion therein to the committee for religion; Bulstrode Whitelock having the care of this affair, at whose house they met. They pretended to discover some mistakes in the last English translation; but the business came to nothing. See Lewis, &c. p. 355.; Johnson, &c. p. 99. In the above citation we have the opinion of Walton (than whom a more competent judge neither friends nor foes of our translation can produce), three years subsequent to this

the command of King James, though it may justly contend with any now extant in any other language in Europe, was yet carped and cavilled at by diverse among ourselves; especially by[1] one, who being passed by, and not employed in the work, as one, though skilled in the Hebrew, yet of little or no judgment in that or any other kinde of learning, was so highly offended that he would needs undertake to show *how many thousand places they had falsely rendered, when as he could hardly make good his undertaking in any one!*"

3. Bishop Lowth. — "The vulgar translation of the Bible — is the best standard of our language."[2]

4. Bishop Horsley.[3] — "When the translators in James the First's time began their work, they prescribed to themselves some rules, which it may not be amiss for all translators to follow. Their reverence for the sacred scriptures induced them to be as literal as they could, to avoid obscurity; and it must be acknowledged, that they were extremely happy in the simplicity and dignity of their expressions *Their adherence to the Hebrew idiom is supposed at once to have enriched and adorned our language;* and as they laboured for the general benefit of the learned and the unlearned, they avoided all words of Latin original, when they could find words in their own language, even with the aids of adverbs and prepositions, which would express their meaning."

5. Bishop Middleton.[4] — "The style of our present version is comparably superior to any thing which might be expected from the finical and perverted taste of our own age. It is simple, it is harmonious, it is energetic; and, which is of no small importance, use has made it familiar, and time has rendered it sacred."

6. Dr. White, *Professor of Arabic at Oxford.* — After stating the accuracy and scrupulous attention of the authors of this translation, he adds: — "When the version appeared, it appeared, likewise, that this accuracy and scrupulousness had not been misemployed. The necessities of the national church could require nothing further. It contained nothing, but what was pure in its representation of scriptural doctrine; nothing, but what was animated in its expressions of devout affection: general fidelity to its original is hardly more its characteristic, than sublimity in itself. The English language acquired new dignity by it; and has hardly acquired additional purity since; it is still considered as a standard of our tongue." .... "Upon the whole, the national churches of Europe will have abundant reason to be satisfied, when their Versions of Scripture shall approach in point of accuracy, purity, and sublimity, to the acknowledged excellence of our English Translation."[5]

7. Rev. J. W. Whittaker.[6] — "The highest value has always been attached to our translation of the Bible. Sciolists, it is true, have often attempted to raise their own re-

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meeting, upon the excellence of this version, together with his notice of an impotent attack made upon it. He has also, in the Prolegomena to his Biblia Polyglotta, 1657, placed our own in the highest rank of European translations.

[1] This person was undoubtedly Hugh Broughton, fellow of Christ College, Cambridge, who had certainly attained great knowledge in the Hebrew and Greek tongues. But a more conceited or arrogant man hardly existed. With the Bishops' Bible he had found great fault; insisted upon the necessity of a new translation; pronounced his own sufficiency to make one exactly agreeable to the original text of the Hebrew; boasted of encouragement to this purpose from men of all ranks; and at length excited a very warrantable suspicion, that, in so important a task, he was unfit to be trusted. Thus discountenanced, he went abroad; leaving behind him this quaint character, expressive at once of his vanity and learning, "that he was gone to teach the Jews Hebrew!" See Sir J. Harrington's Brief View of the State of the Church, 1653, p. 75. He returned to England, however, in 1611, and commenced his defamation against the new translation to which Walton adverts. By the contents of a little tract, which he published in 1608, intitled, "A Petition to the Lords to examine the religion and carriage of Archbishop Bancroft," he gives us no cause to lament that he had no share in the new translation. I question if his countrymen would have understood his language; as the case has been with another partial translator, who was not of the authorised selection. Broughton thus rails at Bancroft: "Bancroft, seeing himself in Judaisme, as I heard in his allowed libel equal scoffer, as of a mist soone scattered, raved against me for pearls to such, and holy things to such!" (p. 2.) "Bancroft is a deadly enemy to both Testaments, and unallowable in this course to be a teacher or to rule in learning!" (p. 8.) After this foolery and slander, the reader will not be surprised to hear that he abuses Lively and Barlow also, two of our authorised translators.

[2] Lowth, Introd. to Eng. Grammar, 2d edit. p. 93., cited by Archbishop Newcome.

[3] Review of Dr. Geddes's Translation of the Holy Bible, Brit. Crit., July 1794, p. 7. The reviewer is now known to have been the late Bishop Horsley.

[4] Dr. Middleton (late Bishop of Calcutta) on the Greek Article, p. 328.

[5] White's Sermon before the University of Oxford, recommending a revisal of the English translation of the Old Testament, p. 9. Oxford, 1779. 4to.

[6] Whittaker, Hist. and Crit. Enq. p. 92.

putation on the ruin of that of others; and the authors of the English Bible have frequently been calumniated by charlatans of every description; but it may safely be asserted, without fear of contradiction, that the nation at large has always paid our translators the tribute of veneration and gratitude which they so justly merit. Like the mighty of former times, they have departed, and shared the common fate of mortality; but they have not, like those heroes of antiquity, gone without their fame, though but little is known of their individual worth. Their reputation for learning and piety has not descended with them to the grave, though they are there alike heedless of the voice of calumny, and deaf to the praise which admiring posterity awards to the great and good. Let us not, therefore, too hastily conclude that they have fallen on evil days and evil tongues, because it has occasionally happened that *an individual, as inferior to them in erudition as in talents and integrity, is found questioning their motives, or denying their qualifications for the task which they so well performed.* Their version has been used ever since its first appearance, not only by the church, but by all the sects which have forsaken her; and has justly been esteemed by all for its general faithfulness, and the severe beauty of its language. It has survived the convulsion both of church and state, being universally respected by the enemies of both, when the established religion was persecuted with the most rancorous malignity; as if its merits were independent of circumstances, and left at a distance all the petty rivalships of sectarianism, and the effervescence of national phrensy. *It may be compared with any translation in the world, without fear of inferiority; it has not shrunk from the most rigorous examination; it challenges investigation; and, in spite of numerous attempts to supersede it, has hitherto remained unrivalled in the affections of the country.*"

8. Rev. F. H. Scrivener.—"A work of such surpassing merit, that it at once superseded all previous attempts, and closed the older versions for ever on every one save the Biblical Antiquarian."[1]

9. Dr. Doddridge.—"On a diligent comparison of our translation with the original, we find that of the New Testament, and I might also add that of the Old, in the main, faithful and judicious. You know, indeed, that we do not scruple, on some occasions, to animadvert upon it: but you also know, that these remarks affect not the fundamentals of religion, and seldom reach any further than the beauty of a figure, or at most the connection of an argument."[2]

10. The testimony of Dr. John Taylor, of Norwich, author of the excellent Hebrew and English Concordance (whose theological creed, we regret to say, was *Arian*,) is yet more striking.—"In above the space of one [now two] hundred years," says he, "learning may have received considerable improvements; and by that means some inaccuracies may be found in a translation more than a [two] hundred years old. But you may rest fully satisfied, that as *our English translation is, in itself, by far the most excellent book in our language, so it is a pure and plentiful fountain of divine knowledge, giving a* TRUE, CLEAR, *and* FULL, *account of the divine dispensations, and of the gospel of our salvation: insomuch that whoever studies the Bible,* THE ENGLISH BIBLE, *is sure of gaining that knowledge and faith, which, if duly applied to the heart and conversation,* WILL INFALLIBLY GUIDE HIM TO ETERNAL LIFE!"[3]

11. Dr. Geddes.[4]—"The highest eulogiums have been made on the translation of James the First, both by our own writers and by foreigners. And, indeed, if accuracy, fidelity, and the strictest attention to the letter of the text, be supposed to constitute the qualities of an excellent version, *this of all versions must, in general, be accounted the most excellent.* Every sentence, every word, every syllable, every letter and point, seem to have been weighed with the nicest exactitude, and expressed either in the text, or margin, with the greatest precision. Pagninus himself is hardly more literal; and it was well remarked by Robertson, above a hundred years ago, *that it may serve for a Lexicon of the Hebrew language, as well as for a translation.*"

12. Dr. James Beattie.—"It is a striking beauty in our English Bible, that, though the language is always elegant and nervous, and for the most part very harmonious, the words are all plain and common—no affectation of learned terms, or words of Greek or Latin etymology."[5]

13. Dr. Adam Clarke.—"Those who have compared most of the European translations with the original, have not scrupled to say, that the English translation of the Bible, made under the direction of king James the First, is the most accurate and faithful of the whole. Nor," adds Dr. C., "is this its only praise: the *translators have seized the very spirit and soul of the original,* and *expressed this almost every where with pathos and*

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[1] Scrivener's Supplement to the authorised English Version of the New Testament, p. 2.

[2] Dr. Doddridge's Works, vol. ii. p. 329. Leeds edit.

[3] Scheme of Scripture Divinity, ch. xl., in Bishop Watson's Collection of Theological Tracts, vol. i. p. 188.

[4] Dr. Geddes's Prospectus of a new Translation of the Holy Bible, p. 92. Cited by Abp. Newcome, with a long extract from the author.—Todd's Vindication, pp. 68. 70. 75. 80.

[5] Sir William Forbes's Life of Dr Beattie, vol. ii. p. 198. 8vo. edit.

energy. Besides, our translators have not only made a *standard translation*, but they have made their translation the *standard of our language:* the English tongue in their day was not equal to such a work — but God enabled them to stand as upon mount Sinai, and *crane* up their country's language to the dignity of the originals, so that, after the lapse of [more than] two hundred years, the English Bible is, with very few exceptions, the standard of the purity and excellence of the English tongue. *The original*, from which it was taken, is alone superior to the Bible translated by the authority of king James." [1]

14. The Rev. Professor STUART, of Andover, Massachusetts, the most eminent orientalist in North America. — Contrasting the English version with the Latin Vulgate, he says: "Ours is, on the whole, a most noble production for the time in which it was made. The divines of that day were very different Hebrew scholars from what most of their successors have been, in England or Scotland. With the exception of Bishop Lowth's classic work upon Isaiah, no other effort at translating, among the English divines, will compare, either in respect to taste, judgment, or sound understanding of the Hebrew, with the authorised version." [2]

15. THE AMERICAN MONTHLY REVIEW. — "No new translation can succeed, which is not based upon that now in use. The phraseology of king James's translation is connected too intimately with the religious impressions of individuals, and with almost all the religious literature extant in our language, to be renounced by those who cherish the former and renounce the latter. Nor would we wish to renounce it, if the Christian public would consent to it. It is euphonious, elegant, and lofty. It comprises few words now obsolete, — few which every well-trained child does not understand. And king James's translation has been itself the reason why its phraseology has not become obsolete. It has been as an anchor to the English language, which, before that work was undertaken, had been constantly fluctuating." [3]

16. Professor E. P. BARROWS (Western Reserve College, North America). "We have a most excellent translation of the Scriptures into our vernacular tongue. . . . . The sound learning and judgment of its authors, their freedom from a sectarian spirit, their scrupulous fidelity, and the majestic simplicity of their style, are worthy of all praise." [4]

Notwithstanding these decisive testimonies to the superior excellency of our authorised version, it is readily admitted that it is not immaculate, and that a revision or *correction* of it is an object of desire to the friends of religion, were it only to silence the perpetually repeated cavils of the opposers of divine revelation; who, studiously disregarding the various satisfactory answers which have been given to their unfounded objections, persevere in repeating them, so long as they find a very few mis-translated passages in the authorised version. But that the existing translation is so faulty in innumerable instances, and so ambiguous and incorrect even in matters of the highest importance, as to render a new translation absolutely necessary, — we hesitate not to deny.[5] Indeed, when we consider the *very few* REAL faults, which the most minute and scrupulous inquirer has been able to find in our present translation; when we perceive such distinguished critics as Archbishop Newcome and Bishop Horsley (to mention no more), producing *very discordant* interpretations of the *same* text or word, we cannot but call to mind, with gratitude and admiration, the integrity, wisdom, fidelity, and learning of the venerable translators, of whose pious labours we are now reaping the benefit; who, while their reverence for the Sacred Scriptures induced them to be as literal as they could, to avoid obscurity, have been extremely happy in the simplicity and dignity of their expressions; and who, by their adherence to the Hebrew idiom, have at once enriched and adorned our language. And instead of being *impatient* for a new

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[1] Dr. A. Clarke's General Preface to his Commentary on the Bible, vol. i. p. 21. quarto edition.

[2] Stuart's Dissertations on the Importance and Best Method of studying the Original Languages of the Bible, p. 61.

[3] The American Monthly Review, vol. iii. (March, 1833), p. 224.

[4] American Biblical Repository, vol. xi. (January, 1838), p. 61.

[5] Perhaps all that is really necessary would be to add, in the margin of all the larger editions of the Bible, new renderings of such passages as have been objected to, or which may admit of emendation; which renderings might be read aloud at the option of the officiating ministers.

translation, we shall (to adopt the energetic expression of Mr. Todd) take up THE BOOK, which from our infancy we have known and loved, with increased delight; and resolve not hastily to violate, in regard to itself, the rule which it records : — "FORSAKE NOT AN OLD FRIEND, FOR THE NEW IS NOT COMPARABLE TO HIM."

"Happy, thrice happy, hath our English nation been, since God hath given it learned translators, to express in our mother tongue the heavenly mysteries of his holy word, delivered to his church in the Hebrew and Greek languages; who, although they may have in some matters of no importance unto salvation, as men, been deceived and mistaken, yet they have faithfully delivered the whole substance of the heavenly doctrine contained in the Holy Scriptures, without any heretical translations or wilful corruptions. With what reverence, joy, and gladness, then, ought we to receive this blessing! Let us read the Scriptures with an humble, modest, and teachable disposition: with a willingness to embrace all truths which are plainly delivered there, how contrary soever to our own opinions and prejudices; and, in matters of difficulty, readily hearken to the judgment of our teachers, and those that are set over us in the Lord: check every presumptuous thought or reasoning which exalts itself against any of those mysterious truths therein revealed; and if we thus search after the truth in the love of it, we shall not miss of that knowledge which will make us wise unto salvation."[1]

(2.) *Editions of the Authorised Version, with Marginal Renderings, and Parallel References.*[2]

1. The Holy Bible, conteyning the Old Testament and the New : Newly translated out of the Originall tongues, & with the former Translations diligently compared and reuised by his Maiestie's speciall Cōmandement. Imprinted at London by Robert Barker, Printer to the King's most Excellent Maiestie. Anno Dom. 1611. folio.

This is the title of the first edition of the authorised English version: it is retained in all the subsequent editions, the spelling being modernised, and 'command' being substituted for 'cōmandement.' To this edition there are prefixed, a Calendar of Lessons, the Genealogical Tables ascribed to the industrious antiquary John Speed, and an engraved map of Canaan, together with an alphabetical list of the places mentioned in the Scriptures. It has a small collection of nine thousand parallel passages printed in the margin, but no chronological dates. The first quarto edition appeared in 1612; the second, folio, in 1613. A fac-simile of the edition of 1611 was handsomely printed in quarto, at the University Press, at Oxford, in the year 1833 : and a beautiful edition, with the marginal renderings and parallel passages of the first edition, appeared from the same press in 1807, in two volumes quarto. The marginal renderings and references are printed together at the beginning of the first volume. A magnificent copy of this edition on thick paper, in two volumes royal quarto, with the autograph of his Majesty King William IV. (to whom it had been presented while Duke of Clarence), is in the Library of the British Museum, into which it passed, by purchase, from the library of his Royal Highness the Duke of Sussex.

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[1] Johnson's Hist. Acc. in the concluding paragraph. Bp. Watson's Tracts, vol. iii. p. 100.

[2] The reader who is desirous of perusing more minute bibliographical accounts of the English Versions executed anterior to King James's (or the authorised English) version of the Bible is referred to Lewis's History of the principal Translations of the Bible; Dr. Cotton's List of Editions of the Bible; Dr. Dibdin's Edition of Herbert's and Ames's Typographical Antiquities, of which work four volumes have been published; and to Mr. Anderson's Annals of the English Bible, vol. ii. pp. 365—388. In pp. 532—540 he has given various interesting particulars respecting the printing of the English Bible in Scotland.

In some of the very numerous editions printed between the years 1638 and 1685, an alteration is introduced in Acts vi. 3.; where, instead of WE *may appoint,* we read YE *may appoint.*[1] This alteration has been charged upon the Independents during the time of Cromwell's usurpation; but, as the first Bible, in which it was observed, is that printed at Cambridge by Buck and Daniel, in 1639, (which was revised, by royal command, by Dr. Ward, Dr. Goad, Mr. Boys, Mr. Mede, and other eminent scholars,)[2] it is in all probability an error of the press, without any design to favour any particular party.[3] In 1653, an edition was printed by John Field, at Cambridge, in 24mo., which is of extreme rarity and beauty: it is called the *Pearl Bible,* from the very small type with which it was printed, but is disgraced by very numerous errata, some of which are of importance.[4] An imitation of it was made in Holland, in 1658; but the genuine edition is known by having the four first psalms on a page, without turning over. In 1660, the same printer executed a splendid folio edition of the Bible, which was illustrated with chorographical plates, engraved by Ogilby, an eminent artist of that time; he also printed several other editions in 8vo. and 12mo., but they are not considered as typographical curiosities. From the time of Field to the end of the seventeenth century, several curious flat Bibles were printed, which are denominated *preaching Bibles,* from the use made of them in the pulpit during that period. The typographical execution of them is very clear, the type being a broad-faced letter, upon thin paper, with a few marginal notes, which gives them a superiority over many of the thick and heavy volumes that have since been printed. In 1683, this translation was corrected, and many references to parallel texts were added by Dr. Scattergood; the chronology in this edition is given, throughout, from the æra of the creation. And in 1701, a very fine edition was published in large folio, under the direction of Dr. Tenison, archbishop of Canterbury, with chronological dates based principally on Archbishop Usher's chronology, and an index by Bishop Lloyd, and accurate tables of Scripture weights and measures by Bishop Cumberland; but this edition is said to abound with typographical errors. "After the revolution" in 1688, "the very first monarch who took any cognizance of the carelessness of the privileged printers of the Bible, belonged to the house of Hanover. George I., having informed himself on the subject, issued the following orders to the patentees: — 1. That all Bibles printed hereafter shall be upon as good paper, at least, as the specimens they exhibited. 2. That they forthwith lodge four copies in the two Secretaries' offices, in the registry of the Archbishop of Canterbury, and of the Bishop of London. 3. That they shall employ such correctors of the press as shall be approved of by these two bishops. 4. That they print in the title page the exact price, at which such book is to be sold to the booksellers. These orders, dated 24th April, 1724, must have had some effect, though they could not possibly reach the root of the inaccuracy."[5]

The latest and most complete revision of our authorised version is that made by the Rev. Dr. Blayney, under the direction of the Vice-chancellor and delegates of the Clarendon Press, at Oxford. In this edition, which was printed both in quarto and folio in 1769, the *punctuation* was thoroughly revised; the words printed in *Italics* were examined and corrected by the Hebrew and Greek originals; the *proper names,* to the etymology of which allusions are made in the text, were translated and entered in the margin; the *summaries of chapters,* and *running titles,* at the top of each page, corrected; some material errors in

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[1] The editions printed with this erratum are as follows: — "That at Cambridge, 1638; that at Cambridge, in 8vo., by John Field, 1660; at London, in 24to., by the Assigns of J. Bill, and Christopher Barker, 1674; in 8vo., by J. Bell, Tho. Newcomb, and Hen. Hills, 1679, 1680; in 8vo., by the Assigns of J. Bell, and Tho. Newcomb, 1685; at Edinburgh, in 8vo., by Andrew Anderson, 1673 and 1675; and at Amsterdam, in folio, 1679." — Lewis's History of English Translations of the Bible, p. 340.

[2] Kilburn's "Dangerous Errors in some late printed Bibles," p. 6. London, 1659. 4to.

[3] Another material error has crept into many modern editions of the English Bible in 1 Tim. iv. 16., where we read *Take heed unto thyself and* THY *doctrine,* instead of THE *doctrine.* The origin of this mistake (which the author of this work has found in various editions printed between the year 1690 and the commencement of the present century) it is now impossible to ascertain. It was first pointed out by the eminently learned Bishop Horsley.

[4] Mr. D'Israeli has an interesting article on the above noticed "Pearl Bibles and Six Thousand Errata," from which the following instances are copied — Rom. vi. 13. "Neither yield ye your members as instruments of *righteousness* unto sin;" — for *unrighteousness.* — 1 Cor. vi. 9. "Know ye not that the unrighteous *shall inherit* the kingdom of God?" — for *shall not inherit.* "This *erratum,*" Mr. D. remarks, "served as the foundation of a dangerous doctrine; for many libertines urged the text from this corrupt Bible, against the reproofs of a divine." Curiosities of Literature, (2d Series,) vol. iii. p. 318. To the two preceding instances we may add, that in John ix. 2. the words "*or who hath opened his eyes, we know not,*" are wholly omitted. Kilburn's "Dangerous Errors in some late printed Bibles," p. 7.)

[5] Anderson's Annals of the English Bible, vol. ii. p. 560.

the *chronology* rectified; and the marginal references were re-examined and corrected, and *thirty thousand four hundred and ninety-five new references* were inserted in the margin.[1] From the singular pains bestowed, in order to render this edition as accurate as possible, it has hitherto been considered *the standard edition*, from which all subsequent impressions have been executed. A few copies of the quarto edition were printed on thick paper, which are now very rare: nearly the whole impression having been destroyed by fire.

Notwithstanding the great labour and attention bestowed by Dr. Blayney, his edition must now yield the palm of accuracy to the very beautiful and correct edition published by Messrs. Eyre and Strahan, his Majesty's Printers (but printed by Mr. Woodfall), in 1806, and again in 1813, in quarto; as not fewer than one hundred and sixteen errors were discovered in collating the edition of 1806 with Dr. Blayney's, and one of these errors was an omission of considerable importance.[2] Messrs. Eyre and Strahan's editions may therefore be regarded as approaching as near as possible to what bibliographers term an *immaculate text*. Only *one* erratum, we believe, has been discovered in the edition of 1806. The following particulars relative to the above-mentioned London editions of the Bible may be not unacceptable to the bibliographical reader; at the same time they will show that their claims to be considered as standard editions are not altogether unfounded. — The booksellers of the metropolis, having applied to His Majesty's Printers to undertake a handsome edition of the Bible, confided the execution of it to Mr. George Woodfall in 1804. The copy printed from was the then current Cambridge edition, with which Mr. W.'s edition agrees page for page. It was afterwards read twice by the Oxford impression then in use, and the proofs were transmitted to the Rev. Launcelot Sharpe, by whom they were read with Dr. Blayney's 4to. edition of 1769. After the proofs returned by Mr. S. for press had been corrected, the forms were placed upon the press at which they were to be worked, and another proof was taken. This was read by Mr. Woodfall's superintendent, and afterwards by Mr. W. himself, with Dr. Blayney's edition, and any errors that had previously escaped were corrected; the forms not having been removed from the press after the last proofs had been taken off. By this precaution, they avoided the danger of errors (a danger of very frequent occurrence, and of no small magnitude), arising from the removal of the forms from the proof-press to the presses on which the sheets were finally worked off. Of this edition, which was ready for publication in 1806, five hundred copies were printed on imperial 4to., two thousand on royal, and three thousand on medium quarto size. In the course of printing this edition from the Cambridge copy, a great number of errors in the latter were discovered and corrected. The London edition of 1806 being exhausted, a new impression was put to press in 1810, which was completed, with equal beauty and accuracy, in 1812, and published in 1813. It will gratify the reader to know, that the edition of 1813 has been recommended by the General Convention of the Protestant Episcopal Church in the United States of America, to be adopted as *the Standard Edition* to which future editions of the English Version of the Holy Scriptures (for the use of the members of that church) are to be made conformable. — (Journal of the Proceedings of the Bishops, Clergy, and Laity of the Protestant Episcopal Church in the United States of America, in a general convention held in the city of Philadelphia, from the 16th to the 24th May, 1820, p. 54. Journal of the Convention of the same Church in May, 1823, p. 101.)

Of the various editions of the authorised English Version, published with parallel texts, those printed at Cambridge in 1837, with red borders, in two large volumes, (an unique copy of which, magnificently printed on vellum, was presented to her Majesty Queen Victoria.) also a copy in one volume quarto, and another in large octavo in 1838; and likewise the bibles printed at Oxford after that of Dr. Blayney, in 1769; and that of Bishop

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[1] A full account of Dr. Blayney's Collation and Revision was communicated by him to the Gentleman's Magazine for November, 1769, vol. xxxix. p. 517—519.

[2] In Dr. Blayney's *quarto* edition of 1769, the following words are *omitted* in Rev. xviii. 22. after the words, "no more," viz. "at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more." The author has been informed that the same omission occurs in the *folio* edition of 1769. Similar errors have been detected in other editions of the Bible, some of which are sufficiently curious. Thus, in 1632, Barker and Lucas (the King's printers) executed an edition of the English Bible, consisting of one thousand copies, in which a very serious error was committed by leaving out the word *not* in the seventh commandment, which ran thus: *Thou* SHALT *commit adultery.* This fact being proved before the high commission court, the whole impression was called in, and a very heavy fine was imposed upon the printers. (Townley's Illustrations of Biblical Literature, vol. iii. pp. 318—320.) The splendid folio Bible, printed by Baskett at Oxford in 1717-16, is commonly termed the *Vinegar Bible*, from an error in the running title at Luke xx., where we read the "*parable of the vinegar*," instead of the "*parable of the* VINEYARD."

Wilson, are amongst the most copious of the larger editions.[1] The crown quarto Bible, from pica type, the octavo Bible, with minion type, and the foolscap octavo Bible, from pearl type, (with marginal references,) executed by Her Majesty's printers, are three of the cheapest and most beautiful books which ever issued from the press. The marginal references in the crown, pica, and pearl bibles are rendered more distinct by being inclosed in ruled borders. But besides these editions with marginal references, which have a claim to special notice on account of their great usefulness, it would be unjust to the Royal and University Printers not to state that Bibles and Testaments, with or without references, are now printed by them with great typographical beauty and accuracy in various sizes, and are sold at such low prices, that every one may now both easily and cheaply supply himself with the Word of Life. The octavo edition, with the references of John Canne[2], printed in 1682, and the Edinburgh edition printed in 1722, are reputed to be among the most valuable of the *earlier* pocket editions, and are all scarce and dear. The Rev. Thomas Scott's Commentary on the Bible, in 6 vols. 4to., has a very copious and judicious selection of parallel references on the plan of Canne's Bible. The Rev. Dr. Adam Clarke's Commentary also has a similar selection of parallel texts. The pocket edition of the entire English Bible, published by Mr. Bagster in 1816, forming part of his folio polyglott and quarto tetraglott editions of the Bible, contains a new selection of upwards of sixty thousand references to passages that are really parallel. This edition has been reprinted in North America. The Oxford Bible, from ruby type, published in 1827, with Dr. Blayney's references, is also a beautiful as well as portable volume. In 1842 another edition of the Bible, professing to be part of an "improved polyglott Bible," was published by Mr. Chidley (a bookseller also), "with marginal readings, a new selection of more than 50,000 verified references to parallel and illustrative passages, an historical connection of the Old and New Testaments, and several useful Tables."

In 1833 various charges of inaccuracy were made against the modern editions of the authorised English version, by a Mr. Thomas Curtis, in a letter addressed to the Bishop of London. The misrepresentations of this writer were exposed and refuted, on the part of the University of Oxford, by the Rev. Dr. Cardwell, and on the part of the University of Cambridge, by the Rev. Dr. Turton; (the titles of whose publications will be found in a subsequent page of this volume). The result is, that though absolute inerrancy is impracticable in *any* printed book, yet all the modern editions (those, for instance, which have been printed since the year 1820) have been proved to be as correct, as unwearied and incessant industry can make them. With reference to the alleged charges of inaccuracy, the editors of an ably conducted journal thus express themselves: — "These charges we have examined; and we assert, without hesitation or difficulty, that THE TEXT OF SCRIPTURE IN THE ENGLISH BIBLE IS NOT VITIATED BY THE *modern Italics,* as the charges allege; AND THAT IN ANY COPY OF THE TRANSLATION IN COMMON USE THERE IS NOTHING TO BE FOUND WHICH CAN RENDER THE TEXT OF SCRIPTURE UNWORTHY OF THE CONFIDENCE OF THE UNLEARNED.... And those classes of the community, amongst whom the Bible most largely circulates, should be told, that, in the copies which have been put into their hands, THERE IS NEITHER PERVERSION NOR OBSCURATION OF THE TRUTH. *The Bibles of the Oxford, Cambridge, and London*" [that is, the King's Printers'] "*presses*, recently issued, are most

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[1] The following short table will convey an accurate idea of the progressive increase of references to parallel texts in various editions of the Bible.

	There were in the Old Testament	In the Apocrypha	In the N. Testament	Total.
In the 1st edition of 1611	6,588	885	1,527	9,000
J. Hayes, 1677	14,629	1,409	9,857	25,895
Dr. Scattergood's, 1678	20,357	1,417	11,371	33,145
Bishop Tenison and Lloyd's, 1699	24,352	1,419	13,717	39,188
Dr. Blayney's, 1769	43,318	1,772	19,893	64,983
Bishop Wilson's, 1785	45,190	1,772	19,993	66,955

Hewlett's Commentry, vol. i. p. *45. 4to. edit., in which Mr. H. has adopted the parallel texts in Bishop Wilson's Bible, as being the most copious, and upon the whole well selected.

[2] An edition of this Bible of King James's was printed in 8vo. at Amsterdam, 1666, by John Canne, a leader of the English Brownists there.... This edition of the English Bible has the following title: — "The Holy Bible, containing the Old Testament and the New. Newly translated out of the original tongues and with the former Translations diligently compared and revised. With marginal Notes, showing Scripture to be the best interpreter of Scripture." Amsterdam, 1664..... As to those Scripture references which are here collected, they were few to those he could have produced. But he had made it a great part of his work to comprise much in a little room, and therefore.... had chosen the most principal and proper texts, so far as the margin could contain..... In this Bible the Apocrypha is omitted, and the contents of the chapters are shorter than those in the common editions of the Bible." Lewis's Hist. of English Translations of the Bible, pp. 341. 343, 344.

beautiful books; and certainly, in respect to the important purposes of their publication and use, MAY BE READ WITHOUT DISTRUST. We do not affirm them to be immaculate, but they afford NO GROUNDS for such imputations as those, which have been, we regret to say, so inconsiderately and so reproachfully directed against them." (Eclectic Review, Third Series, vol. ix. p. 533.)

A similar explicit testimony to the accuracy of the modern editions of the English Bible (as well as to its fidelity as a version), has been borne in the United States of America (whither Mr. Curtis had emigrated) by a committee of the American Bible Society, specially appointed at New York, in order to compare those editions with the fac-simile reprint of the first edition executed at Oxford in 1833, and with other Bibles issued during the last three centuries. The report of that committee is printed in the London Christian Observer for November, 1838 (p. 699.), from which the following attestation is extracted: —"While it has been found that numerous variations exist between the early and the present copies of the English Bible, IT IS ALSO FOUND THAT THEY PERTAIN ONLY TO UNIMPORTANT PARTICULARS; SUCH AS CAPITAL LETTERS, COMMAS, ITALIC WORDS, ETC., NOT AFFECTING THE SENSE." . . . . . "Little motive has been presented to make any changes. Those which have been made were of trivial importance, and usually for the purpose of return and conformation to the early copies. THIS INVESTIGATION OF THE BOARD HAS PLACED THAT INCOMPARABLE TRANSLATION OF KING JAMES ON HIGHER GROUND IN THEIR ESTIMATION THAN EVER; *and their hope is, that every friend of divine truth, using the English tongue, will seek to guard that translation, in future, from all emendations.* No Bible among any people has ever had such sway over its readers, as that now referred to; a fact to be accounted for, in part at least, by the wise principles on which it was made. IT WAS OBVIOUSLY PREPARED IN A SPIRIT OF CHRISTIAN compromise," [more correctly, it should have been said FAIRNESS,] "AS WELL AS WITH GREAT ABILITY AND FAITHFULNESS. It was so made, that to this day sincere lovers of the Bible, of every religious creed, appeal to it as authority."

2. The Treasury Bible. *First division:* containing the authorised English Version of the Holy Scriptures, as printed in Bagster's Polyglott Bible, with the same copious and original selection of references to parallel and illustrative passages, and similarly printed in a centre column. *Second division:* containing the Treasury of Scripture Knowledge, consisting of a rich and copious assemblage of upwards of five hundred thousand parallel texts, from Canne, Brown, Blayney, Scott, and others, with numerous illustrative notes. London, 1835, foolscap 8vo.; also in one volume quarto.

Of the Polyglott Bible above referred to, a notice will be found in p. 50 *supra*. The quarto copies of this edition of the English Bible are printed on fine writing paper with lines in the fabric of the paper, for receiving manuscript notes. . . . . "The Treasury Bible presents the most complete and attractive apparatus for the attainment of a thorough *textual* knowledge of the Holy Scriptures, that has ever been presented to the studious and devout." —(Eclectic Review, Third Series, vol. xiv. p. 334.)

3. The Collateral Bible; or, a Key to the Holy Scriptures; in which the corresponding Texts are brought together in one view, and arranged in a familiar and easy manner. By William M'CORKLE, assisted by the Rev. Ezra Styles ELY, D.D., and the Rev. Gregory BEDELL, A.M. Philadelphia, 1826—1828. 3 vols. 4to. [Containing the Old Testament.]

In this work the best marginal references are printed at large, and in connection with every passage; by which means every parallel or related phrase in the sacred volume is brought at once under the eye, so as to present the whole scope and subject of every text at a single view. On some passages the references are extremely copious. This work, which in England is extremely rare and dear, is very neatly printed: and some useful tables are prefixed to the first volume.

4. The Bible its own Interpreter; being the Texts in full of the Marginal References, according to the Authorized Version. London, 1846. 4to.

The Sacred Text is not printed, in order that the volume may be used with any edition of the authorised version. The references, which are given in full, are well displayed, and very neatly printed: while the cheapness of the volume renders it a desirable accession to the library of the Biblical Student.

5. The New Testament, with References under the Text in words at length, so that the Parallel Texts may be seen at one view. By the Rev. Francis Fox, M.A. London, 1722. Second Edition, 1742. 2 vols. 8vo.

The editor of this useful publication has given, for the most part, all the references in the then last and fullest edition of the Bible, together with a great number collected by himself; and has further added the chronology of Archbishop Usher, the marginal renderings, and several good notes on really difficult passages, together with a copious index. This work is now only to be procured at a very high price.

6. Scientia Biblica; being a copious Collection of Parallel Passages, for the illustration of the New Testament, printed in words at length, the whole so arranged as to illustrate and confirm the different clauses of each verse; together with the text at large, in Greek and English, the various readings and the chronology. [By William CARPENTER.] London, 1825. 3 vols. 8vo.

There are copies of this work in royal 8vo. Its design is to expound Scripture by Scripture: with this view, the different verses of the New Testament are neatly printed by themselves, in Greek and English; and below them is placed (in words at length) a new selection of parallel references, which is evidently the result of great labour and research, and is calculated to save much time and trouble to Biblical Students. The typographical execution is very neat.

7. A New Self-Interpreting Testament, containing many thousands of Various Readings and Parallel Passages, collected from the most approved Translators and Biblical Critics, including all those of the authorised Version; and set under the Text in words at length. With Introductory Arguments, concerning the Origin, Occasion, and Character of each Book; a Reconciliation of seeming Contradictions; and the Meaning and Pronunciation of Scripture Proper Names. By the Rev. John PLATTS. London 1827. royal 4to; also in 4 vols. 8vo.

The plan of this work differs from that adopted in "Scientia Biblica." In the first place, the Greek text is omitted; and the parallel passages here given at length are much less numerous. The compiler professes to have proceeded on a principle of selection, and to have inserted apposite texts, while he has rejected all such as were not really parallel. Little that is new is confessedly to be found in this publication, in preparing which the editor honourably acknowledges his obligations to the previous labours of Mr. Fox (No. 5. in this section), and of Mr. Cruttwell, in his edition of the Bible with Bishop Wilson's Notes, and the various renderings of preceding translators. The introductions to each book are necessarily brief. Several genealogical tables are prefixed, and the work terminates with a reconciliation of thirty-eight seemingly discrepant passages of the New Testament, together with various miscellaneous observations for understanding it: a collection of the principal prophecies of the Old Testament relating to the Messiah and his Kingdom; the meaning and pronunciation of the New Testament Proper Names; a Table of Scripture Weights, Measures, and Time; and an Index to the New Testament History, which is copied from that usually annexed to the quarto editions of our authorised Version.

8. A Scriptural Commentary on the Book of Genesis and the Gospel according to St. Matthew, comprising the Sacred Text of these Books, with the most copious Marginal References annexed to each clause of each verse, in the words of Scripture. By the Rev. Charles Lambert COGHLAN, D.D. London, 1832. 2 vols. 8vo.

9. The Epistle of Paul the Apostle to the Ephesians: with Parallel Texts, printed at length. By the Rev. H. A. SIMCOE. London, 1833. foolscap 4to.

These very copious parallel texts are selected from the labours of the Rev. Thomas Scott, from Mr. Platt's Self-interpreting New Testament, from Mr. Cruttwell's Concordance of Parallels, from the parallel references given in the English Version of the Polyglott Bible, published by Mr. Bagster in 1816, and from other sources.

10. A Scriptural Commentary on the first Epistle General of Peter: with an Appendix concerning the profitable reading of Scripture. By the Rev. J. E. RIDDLE, M.A. London, 1834. 8vo.

(3.) *Revised Editions of the authorised English Version, without Commentaries,* NOT *published by authority and the Text of which is divided into Paragraphs, according to the subject.*

1. The Holy Bible, containing the Old and New Testaments in the common version. With Amendments of the Language. By Noah WEBSTER, LL. D. Newhaven [Connecticut], 1833. 8vo.

This professes to be a carefully revised edition of the received version of the Bible. The "Amendments of Language" may be reduced to the three following classes: —

1. The editor has corrected acknowledged errors in grammar. At the time the translation was made, the grammar of our language had not been studied and reduced to rules and principles as it has since been. Such errors, he has thought, might be rectified without any imputation on the translators.

2. In the place of words now entirely obsolete, or so changed in their signification as to be obscure to unlearned readers, he has inserted words more clearly expressive of the sense of the translators.

3. For such words and phrases as offend delicacy the editor has substituted others, equally expressive of the sense of the original, but more suited to the existing state of the language.

4. No alteration has been made in passages, on which different denominations of Christians rely, for the support of their peculiar tenets.

5. An introduction is prefixed, in which "the principal alterations, made in this edition," are stated and explained. Dr. Webster's edition is neatly printed: there is a copy of it in the Library of the British Museum. — "Those who make use of this edition for reading in the family, while they will rarely be conscious of any change in the diction, will find that they read with an increased interest, and with a livelier and more distinct perception of God's Oracles." (Christian Spectator for December, 1833, vol. v. p. 656. — Newhaven. [Connecticut.])

2. The Holy Bible: containing the Old and New Testaments, translated out of the original tongues, and with the former Translations diligently compared and revised, by command of King James I., arranged in paragraphs and parallelisms, with philological and explanatory annotations. By T. W. COIT, D.D., Rector of Christ-Church, Cambridge [New England]. Cambridge and Boston, 1834. 8vo.

Early in the present century, John Reeves, Esq., one of the Patentees for the office of King's Printer, published several editions of the authorised version, with scholia or short notes (of which an account is given in a subsequent page); the text of which in the historical parts was printed in paragraphs and long lines, and the poetical parts in verses, as usual. A duodecimo copy of an Oxford impression of Mr. Reeves's text, printed in 1828, without notes, served Dr. Coit, as the copy for preparing his edition: but the length of his paragraphs being objected to, Dr. C. has divided the historical books into paragraphs of convenient length, regulated by the subject: and the poetical parts of the Old Testament, together with the Hymns of the Virgin Mary and of Zacharias in Luke i., are printed in parallelisms, according to the laws which regulate Hebrew Poetry. The editor has bestowed much care on the punctuation: in some instances, he has departed from the received text, of which deviation he has given notice in the *very* brief notes which he has furnished. The volume is very neatly executed.

3. The Paragraph Bible. The Holy Bible: containing the Old and New Testaments, translated out of the original tongues, and with the former Translations diligently compared and revised, by his Majesty's special command. Arranged in Paragraphs and Parallelisms. Lond. 1838. 8vo. 1846. royal 18mo.

The venerable Society for promoting Christian Knowledge, and the British and Foreign Bible Society, being restricted to the circulation of editions printed with the ordinary divisions of chapters and verses, the Religious Tract Society (instituted in 1799) have conferred upon bible-students no small favour in reprinting Dr. Coit's edition noticed in the preceding paragraph, with considerable improvements in the divisions of the paragraphs, and with additional correction and revision. The marginal renderings are printed at the foot of each page. Besides collation with the best modern editions, frequent references have been made to the first edition printed in 1611; and various errors in punctuation, &c., which had crept in at different times, have been discovered and removed. In addition to these corrections, the editors have carefully attended to uniformity in printing, especially

in the use of capital letters, in the names of the Deity, and in compound words. The typographical execution of this edition is singularly neat and accurate, and reflects the highest credit on her Majesty's Printers. Besides the text of the octavo paragraph Bible published in 1838, the edition published in 1846 has concise prefaces prefixed to each book: a few explanatory notes are also given at the foot of each page together with parallel references and the most important marginal readings, which are really useful in explaining or even correcting the authorised translation. Chronological and other tables close the volume, which is very neatly printed in a small but distinct type.

4. The Holy Bible: containing the Old and New Testaments, translated out of the original tongues, and with the former Translations diligently compared and revised. The text of the common Translation is arranged in paragraphs, such as the sense requires; the divisions of chapters and verses being noted in the margin for reference. By James NOURSE. Boston and Philadelphia, 1836. 12mo.

5. The New Testament of our Lord and Saviour Jesus Christ; translated out of the original Greek, and with the former Translations diligently compared and revised. Arranged in Paragraphs, such as the sense requires; the divisions of Chapters and Verses being noted in the margin; with various Tables, &c. By James NOURSE. New York, 1827. 8vo.

The common (or authorised) translation remains unaltered; the paragraphs are generally copied from those in Knapp's critical edition of the Greek Testament, noticed in p. 31. of this Volume; though sometimes the paragraphs of Bengel's edition are preferred. A critical analysis of the contents is placed at the head of each page. A few notes are given on the punctuation of several passages, together with a short Introduction, on the origin and proper use of the Divisions into Chapters and Verses; an outline of a Harmony of the Gospels, arranged from Archbishop Newcome's; a Table of the Order and Date of the Books of the New Testament, and an Index of Quotations from the Old Testament.

6. The Holy Bible, containing the authorised Version of the Old and New Testaments, with twenty thousand emendations. [By J. T. CONQUEST, M.D.] London, 1841. 8vo. Another edition in 18mo.

The editor modestly professes only to have brought together the well-sustained emendations of some of the most learned men who have lived during the last two hundred years. The author of this work does not profess to have examined every page of it; but he has compared most of those passages, which have been objected to by infidel writers; and in every instance he has found them judiciously altered and corrected. The divisions of chapters and verses are retained in the margin: the historical parts are printed in paragraphs, and the poetical parts of Scripture are printed in parallel lines. The forms of proper names are assimilated throughout. The work is beautifully printed, and cannot fail to assist the private student in the critical study of the Scriptures. "It is cheering to see a pious and intelligent man, in the midst of pursuits which are commonly deemed unfavourable to spiritual improvement, dedicating a portion of his time to the critical study of God's word." (Scrivener's Supplement to the authorised English Version of the New Testament, vol. i. p. 112.)

7. The Books of the Old Testament (or Covenant), translated from the Hebrew and Chaldee: being the Authorized Version revised, and compared with other Translations, ancient and modern. By the Rev. Alfred JENOUR. Volume II., containing from Job to Solomon's Song. London, 1841. 8vo.

The first part only of this work has been published, containing the Book of Job. Its object is, first, to assist the biblical student in acquiring a more accurate knowledge of the Scriptures; and, secondly, to enable the general reader in some degree to judge how far the English Version of the Old Testament may be capable of improvement. The author has not only corrected and compared the original text, but he has also availed himself of the marginal renderings of our authorised version, of the Septuagint and Latin Vulgate versions, and of the labours of Dathe, Diodati, Dr. Lee, Archbishop Magee, and Schultens. No change has been made in our authorised version, without its being distinctly marked, and the text, as it now stands in the English Bible, being given at the bottom of the page: so that "the reader may be certain, that although he has in some sense a new translation brought before him, yet he holds in his hand the whole authorised English version, and may, if he pleases, read the text as it stands in the common English Bibles." (Pref. p. 3.)

13. *Anglo*-Romish *Versions.*

1. The Holie Bible faithfvlly translated into English ovt of the Avthentical Latin. Diligently conferred with the Hebrew, Greeke, and other Editions in diuers languages. With Argvments of the Bookes, and Chapters: Annotations: Tables: and other helpes for better vnderstanding of the text: for discouerie of corruptions in some late translations: and for clearing Controversies in Religion. By the English College of Doway. Printed at Doway by Lavrence Kellam. 1609–10. 2 vols. 4to.

2. The New Testament of Iesvs Christ, translated faithfvlly into English out of the authentical Latin, according to the best corrected copies of the same, diligently conferred with the Greeke, and other editions in diuers languages: Vvith Argvments of bookes and chapters, Annotations, and other necessarie helpes, for the better vnderstanding of the text, and specially for the discouerie of the Corrvptions of diuers late translations, and for cleering the Controversies in religion, of these daies: In the English College of Rhemes. Printed at Rhemes by Iohn Fogny. 1582. 4to.

These are the first editions of the Anglo-Romish version of the Old and New Testament; they are not often to be met with. Fine copies of them are in the Library of the British Museum.

In the year 1582, the Romanists, finding it impossible to withhold the Scriptures any longer from the common people, printed an English New Testament at Rheims; it was translated, not from the original Greek, but from the Latin Vulgate. The Old Testament was translated from the Vulgate at Douay (whence it is called the Douay Bible), in two volumes 4to., the first of which appeared in 1609, and the second in 1610. The Latin Vulgate, which is the only authentic translation allowed in the Romish Church, is servilely followed: and wherever that is erroneous or defective, the anglo-popish version is equally defective. Instances, in which the English translators have wilfully falsified the Vulgate, are given in "Popery the Enemy and Falsifier of Scripture," pp. 102—105. (London, 1845. 18mo.) To the English text annotations are subjoined, "which present to us a mass of bigotry, sophistry, and unfairness of which the world has seen but few examples." These annotations are ascribed to one Thomas Worthington: the translators were William (afterwards Cardinal) Allen, Gregory Martin, and Richard Bristow, traitors to their country. This translation, with the Rhemish version of the New Testament above noticed, forms the English Bible, which alone is used by the Romanists of this country. The translators retained the words *azymes, tunike, holocaust, pasche,* and a multitude of other Greek words untranslated, under the pretext of wanting proper and adequate English terms by which to render them; and thus contrived to render it unintelligible to common readers. Hence the historian Fuller took occasion to remark that it was 'a translation which needed to be translated;' and that its editors 'by all means laboured to suppress the light of truth, under one pretence or other.' Our learned countryman, Thomas Cartwright, was solicited by Sir Francis Walsingham to refute this translation; but, after he had made considerable progress in the work, he was prohibited from proceeding further by Archbishop Whitgift; who, judging it improper that the defence of the doctrine of the Church of England should be committed to a puritan, appointed Dr. William Fulke in his place. By him the divines of Rheims were refuted with great spirit and ability. Fulke's work appeared in 1617; and in the following year, Cartwright's confutation was published under the auspices of Archbishop Abbot; both of them were accompanied with the Rhemish translation of the New Testament; the titles of their publications are subjoined.

(1.) The Text of the New Testament of Jesus Christ, translated out of the vulgar Latine, by the Papists of the traiterous seminary at Rheims, with arguments of Bookes, Chapters, and Annotations, pretending to discover the corruptions of divers translations, and to clear the controuersies of these dayes. With the authorised English Version, and a confutation of all such arguments, glosses, and annotations, as contain manifest impiety or heresy, treason and slander, against the Catholic Church of God, and the true teachers thereof, or the translations used in the Church of England. By W. Fulke, D.D. London, 1586; 1601; 1617; 1633. folio. New York, 1834. 8vo.

This elaborate work is a most able and unanswerable refutation, paragraph by paragraph, of the Romish mistranslations and notes; and is replete with critical erudition, sound theology, historical facts, and irresistible argument. The late elegant scholar and pious divine, the Rev. James Hervey (though sometimes rather too candid and indiscriminate in his public recommendations of books), passed the following very just encomium on Dr. Fulke's noble performance: —He styles it "a valuable piece of antient controversy and criticism, full of sound divinity, weighty arguments, and important observations;" adding,

—"would the young student be taught to discover the very sinews of popery, and be enabled to give an effectual blow to that complication of errors, I scarce know a treatise better calculated for the purpose."[1] The New York reprint does not contain the text of the Rhemish Version, or of the bishops' Bible. By the aid of a close but clear type, however, the whole of Dr. Fulke's unanswered and unanswerable confutation is comprised in one commodious octavo volume, which is further enriched with an Introductory Essay containing a Biographical Notice of him, and with a copious historical and textual index.

(2.) A Confutation of the Rhemists' Translation, Glosses, and Annotations of the New Testament. By Thomas Cartwright. London, 1618. folio.

Severe strictures on this Anglo-Romish Version were also published by George Wither, intitled

(3.) A View of the Marginal Notes of the Popish Testament, translated into English by the English fugitive Papists resiant at Rhemes in France. By George Withér. London: printed by Edm. Bollifant, for Thomas Woodcocke [1588.] 4to.

In 1749, a new edition of the Anglo-Romish Bible, with some alterations in the text, and many in the notes, was published from the copy of Dr. Chaloner, titular bishop of Debra, and one of the vicars apostolic of the Romish Church in England. Various other editions have been printed at different times and in different sizes, of which the following are the principal.

3. The Holy Bible, translated from the Latin Vulgate: diligently compared with the Hebrew, Greek, and other Editions in divers languages; the Old Testament, first published by the English College at Doway, A. D. 1609: and the New Testament, first published by the English College at Rhemes, A.D. 1582. With Annotations, and an Historical and Chronological Index. Revised and corrected according to the Clementin Edition of the Scriptures, and approved of by the most reverend Doctor Troy, *R. C. A. D.* Dublin, 1816. 4to.

This edition of the Anglo-Romish Bible was commenced by a Romish bookseller at Cork, and circulated in numbers, under the authority of Dr. Troy, the titular Romish archbishop at Dublin, who deputed one of his clergy (the Rev. P. A. Walsh, of Denmark Street Chapel) to revise, correct, and approve the said Bible for publication. On the publisher's bankruptcy, his assignee (a Protestant bookseller) purchased the unfinished part, and resolved to perfect the work in order to cover his own losses. He affixed to the title the name of a Romish bookseller in Dublin, who agreed to publish the work, on condition, that the same Romish clergyman continued to correct the unfinished part. In the mean time, copies of the New Testament found their way into England; where the murderous and implacable spirit of some of its notes, and also the characters of Cardinal Allen and other traitors to their country, who were concerned in the original publication of the text and notes of the Rhemish Testament, were briefly but severely exposed in the British Critic for September 1817 (pp. 297—308.); and much more fully in the Courier London Newspaper of Oct. 11. and 23. 1817. The reader will find a detailed account of this edition of the Anglo-Romish Bible, and of the subsequent unsatisfactory disclaimer of the notes by Dr. Troy on the New Testament, in the Rev. Dr. Kenney's "Enquiry concerning some of the Doctrines maintained by the Church of Rome" (London, 1818,) pp. 65—118., from which the above particulars are abridged.

4. The Complete Notes of the Doway Bible and Rhemish Testament, extracted from the quarto editions of 1816 and 1818, published under the patronage of the Roman Catholic bishops and priests, as the authorised interpretation of the [Romish] Church, and the infallible Guide to everlasting life. With a preface, embodying the Facts and Documents connected with the publication of both editions; Dr. Troy's and Dr. Murray's Denial of them; the list of Subscribers throughout Ireland; the list of certain Notes suppressed in some copies of the second edition. With a copious Index, referring to all the principles of the Church of Rome, worthy of Remark in the Notes, which appear utterly subversive of the Gospel of Christ, and of all Christian Charity among men. By the Rev Robert John M'Ghee, A.B. Dublin and London. 1837. 8vo.

An important edition of the Romish annotations on the Scriptures, published in 1816 and 1818, under the highest popish authorities in Ireland. The preface is full of important documentary evidence respecting the two editions of the Notes above referred to.

[1] Toplady's Historic Proof, vol. ii. pp. 196, 197.

5. The Holy Bible, translated from the Latin Vulgate, diligently compared with the Hebrew, Greek, and other editions, in divers languages: the Old Testament, first published at Doway, A.D. 1609; and the New Testament, first published by the English College at Rheims, A.D. 1582. With Annotations, References, and an Historical and Chronological Index. The whole revised and diligently compared with the Latin Vulgate. Dublin and London, 1825. 8vo.

This edition of the Anglo-Romish version of the Bible, was published with the approbation of Dr. Murray, the titular Romish archbishop at Dublin. *It has been altered for the better, and made conformable to* OUR *Protestant authorised version, in several instances, which had been stigmatised by Papists as heretical!* (See Mr. Hamilton's Observations on the present State of the Roman Catholic English Bible, pp. 19—21.)

6. The Holy Bible, translated from the Latin Vulgate, diligently compared with the Hebrew, Greek, and other editions, in divers languages: the Old Testament, first published at Doway, A.D. 1609; and the New Testament, first published by the English College at Rheims, A.D. 1582. With Annotations, References, and an Historical and Chronological Index. The whole revised and diligently compared with the Latin Vulgate. London and Belfast, 1839. 24mo.

A reprint of the preceding edition, published with the approbation of Dr. Cornelius Denvir, the titular Romish Bishop at Belfast. It is neatly printed in a very small but clear type.

7. The New Testament of our Lord and Saviour Jesus Christ; translated out of the Latin Vulgate, diligently compared with the original Greek, and first published by the English College of Rheims, anno 1582. With the original Preface, Arguments, and Tables, Marginal Notes, and Annotations. To which are now added an Introductory Essay and a complete Topical and Textual Index. New York, 1834. 8vo.

In the introductory essay prefixed to this volume it is stated that, in the United States of North America, "it is the unvarying practice to deny both the genuineness and the authority of every work which contains the most dangerous articles in the baneful creed of the Romanists. It is of no importance in their estimate, by what monastic order their dogmas were adopted and practised, or by how many popes and councils they have been approved. The repulsive theories and pernicious results of the popish system are bluntly denied; thereby to conceal the abominations of the apocalyptic Babylon, and to mark the mystery of iniquity." (p. 6.) In 1830 "a series of extracts from the original edition of the Rhemish Testament, was published in the New York Protestant; which were denied by the papists, and disbelieved by the members of the reformed churches, because, in the common editions, none of these notes are embodied." (Ibid.) To refute the unblushing denials of the Romanists, and to open the eyes of unthinking protestants, is the design of this cheap reprint of the Rhemish New Testament: it has been printed exactly from the original volume, which is much improved as a book of reference by the topical and textual index supplied by the Anglo-American editors.

8. The New Testament of our Lord and Saviour Jesus Christ, newly translated out of the Latin Vulgate, and with the original Greek, and divers Translations in vulgar Languages, diligently compared and revised. Together with Annotations upon the most remarkable passages in the Gospels, and marginal Notes upon other difficult texts of the same, and upon the rest of the Books of the New Testament, for the better understanding of the Literal Sense. By C. [ornelius] N. [ARY] C. [onsultissimæ] F. [acultatis] P. [arisiensis] D. [octor.] [Dublin?] 1718-19. 8vo.

This edition has no place or printer's name; but Dr. Geddes says that it was printed at Dublin. (Prospectus for a new translation, p. 11.) See a full account of it, with specimens and remarks, in Lewis's Hist. of English Translations, pp. 356—363. (8vo. edition.)

9. The New Testament, translated from the Latin Vulgate, with Annotations. By R. W. [ETHAM] D. [uacensis] P. [rofessor.] [Douay?] 1730-33. 2 vols. 8vo.

This edition also is without place or printer's name: it is supposed to have been printed at Douay. See an account of it also in Lewis's History, pp. 363—365.

10. A New Version of the Four Gospels, with Notes Critical and Explanatory. By a Catholic. London, 1836. 8vo.

The author of this anonymous version, whose bias in favour of the Romish tenet of tradition is clearly announced in the preface, has availed himself of various critical aids in the execution of his work. The notes are *not* of a controversial character. "Their object" (as the author has truly stated in the preface) "is the elucidation of obscure passages, or the explanation of national customs, or a statement of the reasons which have induced the translator to differ occasionally from preceding interpreters." (Pref. p. xx.)

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14. Welsh Version.

Y Beibl Cyssegr-Lan. Sef yr hen Destament, a'r Newydd. Imprinted at London by the Deputies of Christopher Barker, 1588. folio.

From an epistle of Dr. Richard Davis, Bishop of Saint David's, prefixed to the Welsh New Testament, printed in 1567, we learn that there was a British or Welsh version of the Pentateuch extant about (if not before) the year 1527, though the translator's name is not known. Some other small and detached passages of Scripture appear also to have been translated into this language in the reign of King Edward VI., which were printed, in all probability, for the use of his Liturgy. But it was not until the reign of Elizabeth, that efficient steps were taken to supply the inhabitants of the principality of Wales with the Holy Scriptures in their vernacular dialect. In 1563 an act of parliament was passed (5 Eliz. c. 28.), enacting that the Old and New Testaments, together with the Book of Common Prayer, should be translated into the British or Welsh tongue; and committing the direction of the work to the Bishops of St. Asaph, Bangor, St. David's, Llandaff, and Hereford. They were to view, peruse, and allow the translation, and to take care (under a penalty of 40*l.* on each of them) that such a number should be printed and distributed by March 1. 1566, as would furnish copies to every cathedral, collegiate and parish church, and chapel of ease, within their respective dioceses, where Welsh was commonly spoken. In 1567, was printed at London, the first translation of the New Testament. The translators were Thomas Huet, Chanter of Saint David's, Dr. Richard Davis, Bishop of Saint David's, and William Salesbury, a man of great industry, learning, and piety. But there was no edition or version of the Old Testament in the British tongue till more than twenty years after the publication of the New Testament. The person chiefly concerned in rendering this important service to the ancient Britons, was Wm. Morgan, D.D., who was bishop of Llandaff in 1595, from which see he was, in 1604, translated to that of Saint Asaph. He *first* translated the *entire* Old Testament, together with the Apocrypha, into Welsh, and also revised and corrected the *former* version of the New Testament, both of which were printed, in one volume folio, in 1588. During the reign of James I. the Welsh Version underwent a further examination and correction from Dr. Parry, Morgan's successor in the see of Saint Asaph. This corrected version, which is usually called Parry's Bible, is the basis of all subsequent editions. It was printed at London in 1620. Seventy years afterwards, another folio edition was printed at Oxford, under the inspection of Bishop Lloyd, in 1690. These folio impressions were intended principally, if not wholly, for the use of churches: so that, for upwards of seventy years, from the settlement of the Reformation by Queen Elizabeth, there was no provision made for furnishing the country or people in general with copies of the Scriptures. The honour of the first supply of this kind is due to one or more citizens of London, at whose private expense an octavo edition was printed in 1630. In 1654 and 1678, two other octavo editions appeared; the latter of these consisted of 8000 copies, to the publication of which the Rev. Thomas Gouge, a learned nonconformist minister[1], not only contributed very largely out of his private fortune, but procured ample subscriptions from numerous opulent and benevolent individuals. The next octavo edition of the Welsh Bible was published in 1690, under the patronage of Thomas Lord Wharton, by Mr. David Jones; who was assisted in the undertaking by some ministers and citizens of London. This was the last edition that appeared in the seventeenth century, and also the most numerous; the editor, it is said, having distributed not fewer than ten thousand copies.[2] During the eighteenth century,

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[1] The reader will find a pleasing account of Mr. Gouge's various benevolent and pious undertakings in Archbishop Tillotson's Sermon on his death. Works, vol. ii. pp. 340–349. 8vo. London, 1820

[2] Llewellyn's Historical Account of the British Versions and Editions of the Bible, pp. 1—50.

six editions of the Welsh Bible were printed, chiefly, if not wholly, at the expense of the venerable SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, viz. in 1718, 1727, 1746, 1752, 1769 or 1770, and 1799. This last edition consisted of *ten thousand* copies of the Welsh Bible, Common Prayer, and singing Psalms, besides *two thousand* extra copies of the New Testament. Ample as this edition was, in a few years, copies of the Scriptures became extremely scarce and dear in the Principality; and in 1802, some pious and benevolent individuals projected a new impression, the circumstances connected with which ultimately led to the formation of the BRITISH AND FOREIGN BIBLE SOCIETY.[1] Their attention was immediately directed to the wants of the Principality: in 1806, a large and very correct stereotype impression of the New Testament was issued, which obtained a rapid sale; and subsequent editions have been printed, particularly a very neat pocket edition, executed for the Society by His Majesty's Printers, in 1825. In 1821, the Society for promoting Christian Knowledge defrayed the expense of a large edition, in crown octavo, of the Welsh Bible, with the Liturgy and Psalms. It was executed at the press of the University of Oxford, and is one of the most beautiful specimens of typography ever printed; so that the inhabitants of Wales are now abundantly supplied with the Scriptures in their native tongue.

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15. IRISH VERSION.

The Books of the Old Testament, translated into Irish by the care and diligence of Dr. William BEDELL, late Bishop of Kilmore. With the New Testament, translated by William O'Domhnuill. [In the vernacular Irish character.] London, 1685—81. 4to.

The New Testament having been translated into Irish by Dr. William Daniel, archbishop of Tuam, Dr. Bedell (who was advanced to the see of Kilmore and Ardagh in 1629) procured the Old Testament to be translated by a Mr. King; who, being ignorant of the original languages, executed it from the English Version. Bedell, therefore, revised and compared it with the Hebrew, the Septuagint, and the Italian version of Diodati. He supported Mr. King, during his undertaking, to the utmost of his ability; and when the translation was finished, he would have printed it in his own house, and at his own charge, if he had not been prevented by the troubles in Ireland. The translation, however, escaped the hands of the rebels, and was subsequently printed in 1685, at the expense of the Hon. Robert Boyle.[2] What editions were printed during the eighteenth century, the author of the present work has not been able to ascertain. The British and Foreign Bible Society early exerted itself to supply the want of the Bible in the Irish language. In 1811, an edition of the New Testament was completed: and in 1813, the Bible was stereotyped. A handsome octavo edition of the Irish Bible, in the Irish character, was printed by His Majesty's Printers at Dublin, in 1827.

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16. MANKS VERSION.

Yn Vible Casherick; goaill stiagh yn Chenn Chonaant, as yn conaant Noa: veih ny Chied Ghlaraghyn; dy Kiaralagh Chyndait ayns Gailck; ta shen dy ghra, Chengey ny Mayrey Ellan Vannin. Pointit dy ve lhaiht ayns Kialteenyn. Whitehaven, 1775. 4to.

Towards the close of his life, the truly venerable Bishop of Sodor and Man, Dr. Thomas Wilson, formed a plan for translating the New Testament into the Manks language; but he did not live to make a further progress than to procure the four Gospels and Acts of the Apostles to be translated, and to print, at his own expense, the Gospel of St. Matthew. His exemplary successor, Dr. Mark Hildesley, revised the manuscript, and completed the version of the New Testament, which, by the munificent aid of the Society for promoting Christian Knowledge, and of other benevolent individuals, he was enabled to print between the years 1756 and 1760. In 1766, he was encouraged, by the influx of benefactions, to undertake a Manks Version of the Old Testament, which was completed only two days

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[1] See the Rev. John Owen's History of the British and Foreign Bible Society, vol. i. pp. 1—12. 138. 150. 262. 391. The Bible Society has printed the Scriptures, in whole or in part, in at least one hundred languages, in none of which had any part of the word of God previously appeared.

[2] Biographia Britannica, article Bedell, vol. ii. p. 136. 2d edition.

before his decease, on the 30th November, 1772.[1] In 1775, the *entire* Bible was printed at the expense of the same venerable society, at Whitehaven, in one volume quarto: it is very neatly printed in three columns on a page.

In 1819, a beautiful and accurate octavo edition of the Manks Bible was executed by His Majesty's Printers, for the British and Foreign Bible Society.

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17. Gaelic Version.

Leabraichean an T-seann Tiomniadh, air an tarruing o'n cheud chanain chum Gaelic alban naich; agus air an cur a mache le h-ugdarras ardsheanaidh eaglais na h-alba. Duneidin, [The Holy Bible in the Gaelic Language. Edinburgh] 1826, 4to.

The Society in Scotland for propagating Christian Knowledge has the honour of giving to the inhabitants of the Highlands the Holy Scriptures in their vernacular dialect. The New Testament was translated by the Rev. James Stuart, minister of Killin, and printed at their expense in 1765: it bears a high character for fidelity and accuracy. The several books of the Old Testament were translated and published in detached portions or volumes, at different times, as the Society's funds would permit, viz. The prophetical books, by the Rev. Dr. Smith, in 1783, and the remaining books by the Rev. Dr. John Stuart, minister of Luss (son of the translator of the New Testament), in three parts, which appeared successively in the years 1783, 1787, and 1801. In 1796, the first edition of the New Testament being exhausted, the Society published another, consisting of *twenty thousand* copies. And as some of the first printed volumes of the Old Testament were so much reduced in number, in 1802, as to be insufficient to supply the urgent demands of the Highlands in general, and of the Society's own schools in particular, a new edition of twenty thousand copies was printed. Three parts out of four, into which this portion of the Bible had been divided, were rendered from the Hebrew with great simplicity, and with as literal an adherence to the original text as the idiom of the respective languages would admit. As the style of the fourth part (containing the prophetical books), had receded from this simplicity, it was revised and corrected with the utmost care. From this corrected text (a copy of which was furnished by the Society in Scotland as soon as it was finished), the British and Foreign Bible Society executed their stereotype editions in 1807, which (as the Scottish Society was unable to supply the urgent and very numerous demands for the sacred writings) were purchased at reduced prices by the poor Highlanders, with the liveliest expressions of gratitude. In 1816, this Gaelic Version of the Bible received the approbation of the General Assembly of the Church of Scotland. The quarto edition, printed at Edinburgh, may be considered as the standard edition of the Gaelic Bible: it was revised by a committee of clergymen well skilled in the Gaelic language, who were appointed by the General Assembly of the Church of Scotland to superintend the work. This edition, with a revised Gaelic Metrical Version of the Psalms and Paraphrases on certain portions of Scripture subjoined to it, was completed in the year 1826. It was then submitted to the General Assembly of the Church of Scotland, who were pleased to approve of it, and to authorise its exclusive use in the churches and chapels within their bounds in which public worship is conducted in the Gaelic language.[2]

[ii.] Versions in the Languages spoken on the Continent of Europe.

1. *German Versions.*

Luther's Version,

And the Versions derived from it.

As Germany has the honour of being the country where the art of printing was first discovered, so it was distinguished in the annals of sacred literature, by being the first in

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[1] Rev. Weedon Butler's Memoirs of Bishop Hildesley, pp. 211—251. In pp. 252—256., Mr. Butler has given a list of the several translators, transcribers, revisers, and correctors of the Manks Version, of the superintendents of the impression, and of the benefactions for defraying the expense.

[2] Address of the Society in Scotland for propagating Christian Knowledge, 1803. Owen's History of the Bible Society, vol. i. pp. 205, 206. 314—316. In 1820, a Gaelic translation of the Book of Common Prayer was completed and printed at the expense of the London Society for promoting Christian Knowledge.

which the Holy Scriptures were issued from the press in the vernacular language of its inhabitants. So early indeed as the year 1466, a German translation from the Latin Vulgate was printed, the author of which is unknown.[1] Scarcely, however, had the Reformation commenced, when Luther meditated a new version of the Scriptures for the general use of his countrymen. His first publication comprised the seven penitential Psalms, from the Latin of John Reuchlin. These appeared in 1517; and were followed by the New Testament, in 1522; by the Pentateuch, in 1523; by the book of Joshua, and the remaining historical books, in 1524; in which year also appeared the books of Job, Psalms, Proverbs, Ecclesiastes, and the Song of Songs. In 1526, were published the prophecies of Jonah and Habakkuk; in 1528, those of Zechariah and Isaiah; in 1529, the apocryphal book of Wisdom; in 1530, the book of Daniel, together with the remaining apocryphal books; in 1531, the entire book of Psalms; and 1531 and 1532, the rest of the prophetical books. All these portions of Luther's translations are of extreme rarity: in the revision of it he received very important assistance from the learned and candid Philip Melancthon, who also corresponded with eminent men on various topics of biblical criticism, in order to render the translation as correct as possible. Further to ensure its accuracy, a select party of learned men assembled daily with Luther at Wittemberg, to revise every sentence which he had made directly from the Hebrew and Greek. Melancthon collated the Greek original, Cruciger the Chaldee, and other professors the Rabbinical writings. Justus Jonas, John Bugenhagen, and Matthew Aurogallus, also contributed their aid. The whole Bible thus revised was published in 1530, and again in 1534, 1541, and 1545.[2] Luther made his version directly from the original Hebrew and Greek, and not one of his numerous contemporary enemies ever durst charge him with ignorance of those languages. His translation is represented as being uncommonly clear and accurate, and its style in a high degree pure and elegant. An able vindication of it from the puny criticisms of a Romish writer in the popish Dublin Review, will be found in the British Magazine for May, 1837, vol. xi. pp. 485—491. Having originally been published in detached portions, as these were gradually and successively circulated among the people, Luther's version produced sudden and almost incredible effects, and contributed, more than any other cause, to extirpate the erroneous principles and superstitious practices of the modern church of Rome from the minds of a prodigious number of persons.[3] Since that time it has been printed times without number; and as the Reformation spread, it served as the basis of several other translations, viz.

(1.) The *Lower Saxon* Translation was printed at Lubeck, in 1533-4. Its authors are not known.[4] This version was undertaken at the suggestion of Luther himself, and under the direction of John Bugenhagen (or Bugenhagius), who wrote a preface, and supplied short notes, and also arguments to the different books.

(2.) The *Pomeranian* Version was printed in 1588, in quarto, by the command of Bogislaus XIII., duke of Pomerania; it was made from the Wittemberg edition of Luther's Bible, printed in 1545.

(3.) The *Danish* Version was undertaken by command of Christian III., king of Denmark, and at the suggestion of Bugenhagen: it was printed at Copenhagen in 1550, and is of extreme rarity. Previously to the publication of this version, the New Testament[5] had

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[1] A copy of this very rare work is in the splendid collection of Earl Spencer. See a description of it in Dr. Dibdin's Bibliotheca Spenceriana, vol. i. pp. 42–47.

[2] For further particulars relative to Luther's German Version of the Scriptures, the reader is referred to the Life of Philip Melancthon, by Francis Cox, M. A., pp. 206–213. (2d edit.) and also to Dr. Townley's Illustrations of Biblical Literature, vol. ii. pp. 271–300. Of the editions of Luther's versions above noticed, the venerable Reformer bestowed the greatest care in revising and correcting that of 1541. It was beautifully printed in two folio volumes, and ornamented with wood-cuts. A *Unique Copy* of this edition, which *had been Luther's own copy*, and constantly used by him until his decease, was in the possession of the late Mr. Edwards (formerly an eminent bookseller), of Manor House, near Harrow-on-the-Hill. On the sale of his choice library by auction, in 1813, these precious volumes were purchased by Geo. Hibbert, Esq. for the sum of 89*l.* 5*s.* 6*d.* (See a description of them copied from the sale catalogue (No. 812.) in Mr. Dibdin's Bibliographical Decameron, vol. iii. pp. 123, 124, or in the Gentleman's Magazine, vol. lxxxv. part. i. p. 254.) At the sale of Mr. Hibbert's library, in 1829, this copy of Luther's Bible was purchased for the British Museum, for the sum of 255*l.* Fac-similes of the handwritings of the venerable reformers, Luther, Bugenhagen, Melancthon, and Major (into whose possession this copy successively passed), are given in the sale catalogue of Mr. Hibbert's library, p. 481.

[3] Mosheim's Ecclesiastical History, vol. iv. p. 60.

[4] Another Lower Saxon Version from the Vulgate was printed at Lubeck in 1494, in two folio volumes. The reader will find a bibliographical notice of it in the Bibliotheca Spenceriana, vol. i. pp. 55–58.

[5] An interesting account of this version is given by Dr. Henderson in his "Dissertation on Hans Mikkelsen's (or the first Danish) translation of the New Testament," Copenhagen, 1813. 4to.

been translated from the Vulgate, as well as the Psalms, and the five books of Moses. The Danish version was subsequently revised and corrected in the reigns of Frederic II. and Christian IV., kings of Denmark; the revision, made by command of the last-mentioned monarch in 1623, is, we believe, the standard of the succeeding editions of the Danish Scripsures, which, however, are said to vary considerably from Luther's German version. — In 1823, the Gospel of Matthew was printed at Copenhagen, in the dialect of the Danish language spoken by the inhabitants of the Faroe Islands: the Danish and Faroese texts are printed in parallel columns.

(4.) The *Icelandic* Translation of the entire Bible was printed at Holum, in Iceland, in 1584, under the patronage of Frederic II. The New Testament had been translated by Oddur Gottshalkson (whose father filled the episcopal see of Holum), and printed in Denmark, in 1539, at the expense of Christian III. This was followed by an Icelandic Version of the Epistles and Gospels for all the Sundays in the year, published in 1562, by Olaf Hialteson, the first Lutheran bishop of Holum; which may be considered as a second edition of certain portions of Oddur's New Testament, the compiler having availed himself chiefly of that version, in writing out the lessons of which the work consists. In 1580, the Proverbs of Solomon were translated by Gissur Eincerson, the first Lutheran bishop of Skalholt, who also translated the book of Sirach, printed in the same year at Holum. At length, in 1584, as above noticed, the whole of the Old and New Testaments was printed in Icelandic, through the unremitting zeal and pious liberality of Gudbrand Thorlakson, bishop of Holum, who not only contributed largely to the undertaking himself, but also obtained a munificent donation from Frederic II., with authority to raise a rix-dollar in aid of the work from every church in Iceland. It is not known what share this eminent prelate had in the translation, which is considered as the production of different hands. Gottshalkson's version of the New Testament, as well as of some parts of the Old Testament, was adopted, after having been revised by Gudbrand. This edition has always been very highly esteemed, on account of the purity of its diction; and, even at this day, it is preferred before more modern translations. A second edition of the Icelandic Bible appeared at Holum in 1644, under the editorial care of Thorlak Skuleson, bishop of that see; by whom it was carefully revised and corrected. This is the standard text from which the two most recent impressions of the Icelandic Version have been printed.[1]

(5.) The *Swedish* Version was made from the first edition of Luther's German Translation; it was begun by Laurence Andreas, and finished by Laurence Petri, and was printed at Upsal, in 1541, by the command of Gustavus I., king of Sweden.

(6.) The *Dutch* Translation appeared in 1560, and after being repeatedly printed, was superseded by a new Protestant translation, of which an account is given in page 120. *infrà.*

(7—10.) The *Finnish* Version was printed at Stockholm, in 1642[2]; the *Lettish* (or Livonian) was made by Ernest Gluck, dean of the Lutheran church in Livonia, who completed it between the years 1680 and 1688: the entire Bible was printed at Riga, in 1689[3]; the *Sorabic* or *Wendish* (a dialect spoken in Upper Lusatia), at Bautzen (Budissæ), in 1728, and again in 1742; and the *Lithuanian*, at Konigsberg (Regiomonti), in 1735.

Valuable as Luther's German translation of the Scriptures confessedly is, it was severely attacked, on its publication, by the enemies of the Reformation, whose productions are enumerated by Walchius.[4] Luther's translation, reformed by the Zuinglians and Calvinists, was printed, in various editions, at Neustadt, between the years 1679 and 1695; at Herborn in 1696, 1698, 1701-5-8, and 21; at Heidelberg in 1617 and 1618, and many times since; at Cassel in 1602; and at Basle in 1651, 1659, and in the last century very frequently.

Between the years 1525 and 1529, Leo Juda published at Zurich a German-Swiss translation of the Scriptures. As far as he could, he availed himself of such parts of Luther's version as were then printed. In 1667, a new and revised edition of Leo Juda's translation was published at Zurich: the alterations and corrections in it are so numerous,

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[1] The above particulars are abridged from the Rev. Dr. Henderson's "Historical View of the Translation and different Editions of the Icelandic Scriptures," in the second volume, (pp. 249—306.) of his very interesting Journal of a Residence in Iceland, during the years 1814 and 1815. 8vo. Edinburgh, 1818.

[2] This edition was accompanied with a translation in the *Esthonian* language spoken in the province of Esthland or Esthonia. It is a totally distinct language, being closely allied to the Finnish. Bp. Marsh's History of Translations, p. 4. *note.* There is also a dialect of the Esthonian, called the *Dorpatian Esthonian,* into which the New Testament was translated and published in the year 1727.

[3] Henderson's Biblical Researches, p. 111. An edition of the New Testament, both in Livonian and Esthonian, had been already printed at Riga, in 1685 and 1686. The Lettish or Livonian is a Sclavonian dialect.

[4] Walchii Bibliotheca Theologica Selecta, vol iv. pp. 79—81.

that it is considered as a new translation, and is commonly called the *New* Zurich Bible, in order to distinguish it from the *Old* Zurich version of Leo Juda. "It was undertaken by Hottinger, Müller, Zeller, Hoffmeister, and others, and conducted with great care and precision. As their plan seems to have had some resemblance to that pursued by our own admirable translators, and may, perhaps, have been copied from it, this version is more particularly deserving of notice. When these learned men met together, Hottinger and Müller had each of them the Hebrew text put into their hands: Zeller had the old Zurich version; Wasser took the Italian of Giovanni Diodati and Pareus's edition of Luther's Bible; Hoffmeister had the Septuagint and the Junio-Tremellian version before him, and Freitz the Belgian Bible. When any difference arose, the point was argued by them all; each was called upon to give his opinion of the translation which was in his hands: and that reading was adopted, which, after mature consideration, seemed most agreeable to the Hebrew."[1]

As the Zurich edition differs very materially from that of Luther, John Piscator undertook another, from the Latin version of Junius and Tremellius, which he has followed very closely. It appeared in detached portions between the years 1602 and 1604, and was repeatedly printed during the seventeenth century. Piscator's version, having become very scarce, has lately been revised by the Biblical and Divinity Professors, and three Pastors of the Helvetic church, who have corrected its orthography, and such words as have become obsolete, previously to an edition of 8000 copies of the entire Bible, and 4000 copies of the New Testament, which has been executed by the Berne Bible Society, aided by a pecuniary grant from the British and Foreign Bible Society of London.

Besides the preceding German Versions made by Protestants, there are also translations made by Romish divines; some of them appeared almost as early as that of Luther, to which, however, they are greatly inferior in point of perspicuity. Three of these are particularly mentioned by Walchius, viz.

(1.) That of John Detemberger, whose translation clearly evinces that he was utterly unfit for the task he undertook, and who hesitated not to acknowledge that he was totally ignorant of Hebrew. He took much from Luther, against whom, however, he vehemently inveighs. His translation was first published at Mayence in 1534, and has been several times printed since that time.

(2.) The Version which bears the name of John Eckius. He translated only the Old Testament, the New being executed by Jerome Emser. It was first published in 1537, and has also been repeatedly printed.

(3.) The Version of Caspar Ulenberg, which was undertaken under the patronage of Ferdinand, archbishop and elector of Cologne, is preferred by those of his own communion to all the other German Versions. He follows the Sixtine edition of the Latin Vulgate. This translation first appeared in 1630, and has undergone very numerous impressions.

The three translations just noticed include the Old and New Testaments. In addition to them, three new versions of the New Testament have, within a few years, been circulated very largely among the Romanists of Germany, who have evinced an ardent desire for the Scriptures, notwithstanding the fulminations of the Papal See against them. Of two of these versions, the Ratisbon edition, and that executed by M. Gossner, a learned Romish priest, formerly of Munich, the author has not been able to obtain any authentic particulars; the third was executed about the year 1812, by the Rev. Leander Von Ess, professor of divinity in the University of Marburg, in conjunction with his brother. It is made directly from the Greek, and has been recommended by the first Protestant clergymen at Dresden and Zurich[2], as well as by several authorities among the literati of the Romish communion, as exhibiting a pure and correct version of the Sacred Original.[3]

There are also two translations of the Old Testament, in the dialect spoken by the Jews in Germany, called the Jewish-German. One was made by Joseph Josel Ben Alexander, and was printed by Joseph Athias, at Amsterdam, in 1679: previously to publication, it was revised by Rabbi Meir Stern, chief rabbi at the synagogue at Amsterdam. The other Jewish-German translation was executed by Rabbi Jekuthiel Ben Isaac Blitz, and was printed by Uri Veibsch Ben Aaron, also at Amsterdam, in 1679. Kortholt terms this translator a blasphemous impostor, and charges him with having disguised certain prophecies relative to the Messiah, in consequence of his Jewish predilections. Of these two semi-barbarous, unfaithful, and now almost universally neglected translations, which can be of no use whatever in scripture criticism, Carpzov has given an account, with specimens.[4]

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[1] Whittaker's Inquiry into the Interpretation of the Hebrew Scriptures in Europe, p. 33. Cambridge, 1819. 8vo.

[2] The late Rev. Dr. Reinhart, first chaplain to the court of Saxony, and the venerable superior of the Zurich clergy, Antistes Hess.

[3] Owen's History of the British and Foreign Bible Society, vol. ii. p. 229.

[4] Carpzovii Critica Veteris Testamenti, pp. 757—786.

And as the German Jews are at this time said to be animated by a spirit of candid inquiry, a Jewish-German translation of the *New Testament* has been printed for their benefit, at the expense of the London Society for promoting Christianity among the Jews.

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2. *French Versions.*

[i.] *French Versions made by* Romanists.

The earliest attempt towards translating the Scriptures into French was made by an unknown author, in the twelfth century, some portions of which were published at Paris in 1842.[1] In the early part of the fourteenth century, Jean de Vignay, or de Vignes, translated the epistles and gospels contained in the Romish missal, at the request of Jane of Burgundy, queen of Philip king of France.[2] Later in the same century, Raoul de Presles, or Praelles, at the command of Charles V. king of France, translated the Bible into French as far as the Psalms or Proverbs.[3] A very fine manuscript of his versions is preserved among the Lansdowne MSS., No. 1175., in the British Museum.[4] In 1512, James le Fèvre, of Estaples (better known by the name of Jacobus Faber, Stapulensis), published a translation of St. Paul's Epistles, with critical notes and a commentary, in which he freely censures the Vulgate; and, in 1523, he published at Paris, in a similar manner, the whole of the New Testament. This was followed by detached books of the Old Testament, and by an edition of the entire French Bible, translated by himself. It was printed at Antwerp by Martin l'Empereur, in 1530 (again in 1534 and 1541), and was revised by the divines of Louvain, whose edition appeared in 1550, and has since been repeatedly printed.[5] The translation of Le Fèvre is said to be the basis of all the subsequent French Bibles, whether executed by Romanists or Protestants. No authorised national version in the French language has been published; but numerous translations by private individuals have appeared at different times, of which the following concise notice may gratify the reader: viz. 1. The entire Bible, translated from the Latin Vulgate by Jacques Corbin, an advocate of the parliament of Paris, and published in 1643, with the approbation of the faculty of theology of Poitiers: at present, it is but little esteemed in France;—2. The New Testament, from the Vulgate, by Michael de Marolles, published in 1649: it is executed principally from Erasmus's Latin version, but in some passages from the Vulgate, and has often been reprinted;—3. Father Amelotte's translation of the New Testament, from the Vulgate, was published in 1666, 1667, and 1668, in 4 volumes 8vo., with notes. It has been very justly and severely criticised, for its blunders, by Father Simon. His principal design, in publishing this version, was to supersede the French Protestant translation, and especially that of the learned Port-Royalists (which was then in the press), whose bitter enemy Amelotte was;—4. The version of the New Testament by the Port-Royalists, which was depreciated before its publication, by the adversaries of the Jansenists, appeared in 1667, in two volumes 8vo. It was printed at Amsterdam by the Elzevirs, for Gaspard Migeot, a bookseller of Mons (whence it is sometimes called the Testament of Mons), with the approbation of the archbishop of Cambray, and the bishop of Namur, and with the privilege of the king of Spain; but it was condemned by the popes Clement IX. and Innocent XI. This version (which is from the Vulgate) was begun by Antoine le Maître, after whose death it was finished by his brother Isaac Louis le Maître de Sacy, with the assistance of the celebrated Port-Royalists, Arnaud, Nicole, Claude Sainte Marthe, and Pierre-Thomas du Fosse. This version has ever since been greatly esteemed for its elegance and accuracy: it is commonly

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[1] Les Quatre Livres des Rois, traduits en François du douzième siècle, suivis d'un Fragment de moralités sur Job et un choix de Sermons de Saint Bernard, publiés par M. Leroux de Lincy. Paris, 1842. 4to.

[2] Guiars des Moulins, canon of St. Pierre d'Aire, in the diocese of Touraine, is commonly but erroneously considered as the first French translator of the Bible. Between the years 1291 and 1294 he translated the Historia Scholastica of Peter Comestor; a popular abstract of sacred history, which has been confounded with the Scriptures. (Townley's Illustrations of Biblical Literature, vol. i. pp. 390. 392.) Several copies of this translation are in the Royal Library at Paris; and an edition of it was printed by order of Charles VIII., to whom it was dedicated, at Paris, in 1487; and again, in 1517, an edition, without place, date, or printer's name, (which Mr. Pettigrew conjectures to be the version of Guiars des Moulins,) is described in the Bibliotheca Sussexiana, vol. ii. pp. 101—103.

[3] Townley's Illustrations, vol. ii. pp. 8—11.

[4] See a description of this MS. in the Bibliotheca Lansdowniana, pp. 284, 285.

[5] One of the most rare of these French editions after the Louvain version of the Latin Vulgate, is that superintended by Pierre Frizon. Paris, 1621, in 2 vols. folio. It is minutely described in Bibl. Sussex. vol. ii. pp. 128-131.

known as the "version of De Sacy," and has been repeatedly printed; — 5. The version of the New Testament, by Antoine Godeau, bishop of Grasse, appeared at Paris in 1668, in two volumes 8vo.: it is made from the Vulgate, and holds a middle way between a literal version and a paraphrase; — 6. The New Testament, by Father Quesnel, is made more conformable to the Vulgate than the translation published at Mons (No. 4.), which he took for his basis: it is accompanied with moral reflections, which are justly admired for their piety, and were commended by pope Clement XI., who afterwards, in 1713, condemned this version by the celebrated Bull beginning with the words 'Unigenitus Dei Filius,' together with one hundred and one propositions extracted from it, and every thing that either had been written or should be written in defence of it![1] The first part of Quesnel's Version and Reflections was published in 1671, and the work was completed in the course of the nine following years. Editions of the whole work were printed at Brussels in 1693 and 1694, in 4 vols. 8vo., at Trevoux in 1698, and at Paris in 1699. This edition is said to be more ample than the preceding, and has often been reprinted both in 8vo. and 12mo. Quesnel's Reflections were translated into English, and published in 4 volumes 8vo. at London, in 1719–1725; — 7. A translation of the New Testament, published by the Jesuits in 1686, for the "New Catholics," as they termed French Protestants whom the dragoonades and other tortures, inflicted after the revocation of the edict of Nantes by Louis XIV. in 1685, had compelled to become Papists; it being found necessary to humour them, by giving them something which might be called Scripture. It appeared at Bordeaux, in 1686, with the approbation and permission of the ecclesiastical authorities of the place.[2] Nearly the whole of this version is supposed to have been destroyed, as very few copies of it are known to be in existence.[3] Of the wilful alterations and falsifications introduced into this version, in order to support the peculiar dogmas of the Romish Church, an account was published by Bishop Kidder in 1690, in his "Reflexions on a French Testament, printed at Bordeaux, An. Dom. 1686," which were reprinted at London in 1827 by Dr. Cotton[4]; — 8, 9. Between

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[1] Chalmers's Biographical Dictionary, art. Quesnel, vol. xxv. pp. 426—429.

[2] Le Novveav Testament de nôtre Seigneur Iesus Christ, Traduit de Latin en François par les Théologiens de Louvain, a Bordeaux, chez Jacques Mongiron-Millanges, Imprimeur du Roi et du Collège, 1686. Avec approbation et permission.

[3] Happily, there are not fewer than nine copies preserved in England and in Ireland, viz. two at Oxford, one in the Bodleian Library, and another in that of Christ Church College; a copy in the Archiepiscopal Library at Lambeth; a copy in the Library of the Dean and Chapter of Durham; a copy in the Library of the Duke of Devonshire; a copy in the Library of the Right Hon. Thomas Grenville; and a copy in the Library of the British Museum, into which it passed on the sale of the library of his late Royal Highness the Duke of Sussex. There are also two copies at Dublin — one in the library of Trinity College, and one in the library founded by Archbishop Narcissus Marsh. Cotton's Memoir, pp. 9, 10. Pettigrew's Bibliotheca Sussexiana, vol. ii. p. 543. Bibliotheca Grenvilliana, vol. ii. p. 724.

[4] The following specimens (the result of actual collation with the copy of the Bordeaux French New Testament in the Library of the British Museum) are a few out of very many, which might be adduced, of the *forgeries*, *corruptions*, and *additions*, wilfully made by the Jesuits in this version:—

Acts xiii. 2. Or comme ils offroient au Seigneur *le sacrifice de la messe*, et qu'ils jeunoient. — Now as they offered unto the Lord *the sacrifice of the mass*, and fasted.

This is one of the most notorious falsifications to be found in the French translation; it was designedly made, to support the unscriptural doctrine of the sacrifice of the mass. By it, the translators departed from the Latin Vulgate as well as from the English Protestant version, both of which correctly render the passage, "as they ministered to the Lord and fasted." This is the very passage respecting which Monsieur Veron, when asked why he wrested it from its natural meaning, replied, "Because he had often been asked by Calvinists, what scripture affirmed, that the apostles said mass." (Simon's Crit. Hist. of the Versions of the New Testament, part ii. p. 236. London, 1692.)

1 Cor. vii. 10. Mais à ceux qui sont conjoints par *le sacrement de* marriage. — But unto those who are joined together by *the sacrament of* marriage. Here, as also in 2 Cor. vi. 14. and 1 Tim. iv. 3., the words *le sacrement de*, the sacrament of, are unblushingly printed as an integral part of the sacred text, in order to support the romish doctrine that marriage is a sacrament.

2 Cor. viii. 19. Et non seulement cela, mais aussi il a esté ordonné par les églises, *compagnon de nôtre pélérinage*.—And not only that, but he was also appointed by the churches *the companion of our pilgrimage*.

In this passage Saint Paul is merely speaking of his having selected a brother to accompany him on his travels; but in the Bordeaux version the apostle's language is altered, for the purpose of showing that the practice of pilgrimage to reputed holy places is warranted by the New Testament.

1697 and 1703, the Jesuits, Bouhours, Michael Tellier, and Pierre Bernier, published another translation of the New Testament; but this, as well as the version of Charles Hure, also from the Vulgate (Paris, 1702, in four volumes 12mo.), are now nearly forgotten; — 10. The French version of the ingenuous critic, Father Simon, published with notes in 1702, was translated into English by Mr. Webster, in two volumes 4to. 1730. This version was condemned by an ordinance of the cardinal de Noailles, archbishop of Paris, and also by two "Instructions," issued by the celebrated Bossuet, bishop of Meaux; — 11. The translation of the Bible by M. Le Gros, principally from the Vulgate, but with corrections from the Hebrew, the Septuagint, and Syriac versions and the Chaldee paraphrase, was published at Cologne, in 1739: it was published at a low price, with the benevolent design of enabling persons in humble circumstances to purchase copies. This translation was reprinted at Brussels, in 1759, in five volumes; and a beautiful edition at Paris in 1819, in seven volumes, duodecimo; — 12. The translation of M. Eugène de Genoude (Paris, 1820-24, in 23 vols. 8vo.), from the sacred texts, accompanied by the Latin Vulgate, *is in all respects conformable to the dogmas of the Romish Church:* it is executed in elegant French. Various detached portions of the Old and New Testaments have been translated into French by other writers, who are not of sufficient note to require a distinct mention.

[ii.] *French Versions made by* Protestants.

The first Protestant French Bible was published by Robert Peter Olivetan, with the assistance of his relative, the illustrious reformer John Calvin, who corrected the Antwerp edition wherever it differed from the Hebrew. It was printed at Neufchatel, in 1535, in folio; and at Geneva in 1540, in large quarto, with additional corrections by Calvin. Both these editions are of extreme rarity.[1] Another edition appeared at the same place in 1588, revised by the College of Pastors and Professors of the Reformed Church at Geneva (Beza, Goulart, Jaquemot, Bertram, La Faye, and Rotan), who so greatly improved Olivetan's Bible, both in correctness and diction, that it henceforth obtained the name of the Geneva Bible, by which it is now generally known. It has gone through very numerous editions[2], the latest of which is that of Geneva, 1805, in folio, and also in three volumes, 8vo., revised by the College of Pastors at Geneva. This is, confessedly, the most *elegant* French version extant; but many Protestants have wished that it were a little more *literal*, and they continue to prefer David Martin's revision of the Genevan version of the French Bible (of which the New Testament was printed in 1696 at Utrecht, in 4to., and the entire Bible at Amsterdam, in 1707, in two folio volumes), or the revision of Jean-Frédéric Ostervald; the best edition of which is said to be that printed at Neufchatel, in 1772, in folio, with his arguments and reflections on the different books and chapters of the Bible. Ostervald's revised text (frequently but erroneously termed a version) has been several times printed. An accurate revision of David Martin's recen-

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1 Tim. iv. 1. Or l'Esprit dit clairement, qu'en derniers temps quelques uns se sépareront de la foy *Romaine.* — Now the Spirit says, that in the latter times some shall depart from the *Roman* faith.

Here the Bordeaux translators have been guilty of another forgery, for the purpose of representing the modern church of Rome as the *only* church framed by the Lord Jesus Christ.

Heb. xi. 30. Par la foy les murs de Jericho tomberent, après *une procession de* sept jours tout autour.—By faith the walls of Jericho fell, after *a procession of* seven days all around.

Here the Bordeaux translators have made a bold addition to the sacred text of the words *une procession de,* a procession of — in order to prove the antiquity and efficacy of processions to or around reputed holy places.

Lastly, 1 John v. 17. Il y a quelque peche, qui n'est point mortel, *mais veniel.*—There is a sin which is not mortal, *but venial.* Here the words — *mais veniel,* but venial — are unblushingly added to the text of Saint John (who merely says "there is a sin unto death") in order to support the unscriptural and antiscriptural distinction of the romish church between mortal and venial sin.

[1] A reformation of the Geneva Bible was undertaken by Renat Benoist (Renatus Benedictus), professor of divinity in the college of Navarre. It was published, with notes, in 1566; but being condemned by a brief of pope Gregory XIII. in 1575, a new edition was undertaken by the divines of Louvain, who freed it from the corrections of the reformed, and made it altogether conformable to the Latin. This edition was printed at Antwerp in 1575, and at various places since.

[2] Ninety-seven editions of the entire Bible for the use of the Protestants in France, appeared up to the year 1840, besides many impressions of the New Testament and of detached portions of the Bible. Many of the most curious and valuable are described in the second volume of the Bibliotheca Sussexiana.

sion of the French Bible, executed at Paris by some learned Lutheran clergymen, under the direction of the Right Rev. Bishop Luscombe, chaplain to the British Ambassador, is considerably advanced at the press. A quarto edition, with summaries of chapters, the chronology, and select marginal references *really* (not verbally only) adapted to the French Bible, was printed at Paris in 1842: this is designed for ecclesiastical use in those French churches or chapels in which British subjects speaking the French language attend divine service. An octavo edition was published at London in 1842 for general use. It has the summaries of chapters and chronology, with marginal renderings, but *not* the marginal references; and is both a cheap and beautifully executed volume. "The printing of the new French Version of the Old Testament in quarto, at Paris, has proceeded nearly to the end of the historical books. The octavo edition, also with marginal references, printing at London[1]," was announced as being considerably advanced while this sheet was passing through the press. This revision has been undertaken under the auspices of the Foreign Translation Committee of the Society for promoting Christian Knowledge, and at the Society's expense, for the use of the members of the Church of England in the Channel (or Norman) Isles. Great attention has been given to render this revision (which, from the number and minuteness of its corrections, should rather be called a new translation than a revision) an accurate and elegant version of the sacred text. Another French Protestant version (made from the Italian translation of Diodati) was published in 1562, which for a short time was held in estimation by the Calvinists. The French translation of Sebastian Castalio, who was but indifferently skilled in that language, appeared at Basil in 1566; being accommodated to his Latin version above noticed, it was liable to the same objections, and was never held in any esteem. The translation of the entire Bible by Charles le Cêne, who quitted France on the revocation of the edict of Nantes, was published, in a folio volume, in 1741, thirty-eight years after his death, by his son, a bookseller at Amsterdam. The States of Groningen prohibited the circulation of this version in their province, on account of its Socinian tendency. A French translation of the New Testament, by the celebrated critic, Le Clerc, appeared at Amsterdam, in two volumes 4to.: it is said to be tainted with Socinian principles, and has never been much read. But the French Protestant version of the New Testament, executed by MM. Beausobre and L'Enfant (Amsterdam 1718, in two volumes 4to.), is highly and deservedly esteemed for its closeness. An English translation of the Gospel of Matthew, made from this version, was published at Cambridge, in 1779, in 8vo., to which was prefixed a translation of the excellent introduction which accompanied the French edition. This volume has been several times printed.

In 1820, a version of St. John's Gospel, in the French dialect spoken at Toulouse and in its vicinity, was printed at Toulouse.[2] The most recent French New Testament is that published at Lausanne by an association of Swiss ministers of the Gospel.[3] It professes to be very close; is printed in paragraphs, the divisions of chapters and verses being in the margin.

[iii.] (*French*) *Basque Version.*

The French Basque dialect is spoken in the department of the Pyrennees, and the province of Navarre. The New Testament, in this dialect, was first printed at Rochelle in 1571, with a dedication in French to Joan d'Albret, queen of Navarre, by John de Licarrague de Briscous. It is furnished with parallel passages in the margin, and at the end are summaries of contents, indexes, &c.[4] In 1826, a new edition of the Gospel of St. Matthew in this dialect was printed at Bayonne, from a copy that was discovered in the University Library at Oxford[5], and in 1829, the entire New Testament was printed at Paris, besides one thousand extra copies of the four Gospels.[6] A copy of the original edition is in the King's Library in the British Museum.

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[1] Report of the Foreign Translation Committee of the Society for promoting Christian Knowledge, for the year 1844-45, in the Ecclesiastical Gazette of August 12. 1845, pp. 25, 26.

[2] Le Sént Ebangely dé Nostré Seignour Jesus Christ seloun Sént Jan, traduit én Léngo Toulouzenzo. A Toulouso, 1820. 12mo.

[3] Le Nouveau Testament de Nôtre Seigneur Jesus Christ, traduit sur l'Original par une Société de Ministres de la Parole de Dieu. Lausanne, 1839. 8vo.

[4] Adler's Bibliotheca Biblica, part iv. p. 151.

[5] Archives du Christianisme pour 1826. p. 47.

[6] Twenty-fifth Report of the Bible Society, p. xxvii. Twenty-sixth Report, p. xxix.

3. *Dutch and Flemish Versions.*

A Flemish translation of the Scriptures was made from the Vulgate in the sixteenth century, and printed at Cologne in 1475, at Delft in 1477, and at other places. For a long time the Protestants in the Low Countries had only the Dutch translation, made from Luther's German Version in 1560, which has already been noticed in page 114.; but in 1618, in consequence of an order issued by the Synod of Dort, a new translation was undertaken from the Hebrew and Greek. The translators of the Old Testament were John Bogerman, William Baudart, and Gerson Bucer; the New Testament and apocryphal books were assigned to James Roland, Anthony Walæus, and Festus Hommius. Their portions, when finished, were submitted to the careful revision of others. This Dutch version was first printed in 1637, and is highly valued for its fidelity; the Remonstrants, however, being dissatisfied with the New Testament, translated it anew from the Greek; and their version was printed at Amsterdam in 1680. In 1842, an edition of the Dutch Bible was printed at Leyden, at the press of Dr. J. G. De la Lau, at the expense of the London Society for promoting Christian Knowledge, for the use of the colonists at the Cape of Good Hope and elsewhere, to whom the Dutch language is vernacular. The text is conformable to the standard edition of the Dutch Bible, which was sanctioned by the States-General of the then United Provinces; the spelling only being modernised, according to the standard now approved and received in Holland. This beautiful chef d'œuvre of typographical accuracy was edited by the Rev. Dr. Adrian Van Deynse, of Leyden.

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4. *Italian Versions.*

Four versions of the Bible are extant in the Italian language. The earliest is that of Nicolao Malermi, who translated it from the Latin Vulgate: it was first published at Venice in 1471, in folio. The second is that of Antonio Bruccioli, also printed at Venice in 1532: he professes to have made his version from the Hebrew and Greek; but Walchius says, that he chiefly followed the Latin translation of Sanctes Pagninus. A revised edition of Bruccioli's Italian Bible, rendered conformable to the Vulgate by Sanctus Marmochinus, was printed at Venice in 1538. An Italian version has, moreover, been said to have been published under the auspices of pope Sixtus V.; but its existence is very doubtful. A Protestant Italian version of the New Testament was published at Geneva in 1561, and of the entire Bible in 1562, which is usually considered as a revision of Bruccioli's, but Walchius asserts that it is altogether a new translation. It has, however, long been superseded by the elegant and faithful version of Giovanni Diodati, published in 1607. A Piedmontese version of the New Testament was prohibited at Rome, by a decree of the Congregation of the Index of prohibited Books, dated Nov. 27. 1740.[1] In 1832, a new Piedmontese version of the Gospels of Saint Luke and Saint John, for the use of the Vaudois, was published by the pastor Bert[2]: and in 1834, the entire New Testament was printed for their use; both at the expense of the British and Foreign Bible Society.

The latest Italian version for the use of Romanists is that executed, in conformity with the Vulgate, by Antonio Martini, archbishop of Florence, towards the close of the eighteenth century. The New Testament was published during the pontificate of Pope Clement XIV.; and the Old Testament, completed under that of his successor Pius VI., received his sanction. The New Testament was published at Turin in 1769, and the Old Testament in 1779; both were accompanied with explanatory notes, professedly taken from the fathers. Martini's translation has been repeatedly printed *without* his notes, but these editions, conformably to the fourth rule of the Index of prohibited Books, are not allowed to be sold at Rome. The edition of Livorno (Leghorn), 1818, and that of Italia, 1817, with the stereotype New Testament executed by T. Rutt, Shacklewell (near London), 1813, were put into the Index or Catalogue of Books, prohibited to be sold, by a decree dated January 13th, 1820.[3] At Rome, indeed, the Bible is a strange and rare book. The only edition of it allowed to be sold is Martini's version, in upwards of twenty volumes, which are filled with popish commentaries. Of course none but the rich can purchase a copy of the Holy Scriptures. Very few of the common people know what we mean by the Bible.[4] The only portable thing, which assumes the name, is a sort of Cate-

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[1] Index Librorum Prohibitorum.... Gregorii XVI. Pontificis Maximi jussu editus, p. 380. Romæ, 1841. 8vo.

[2] Li Sént Evangilé de notre Seigneur Gésu-Christ, confourma Sént Luc et Sént Giann; rendù en Lengua Valdésa. Par Pierre Bert, ancien Moderateur des E'glises Vaudoises, et Pasteur de la Tour. Londres, 1832. 8vo.

[3] Townley's Illustrations of Biblical Literature, vol. iii. p. 483.

[4] Clarke's Glimpses of the Old World, vol i. p. 396.

chism of Bible History.[1] To this may be added Portions, extant in devotional books of various sizes, of the so-called "Psalter of Saint Bonaventura," a celebrated cardinal-bishop and saint of the modern church of Rome: who, taking every one of the hundred and fifty psalms of David, has changed the commencement of each, and has addressed it to the Blessed Virgin Mary; inserting whole sentences as well as words of his own composition, and adding a doxology at the end of each. The following is the title of the printed cover of one of these publications, which are substituted for the Word of God. "Salterio di S. Bonaventura alla Beata Vergine Maria, col Testo di rincontro." [That is, "The Psalter of St. Bonaventura to the Blessed Virgin Mary, with the Text opposite."] In the title-page of the volume itself, we have "Preci Quotidiane alla Madre di Dio per impetrare una Buona Morte tratte dal Salterio di S. Bonaventura. Nuova Traduzione, col Testo di rincontro. Roma, 1834. Presso Gio. Battista Marini, Piazza del Collegio Romano, N. 4." [That is, "Daily Prayers to the Mother of God, for obtaining a good (or happy) death, drawn (or extracted) from the Psalter of S. Bonaventura. A new Translation, with the Text opposite. Rome, 1834. John Baptist Marini, Piazza of the Roman College, No. 4."] Small 8vo.

In this publication, which is printed with the "imprimatur" of the Master of the Sacred Apostolical Palace and his Deputy, thirty-seven of the Psalms of David are addressed to the Blessed Virgin Mary, which the divinely inspired Psalmist had addressed to Jehovah.[2] When it is recollected that the censorship of the press is so extremely rigid at Rome, that not even a hand-bill can be printed without the permission of the Master of the Sacred Apostolical Palace, the reader will readily conclude that no printer or bookseller would have dared to print or publish this "Salterio di S. Bonaventura," unless it really were his production, and unless the prayers to the Virgin Mary, which it contains, were in the strictest conformity to the doctrines and devotions of the modern church of Rome.

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5. *Versions in the Spanish Language and its Dialects.*

The earliest edition of the Scriptures in the Spanish language was executed from the Vulgate, and printed at Valencia in 1478[3]; it is now of very rare occurrence. In 1553, a Spanish version of the Old Testament was made for the Jews by Edward Pinel; it was printed at Ferrara. In 1630, a revised edition of it was published at Amsterdam, by Manasseh Ben Israel. A much earlier translation than this is said to have been made by some learned Jews, which has been too hastily attributed to Rabbi David Kimchi. An edition of the Old Testament in Hebrew and in Jewish-Spanish, was printed at Vienna, in the years 1813, 14, 15, and 16, in four volumes, quarto, for the use of the Jews of Constantinople, and of most of the cities of Turkey, who are Spanish Jews. The Hebrew text is printed with vowel points, on one half of the page, and the Jewish-Spanish, with rabbinical characters, on the other[4]; and a translation of the New Testament into the Jewish-Spanish dialect was made at Constantinople, under the direction of the Rev.

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[1] A Voice from Rome, p. 8.

[2] The following quotation from the "Salterio di S. Bonaventura" is offered to the reader as a small specimen of what is imposed on the ignorant Italians at Rome, instead of the divine compositions of the sweet Psalmist of Israel: —

Psalm, 30,	Salmo, 30,	Psalm, 30,
In te, Domina, speravi, non confundar in æternum: * in gratia tua suscipe me.	In Te, o Signora, ho riposta la mia speranza; non resterò confuso in eterno.* Tu ricevimi nella grazia tua.	In thee, O Lady, have I reposed my hope: I shall not be eternally confounded.* Do thou receive me into thy favour.
Inclina ad me aurem tuam,* et in mœrore meo lætifica me.	Porgi orecchio alle mie preghiere; * e consolami nella affiizione mia.	Incline thine ear to my prayers*; and comfort me in my affliction.
Tu es fortitudo mea et refugium meum,* consolatio mea et protectio mea.	Tu se' la mia fortezza ed il rifugio mio,* la mia consolazione e la difesa mia.	Thou art my strength and my refuge,* my consolation and my defence.
Ad te, Domina, clamavi, dum tribularetur cor meum; * et exaudisti me de vertice collium æternorum.	A Te, o Signora, innalzai le mie querele, quando il mio cuore era battuto dalla tribulazione; * e Tu mi hai esaudito dalla sommità dei colli eterni.	To thee, O Lady, have I raised my complaints, when my heart was oppressed with tribulation; * and thou didst hear me from the top of the eternal hills.
Educas me de laqueo quem absconderunt mihi; * quoniam tu es adjutrix mea.	Scioglimi dai lacci ascosi, i quali hanno tesi contro di me: * perchè Tu se' l' ajuto mio.	Deliver me from the hidden snares which they have laid against me: * for thou art my aid.
In manus tuas, Domina, commendo spiritum meum,* totam vitam meam et diem meum novissimum.	Nelle tue mani, o Signora, io raccomando lo spirito mio,* tutta la mia vita ed il mio giorno estremo.	Into thy hands, O Lady, do I commend my spirit,* all my life and [on] my last day.
Jesu, tibi sit gloria etc.	Gesù, gloria ecc.	Glory to thee, O Jesus, etc.

Salterio di S. Bonaventura, pp. 42, 43.

[3] Thomson's and Orme's Historical Sketch of the Translation of the Scriptures, p. 40, *note*.

[4] Sixteenth Report of the British and Foreign Bible Society, Appendix, p. 24.

H. D. Leeves.[1] Among the Christians, Cassiodore de Reyna translated the Scriptures into Spanish, from the original languages, but availed himself of the assistance afforded by the Latin versions of Pagninus and Leo Juda: his version was published at Basil in 1569. A revised edition of it by Cyprian de Valera, a Protestant, who consulted later versions and notes, especially the Genevan French Bible, was published at Amsterdam in 1602. A new Spanish version of the entire Bible from the Latin Vulgate was published at Madrid in 1793-4, by Don Philipe Scio de San Miguel (subsequently appointed bishop of Segovia), in ten folio volumes; it is adorned with three hundred engravings, copied from those of Marillier and Monsiau, which were executed for the edition of Sacy's French version of the Bible, printed at Paris in 1789 and the following years. This edition is very rare and dear, even in Spain. Padre Scio's Spanish version was reprinted at Madrid between the years 1794 and 1797, in *nineteen* large 8vo. volumes, with plates. There are copies of this edition both with and without the Latin text. The third edition of this version was published at Madrid between the years 1807 and 1816, in Latin and Spanish, in fifteen volumes, which have the appearance of small quartos: they are very neatly executed. The Vulgate text and Spanish translation are printed in parallel columns. To each book is prefixed a critical preface; and at the foot of the page is a copious commentary, drawn principally from the writings of the fathers. In 1824, another Spanish version of the Bible, from the Latin Vulgate, with notes, was published by Don Felix Torres Amat, bishop of Astorga, in eight volumes 4to. Thirty thousand copies are said to have been worked off, part of which was destined for America.[2] Torres Amat, however, could not obtain permission from the "Congregation of the Index" at Rome, for publishing his version with notes, but on the condition that "he should show his readers that the reading of the Scriptures is not necessary to salvation!" This condition he subsequently fulfilled, "by duly instructing the readers of his second edition, (which was published at Madrid between 1832 and 1835, in 6 vols. small quarto,) that they might go to heaven without reading the Word of God."[3] A revised edition of the New Testament, from the version of Torres Amat, has been published by the Rev. L. Lucena, at the expense of the Society for promoting Christian Knowledge, for the use of the Spanish Protestants at Gibraltar and elsewhere. The same editor is proceeding in his revision of the Old Testament. In 1832, a translation of the New Testament into the *Catalonian* dialect. by Mr. Prat, a native of the province of Catalonia, was completed and printed.[4] This dialect is spoken by about four millions of persons. The translator has completed (but not printed) a version of the Pentateuch and of the Book of Psalms.[5] The Gospel of Luke has been translated and printed in the *Spanish Basque* or *Escuara* dialect[6], which is spoken in the provinces of Biscay, Guipuscoa, and Alava; and also in the *Rommany* or *Gitano*, or Spanish Gipsy dialect.[7] This last-mentioned version was made by a benevolent individual, for the benefit of the interesting, singular, and degraded race of people whose name it bears, and who are very numerous in some parts of Spain.[8] The circulation of the two last-mentioned versions is prohibited by an ordonnance of the Spanish government.

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6. *Russian Versions.*

"About the beginning of the sixteenth century, considerable changes were introduced into the Russian language, in consequence of the relations subsisting between Russia and

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[1] Nineteenth Report of the British and Foreign Bible Society, pp. lv. 98. To ensure correctness, the Rev. H. D. Leeves states, that the translator and his assistant passed with him three or four mornings in every week; and that, with his Greek Testament and various versions before him, he heard the whole read over, and allowed no phrase or word to pass which did not convey the sense of the sacred original. Appendix, p. 99.

[2] Bibliothèque de la Littérature Etrangère pour 1823, p. 312. A complete copy of Amat's translation is in the library of the British and Foreign Bible Society, and also of the British Museum.

[3] Rule's Memoir of a Mission to Gibraltar, p. 70. London, 1844.

[4] The following is the title of the Catalonian New Testament: — La Nov Testament de nostre Senyor Jesu Christ; traduhit de la Vulgata Llatina en Llengua Catalana, al presencia del Text Original. Londres, 1832. 8vo.

[5] Twenty-seventh Report, p. xliii. Twenty-ninth Report, p. xlviii.

[6] The following is the title of the Spanish Basque Version of the Gospel of Saint Luke: — Evangelioa San Lucasen Guissan.—El Evangelio segun San Lucas, traducido al Vascuence. Madrid, 1838. Small 8vo.

[7] The following is the title of the Spanish-Gipsy Version of the Gospel of Saint Luke: — "Embéo e Majaro Lucas. Brotobero randado andré la chîpegrièga, acána chibado andré o Romanó ó chipe es Lincales de Sesé. . . . El Evangelio segun S. Lucas, traducido al Romani, ó dialecto de los Gitanos de Espana." [Madrid], 1837. Small 8vo.

[8] Thirty-fourth Report, p. 43. l.

Poland, the progress of the Poles in grammar and lexicography, and other powerfully operative causes, whereby a peculiar Polish Russian dialect was formed, which continues to be spoken to this day by the common people inhabiting the provinces comprehended under the name of White Russia." Into this dialect the Pentateuch, and other detached portions of the Scripture (which are enumerated by Dr. Henderson, to whom we are indebted for this account of the modern Russian Bibles), were translated by Dr. Francis Skorina, a physician, who published them between the years 1517 and 1525. The whole of the copies appear to have been sent into White Russia: they are of very rare occurrence.[1]

"The next attempt that was made to furnish the Russians with a version of the Scriptures in their vernacular tongue, was that of Ernest Glück, dean of the Lutheran church in Livonia," who, towards the close of the seventeenth century, undertook a version of the whole Sclavonic (or antient Russian) Bible into the dialect at that time spoken in Russia. It has been erroneously asserted that this version was printed at Amsterdam in 1698; but Dr. Henderson states that it was destroyed, with the whole of Glück's library and papers, at the siege of Marienburg in 1702.

When, in consequence of the formation of the Russian Bible Society, the public attention was directed to the importance of the Holy Scriptures, it was found necessary to undertake a translation into the modern Russ language. The emperor Alexander having referred it to the members of the Holy Synod at Moscow, they recommended the members of the Committee of Spiritual Schools to select proper persons for the undertaking. On the completion of the four Gospels, they were examined by a committee of revision, who published in 1819 two editions, consisting of 15,000 copies each, with the Sclavonic text in parallel columns. In 1820, 50,000 copies of the Gospels and Acts were issued from the press: the epistles were added successively, as they passed the committee of revision; and in 1823, the entire New Testament was published for the first time, in the modern Russian language. In 1822, a version of the Psalms, from the original Hebrew, was published; the principal labour in preparing which had fallen on the Rev. Dr. Pavsky. the first Hebrew scholar in the empire. Of the other books of the Old Testament (the translation of which was confided to the learned members of the Spiritual Academies of St. Petersburg, Moscow, and Kief), the Pentateuch, and the books of Job, Proverbs, and Ecclesiastes, were translated at the beginning of 1822, and forwarded to the committee of revision; and the archbishop Philaret had commenced the translation of Isaiah. It having been ascertained that the first edition would make several volumes, the Committee of the Russian Bible Society undertook an edition of 10,000 copies of the Pentateuch, or five books of Moses, Joshua, Judges and Ruth: but "this edition, though ready for publication at Midsummer, 1824, has not yet made its appearance; not having obtained the sanction and blessing of the Holy Synod. Nor is it likely soon to see the light, unless the successor of Alexander act in the spirit by which that illustrious monarch was guided, when he ordered the translation to be made."[2] So far as it has been published, the Modern Russian version is stated to have been received with the liveliest gratitude, both by clergy and laity.

The *Karelian* is a dialect spoken in the former Russian province of Karelia (part of Finnland), and compounded of the Russian and Finnish languages. A translation of the Gospel of St. Matthew into these languages was printed in Russian characters, at St. Petersburg, in 1820. A copy is in the British Museum.

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7. *Croat Version.*

The New Testament in the language of Croatia was first published at Tubingen in 1551. It was translated by the pastor Truber, and was reprinted with some corrections by the translator, at the same place, in two octavo volumes, in 1581-2. These editions are of extreme rarity. The first edition of the entire Croat Bible appeared at Wittemburg in 1584. The New Testament is the version of Truber. The Pentateuch, Proverbs, and book of Ecclesiasticus, were translated by the editor, George Dalmatinus, who also wrote the preface.[3]

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[1] Dr. Henderson's Biblical Researches, pp. 103—105. In pp. 106—110. he has given specimens of this version, with valuable philological observations.

[2] Dr. Henderson's Biblical Researches, pp. 115, 116. 125—127. In pp. 119—121. 126. 128—130., Dr. H. has given specimens of the Modern Russian version, with philological remarks.

[3] Adler's Bibliotheca Biblica, part iv. pp. 131, 132.

8. *Hungarian Version.*

The Hungarian Protestant version was executed by Casper Caroli, who availed himself of the previous labours of Vatablus, Pagninus, Munster, Tremellius, and of the Vulgate. It was first published in 1589, at Wysolyn; and subsequently at Hanau, in 1608; at Oppenheim, in 1612; at Amsterdam, in 1645, 1684, and 1685, and at other places. Of the edition printed in Holland in 1717, three thousand copies are said to have been intercepted by the Jesuits, into whose custody they were committed, to prevent any use from being made of them. There is also a Popish version, made from the Latin Vulgate, by George Kaldi, and printed at Cologne and Vienna.

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9. *Polish Version.*

Three versions of the Scriptures have been published in the Polish language. The first was undertaken for the use of the Romanists, and was published at Cracow in 1561; reprinted at the same place in 1577, 1599, and 1619, and at other places. The second was made by the Socinians, under the patronage and at the expense of Prince Nicholas Radzivil; it was published at Pinczow, in Lithuania, in 1563, and is one of the rarest books ever printed.[1] This translation was reprinted at Zaslau, in Lithuania, in 1572. The third Polish version was made by the Reformed or Calvinists, in 1596. A translation of the New Testament into the Judæo-Polish dialect (which is spoken by the Jews, who are very numerous in Poland) has been made by the Rev. N. Solomon, at the expense and under the patronage of the London Society for promoting Christianity among the Jews; it was printed in 1821.[2] A translation of the New Testament into the language of *Samogitia*, a province of Poland, was printed in 1820, at the expense of the Russian Bible Society, which was reprinted at Tilzeje, in 1834, in 8vo.

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10. *Bohemian Version.*

The first Bohemian translation was made from the Latin Vulgate, and was published at Prague in 1488. The other, for the use of the Protestants in Bohemia, was made from the sacred originals by Albert Nicolai, John Capito, Isaiah Cœpolla, and other learned reformers, at the expense of the baron John Zerotimus. It was published between the years 1579 and 1593, in six quarto volumes, without any indication of the place where they were printed, which is supposed to have been Kralitz.

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11. *Romaïc, or Modern Greek Version.*

(1.) 'Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ τοῦ Κυριου καὶ Σωτηρος ἡμων 'Ιησου Χριστου Διγλωττος, τοῦτ' εστι, τὸ Θεῖον 'Αρχετυπον καὶ ἡ αὐτοῦ Μεταφρασις εις Κοινην Διαλεκτον, μετα πολλῆς ἐπιμελειας διορθωθεντα, καὶ νεωστι μετατυποθεντα. Ἐν Λονδινῳ .... ἐτει .... α' ω' ι' [1810]. 12mo.

(2.) Της Παλαιας Διαθηκης 'Απαντα, 'εκ του 'Εβραϊκου 'Αρχετυπου εις Κοινην Διαλεκτον μεταφρασθεντα. Εν Λονδρα. . . .ἐτει α' ω' μ' [1840]. 8vo.

The Romaïc is a corruption of the antient Greek, so great indeed, that, compared with the latter, it may be pronounced a new language: it is at present in general use, both for writing and conversation, the antient Greek being used solely for ecclesiastical affairs. Into this language the New Testament was translated by Maximus Calliergi, and was printed at Geneva in 1638, in one large quarto volume, in two columns, one containing the antient, and the other the modern Greek. It was published at the expense of the then United Provinces, upon the solicitation of Cornelius Haga, their ambassador at Constanti-

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[1] A copy of this translation is in the Royal Library in the British Museum; and there is another in the library of Earl Spencer, which is described by Dr. Dibdin, Bib. Spenc. vol. i. pp. 85—89.

[2] Thirteenth Report of the London Society for promoting Christianity among the Jews, p. 8.

nople. The Greeks, however, did not receive it with much favour. This translation was reprinted at London in 1703, in one volume 12mo., by Seraphin, a monk of Mitylene; who prefixed to it a preface, which gave offence to the Greek bishops, particularly to the patriarch of Constantinople. By his order it was committed to the flames. The edition of 1703 (which, in consequence of this suppression, has become extremely rare) was reprinted in 1705; and in that edition the objectionable passages in Seraphin's preface were omitted. A more correct edition of it was printed at Halle, in Saxony, in 1710, in one volume 12mo., under the patronage and at the expense of Sophia Louisa, Queen of Prussia.[1] From this last edition was printed the impression executed at the expense of the British and Foreign Bible Society, in one thick volume 12mo. (London 1810), the antient and modern Greek being in parallel columns. To this edition the patriarch of Constantinople gave his unqualified approbation.[2] With regard to the Old Testament, though the book of Psalms was translated into Romaïc, and printed at Venice in 1543, and the Pentateuch (by the Jews at Constantinople) in 1547, yet no *entire* version of the Scriptures was extant in modern Greek, until the archimandrite Hilarion (whom the general suffrage of the learned Greeks concurs in representing as best qualified for the task) undertook first to prepare a new translation of the New Testament, which was printed in 1830. A new translation of the Old Testament into modern Greek was completed in 1837, by the Rev. H. D. Leeves, M. A., with the aid of the learned professor Bambas, at that time director and professor of the Greek Gymnasium on the island of Syra. It was printed and published in 1840. In 1844 a revision of the modern Greek Bible was completed by Mr. Leeves and his coadjutors, principally professor Bambas, rector of the University of Athens, which was printed at Athens; where a new edition of the modern Greek Testament was completed in 1844,—all at the expense of the British and Foreign Bible Society.[3]

12. *Wallachian Version.*

" Previous to the year 1648, no part of the Scriptures existed in the Wallachian language, the Greek or Sclavonic being used in the church service, and the only Bibles in use were in those languages; but in that year the [Wallachian] New Testament was printed at Belgrade." Of the Bible four editions have been printed; at Bukharest, in 1668 and 1714; at Blaje, in Transylvania, in 1795; and at St. Petersburg, in 1819. " The translation was made by the Metropolitan Theodosius, by order of Jo. Scherban Woivoda, a prince of Wallachia. An edition of the New Testament was also printed at St. Petersburg, in 1817. The number of persons, by whom this language is spoken, is estimated at nearly two millions."[4] In 1838, an edition of the Wallachian New Testament was published, from a copy furnished by the heads of the Greek church in the province of Wallachia; it consisted of four thousand copies. This important work was brought out by permission, and at the desire of the bishops of Wallachia, and under the sanction of the governor of that principality.[5]

13, 14. *Bulgarian and Serbian Versions.*

The Gospel of St. Matthew was translated and printed in the *Bulgarian* language, at St. Petersburg, in 1823; but doubts being entertained of the competency of the translator, its further progress was discontinued. In 1838, however, an accurate version of the entire New Testament was printed at Smyrna, under the superintendance of Mr. B. Barker, the accredited agent of the British and Foreign Bible Society for the Turkish Empire.[6] The *Serbian* version of the New Testament, which was executed some years since, being deemed unfit for the press, the Russian Bible Society engaged a native Serbian to undertake a new translation, the printing of which was completed in 1825; but, owing to the cessation of the Society's operations, the distribution of the copies has hitherto been retarded.[7]

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1 Butler's Horæ Biblicæ, vol. i. pp. 177—179.
2 Owen's History of the British and Foreign Bible Society, vol. ii. p. 358. *note.*
3 Thirty-first Report, p. xlix. Thirty-third Report, p. lxiii.—Forty-first Report, pp. xcix. c.
4 Dr. Henderson's Biblical Researches, pp. 249, 250.
5 Thirty-fourth Report, p. lv.
6 Ibid.
7 Dr. Henderson's Biblical Researches, pp. 262, 263.

15. *Romanese Versions.*

The Romanese language is divided into two dialects, the *Churwelsche* and *Ladiniche.* The former is spoken by the inhabitants of the Engadine (one of the loftiest valleys in Switzerland, bordering on the Tyrol); the latter, by the Ladins, who reside on the confines of Italy. The Scriptures were translated into the Churwelsche dialect, and published in 1657, at Schuol, a town of the Lower Engadine, and into the Ladiniche at Coire, in 1719. Editions of both these versions have been printed by the Bible Society at Basle, aided by the British and Foreign Bible Society in London.

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16. *Turkish Versions.*

In 1666, the New Testament was printed in Turkish at Oxford: it was translated by Dr. Lazarus Seaman, and was published at the joint expense of the Hon. Robert Boyle, and of the Levant or Turkey Company of London, for the benefit of the Christians in Turkey, by whom it was very gratefully received. In the same year a translation of the whole Bible into the Turkish language was completed by Albertus Boboosky, better known by his Turkish name of Hali Bey, first dragoman or interpreter to the Porte.[1] He undertook this arduous work at the request of the celebrated Levin Warner, at that time ambassador from Holland, and his translation was sent to Leyden, corrected and ready for the press. Here it lay until 1814, when the Rev. Dr. Pinkerton, having ascertained its value, recommended it to the British and Foreign Bible Society. The curators of the university of Leyden having confided the manuscript to his excellency Baron Von Diez, at that time counsellor of legation to the court of Berlin, this distinguished scholar devoted the last two years of his life to its revision, and to superintending the printing of it. On his decease, in 1817, the editing of this version was undertaken by J. D. Kieffer, professor of the Oriental languages at Paris: and in 1819, the New Testament was finished.[2] The printing of the entire Turkish Bible was completed in 1828[3], and its accuracy has been attested by the Rev. Dr. Henderson, who had (not without reason) objected to some passages in the first edition of the Turkish New Testament. In 1826, an edition of the Turkish version of the New Testament, and in 1827 of the Book of Psalms, in Greek characters (commonly called the Græco-Turkish) was printed at Istamboul, or Constantinople, for the use of those Christian natives of Turkey who use the Greek characters. A copy of it is in the Library of the British Museum.

The five books of Moses, the book of Joshua, and the New Testament, were translated into what is called the *plain Turkish* dialect, and published at Astrachan in 1825. This version was executed by the Rev. John Dickson, missionary from the Scottish Missionary Society, at Astrachan; who, in executing it, derived essential assistance from the preceding version of Hali Bey.[4] A copy of this *plain Turkish* version is in the Library of the British Museum; and a version of St. Matthew's Gospel has been printed in the Turco-Tartar dialect.[5]

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[1] Owen's History of the Bible Society, vol. iii. pp. 13, 14. 257. 500. Sixteenth Report of the Society, Appendix, p. 17. Albertus Boboosky was born in Poland in the beginning of the seventeenth century. While a youth he was stolen by the Tartars, and sold to the Turks in Constantinople. By them he was educated in the Mohammedan faith, and when he grew up became first dragoman or translator to Mahomet or Mohammed IV. His Turkish name was Hali Bey. He understood seventeen languages, and is said to have spoken French, German, and English with the fluency of a native. To the English language he was greatly attached; and at the request of Mr. Boyle translated the catechism of the Church of England into Turkish. He also composed several works himself, several of which have been published: but his great work was the translation of the Scriptures, above noticed. Boboosky also wrote a grammar and dictionary of the Turkish language. But it is not known what has become of them, and of the church catechism. This wonderful man intended to have returned into the bosom of the Christian Church; but died, before he accomplished his design. Owen's Hist. vol. iii. p. 14. *note.*

[2] See the Collection of Documents relative to the Turkish version, in the Twentieth Report of the British and Foreign Bible Society, Appendix, pp. 124—155.]

[3] Twenty-fourth Report, p. xxix., and Appendix, p. 161.

[4] New Baptist Miscellany, vol. ii. p. 382.

[5] Thirty-second Report, p. xlvii.

17. *Portuguese Versions.*

In 1681, the New Testament was printed in the Portuguese language at Amsterdam; and some portions were printed in the former part of the last century by the Missionaries at Tranquebar. A Portuguese version of the Old Testament, executed by Joao Ferreira d'Almeida and Jacob op den Akker, was published at Batavia, in 1748—53, in two volumes 8vo. These were Protestant versions. In 1781, Antonio Pereira published a Portuguese version of the New Testament, at Lisbon; and in 1783, the entire Bible. This translation is made from the Vulgate Latin version, and in all doctrinal points is in unison with the church of Rome. New and revised editions of both these versions were in the press at Lisbon in 1845. Another Portuguese translation of the Bible was undertaken for the Trinitarian Bible Society by the Rev. Thomas Boys, M. A., by whom a second edition of the Gospel of Saint Matthew was published at London in 1845.[1]

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18. *Albanian Version.*

Ἡ Καινη Διαθηκη του Κυριου και Σωτηρος ἡμων Ιησου Χριστου Διγλωττος, τουτεστι, Γραϊκε και Αλϐανικη. [The New Testament of our Lord and Saviour Jesus Christ in two languages, that is, Greek and Albanian.] Corfu, 1827. 8vo.

The Albanians are a hardy people, inhabiting the countries antiently known by the names of Illyricum and Epirus; numerous tribes of them are also spread over Macedonia and the Morea or Peloponnesus. A translation of the New Testament into their language was finished in the year 1820, by Dr. Evangelos Mexicos, under the patronage and at the expense of the British and Foreign Bible Society. The Albanian dialect had never been brought to a standard, until the Committee of the Ionian Bible Society accomplished it, and printed the New Testament under the direction of Gregory, archbishop of Eubœa, in 1827, in parallel columns, one containing the Greek text, the other the Albanian version. An alphabet of the Albanian characters faces the title-page.[2]

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19. *Maltese Version.*

Quatuor Evangelia et Acta Apostolorum juxta Vulgatam Romæ A. D. 1592. editum: necnon eorundem Versio Melitensis. Londini, 1829. 8vo.

The Maltese may almost be considered as a dialect of the Arabic language. Into this dialect the New Testament was a few years since translated by Signor Giuseppe Cannólo, a native of the island of Malta, under the direction and with the assistance of the Rev. William Jowett, M.A., at that time one of the representatives of the Church Missionary Society in the Mediterranean. As very few books have appeared in Maltese, the Gospel of John was printed in this country, in Maltese and English, in parallel columns; and copies were sent to Malta for distribution chiefly among persons capable of forming a judgment of the Maltese, in order to render the translation as perfect as practicable before the entire New Testament shall be put to press. In 1829, the Four Gospels and Acts of the Apostles were printed in Maltese and Latin, the title of which is above given. A revision of them has been made, and the printing of the Maltese New Testament has commenced.[3] The importance of this undertaking will be felt, when it is considered that the crowded population of the islands of Malta and Gozo never yet possessed the Scriptures in their own tongue. The value of this translation is further enhanced by the circumstance, that it may serve as a step to Europeans who are desirous to learn the Arabic language.[4]

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§ 4. VERSIONS IN THE LANGUAGES OF ASIA.

[*i.*] *Hebrew Version.*

The New Testament was first translated into Hebrew by the learned Elias Hutter, who

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[1] O Santo Evangelho de Jesu Christo segundo S. Mattheus. Em nova Ediçao. Revista e Reformada segundo o original Grego. Londres, 1845. 32mo.

[2] Twenty-second Report of the Bible Society, pp. xxxv. xxxvi. Twenty-third Report, p. xxv.

[3] Report of the Foreign Translation Committee of the British and Foreign Bible Society for the year 1844—45, in the Ecclesiastical Gazette for August, 1845. p. 26.

[4] Eighteenth Report of the Church Missionary Society for 1817—18, p. 69.

published it in his Polyglott edition of the New Testament in twelve languages, viz. Greek, Syriac, Hebrew, Latin, German, Bohemian, Italian, Spanish, French, English, Danish, and Polish, at Nuremberg, in 1599–1600, in two volumes 4to. In his preface he states, that when meditating that work, he sought in vain for a Hebrew version of the New Testament. No alternative therefore was left to him, but to attempt it himself. Accordingly, laying aside every other undertaking, he translated, corrected, and finished it in the space of one year. For a first translation, especially when we consider the shortness of the time in which it was accomplished, it is truly a wonderful performance. From Hutter's Polyglott the Hebrew text was detached, and printed separately, with some corrections, under the superintendance of William Robertson, 8vo. London, 1661. It is a volume of extremely rare occurrence, as the greater part of the impression was consumed in the great fire of London, in 1666. Robertson's edition was beautifully reprinted in 12mo. at London, in 1798, by the Rev. Richard Caddick, with the pious and benevolent design of enlightening the minds of the Jews. This translation not being executed in pure biblical Hebrew, and consequently not adapted to the Jews, the London Society for promoting Christianity among them, in 1817, completed and published a new translation in biblical Hebrew. The Gospel of Saint Matthew was published in 1814, and the succeeding books at different times, as they could be completed. Another Hebrew translation of the New Testament with points was executed by Mr. William Greenfield, and published at London, in 1831, in 8vo.[1] The late Rev. Dr. Buchanan, during his researches in the interior of India, obtained a Hebrew manuscript of the New Testament in the country of Travancore, which is now deposited in the University Library at Cambridge. It is written in the small Rabbinical or Jerusalem character. The translator was a learned rabbi, and the translation is in general faithful: his design was, to make an accurate version of the New Testament, for the express purpose of confuting it, and of repelling the arguments of his neighbours, the Syrian or St. Thomé Christians. His own work was the providential instrument of subduing his unbelief; and he lived and died in the faith of Christ. A transcript of this Travancore Hebrew New Testament is in the Library of the London Society for promoting Christianity among the Jews.[2] A Hebrew translation of the four gospels was published at Rome (with the Latin Vulgate text), by John Baptist Jonas, in 1668, in one volume folio. A copy is in the King's Library in the British Museum. A Hebrew translation of the Apocryphal Books of the Old Testament from the Greek was made by Seckel Isaac Fraenkel, and published at Leipzig in 1830.[3]

[*ii.*] *Chaldee.*

The New Testament has not hitherto been published in this language; but a manuscript copy, both of the Old and New Testament, is said to exist in the Vatican Library.[4] In the course of his missionary labours in Persia, the Rev. Dr. Wolff purchased some manuscripts of different portions of the Chaldee Bible; which, though the same in language as the Syriac, is written in a different character.[5]

[*iii.*] *Versions in the modern Oriental Languages.*

The Baptist missionaries entered India in 1793, and ultimately fixed themselves at the Danish settlement of Serampore, near Calcutta. To this mission chiefly belongs the honour of reviving the spirit of promoting Christian knowledge by translations of the Bible. Soon after their establishment at Serampore, they were convinced that, if ever Christianity took deep root in India, it must be through the Holy Scriptures being translated and put into the hands of the various tribes who inhabit that vast country. Aided by a noble fund for translations, raised by subscriptions among the societies of the Baptist denomination in Great Britain, almost from the commencement

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[1] The reader will find a critical account of this Hebrew version of the entire New Testament in the Congregational Magazine for October, 1831. There are extant various other Hebrew translations of detached books of the New Testament, by different individuals, which we have not room to enumerate. For an account of them see Dr. Clarke's Bibliographical Dictionary, vol. vi. pp. 218–222.

[2] Fourth Report of the London Society for promoting Christianity among the Jews, Appendix, p. 45.

[3] Hagiographa Posteriora denominata Apocrypha, hactenus Israelitis ignota, nunc autem e textu Græco in linguam Hebraicam convertit atque in lucem emisit Seckel Isaac Fraenkel. Lipsiæ, 1830. 8vo.

[4] Clarke's Bibliographical Dictionary, vol. vi. p. 213.

[5] Twenty-third Report of the Bible Society, p. xxxii.

of their pious labours, and also by various annual grants of money from the British and Foreign Bible Society, from the year 1806 to the present time, the missionaries applied themselves to the great work of translating the Scriptures. In this undertaking, which was honoured with the sanction of the Marquess Wellesley, and subsequent governors-general of India, the Rev. Doctors Carey and Marshman, and the Rev. William Ward, pre-eminently distinguished themselves; and, with their coadjutors, continued with unwearied assiduity to prosecute their arduous work.[1] Having formed a typographical establishment at Serampore, they have also been enabled to print translations of the Scriptures, entire or in part, which had been made by other learned and pious individuals. And now that the Mission College, founded at Calcutta by the first bishop of that diocese, Dr. T. F. Middleton (one of whose special objects, for the spiritual welfare of India, was the translation of the Bible into the hitherto untranslated dialects of India), has commenced active operations, we may anticipate the ultimate triumphs of the gospel among the numerous tribes who inhabit that immense continent.[2]

The languages spoken in India form three classes, viz.

1. The *Arabic* and the languages derived from or bearing an affinity to it. 2. The *Sanscrit* or *Sungscrit;* and, 3. The *Chinese*, with the languages respectively derived from or bearing an affinity to them.[3]

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1. *Modern Versions in the* Arabic *language and its cognate dialects.*

(1.) Arabic. — A version of the entire Bible in Arabic has come down to us, of which an account has been given in Vol. II. pp. 231, 232. of the Author's Introduction to the Study of the Scriptures. Though highly valued by some Oriental scholars for its general accuracy and fidelity, it has become antiquated in its dialect, and consequently unacceptable to the *learned* Arabians. On this account a new translation, in elegant modern Arabic, was commenced by Sabat, an eminent Arabian scholar, under the superintendence of the late Rev. T. T. Thomason, M.A., one of the Hon. East India Company's chaplains. The New Testament was completed and published at Calcutta, in 1816, at the expense of the British and Foreign Bible Society.[4] A second edition of the New Testament, much revised and improved, was printed in 1826, at the press belonging to the Bishop's College, Calcutta. An edition of the Arabic New Testament, in Syriac characters, was printed at Paris, at the expense of the Bible Society, in 1822. See a specimen of the Arabic version, in p. 144. *infrà.*

(2.) *Persian.* — The Persian version, also noticed in Vol. II. pp. 233, 234., having also become antiquated and obsolete, a new one was undertaken by Lieut. Colonel Colebrooke, who completed the four Gospels. They were published at Calcutta in 1804. An entire version of the New Testament, in pure and elegant Persian, was executed by the late Rev.

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[1] For an account of the very great care bestowed on the versions undertaken by the Missionaries at Serampore, (each of which, upon the average, was the result of *seven* years' labour,) the reader is referred to the Rev. Dr. Marshman's "Brief Memoir" relative to their operations in Bengal (pp. 4—7. London, 1827), which most satisfactorily repels the assertions of their incompetency, which had been made by an anonymous writer in one of the periodical journals.

[2] As soon as it was known in England that Bp. Middleton was forming the Mission College at Calcutta, the sum of 5000*l.* sterling was voted to him by each of the venerable Societies, for promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts, in aid of that Institution. The same sum was voted to his Lordship by the Church Missionary Society, without condition or restriction, in furtherance of his plan. And the like sum of 5000*l.* was voted by the British and Foreign Bible Society, in aid of the translation of the Holy Scriptures.

[3] Where no other authority is cited, our notices of original translations are abridged from the "Brief View of Baptist Missions and Translations," 8vo. London, 1815; from the "Periodical Accounts of the Baptist Missionary Society" No. XXX.; from the Supplement to No. XXXI., containing a further memoir of the translations of the Sacred Scriptures, dated March 21. 1816, 8vo. London, 1817; from specimens of editions of the Sacred Scriptures in the Eastern languages, translated by the Brethren of the Serampore Mission, and of several others, printed at the Mission Press, Serampore, 1818, 4to from the "Seventh Memoir respecting the Translations of the Sacred Scriptures into the Languages of India, conducted by the Brethren at Serampore," 8vo. Serampore, 1820; and from their Tenth Memoir, published in London, in 1834. The specimens of versions in pp. 140—142. have been stereotyped from fac-similes, liberally communicated for the use of this work, by the Rev. J. Dyer, one of the Secretaries of that Society.

[4] Buchanan's Christian Researches in Asia, pp. 285—290. (London, 1811.)

H. Martyn, who travelled from India to Shiraz, the Athens of Persia, for that purpose. He arrived there in June, 1811, and by the middle of the following year he had completed his work, with the assistance of Meer Seyd Ali, a learned native. He next proceeded to translate the book of Psalms into the same language; and thus rendered those important parts of the Sacred Scriptures into the vernacular language of two hundred thousand who bear the Christian name, and which is known over one fourth of the habitable globe. A beautifully written copy of Martyn's translation was presented by Sir Gore Ouseley, bart., his Majesty's ambassador extraordinary, to the Sovereign of Persia, who publicly expressed his approbation of the work.[4] Sir G. Ouseley subsequently carried another copy of the manuscript to Petersburg, where it was printed in 1815, at the expense of the Petersburg Bible Society, under his superintendence. A specimen of this version is given in page 143. The printing of a modern Persian version of the Bible, by the Rev. Mr. Glen, a Scottish missionary at Astrachan, was completed in 1845.[2] A new Version of Isaiah, by Mirza Ibrahim, a learned Persian, has been completed and printed.[2] These two versions are destined for the inhabitants of Persia Proper. A Persian translation of the Old Testament, commenced by the Rev. T. Robinson, archdeacon of Madras, under the sanction of the late bishop Heber, was completed and printed in 1837.[3] This version is especially designed for the Mohammedans, Parsees, and Persians of India.

(3.) *Pushtoo* or *Affghan*. — This language is spoken beyond the river Indus, by a people, who, there is every reason to conclude (from the coincidence of their language with the Chaldaic, and from other circumstances), are descended from the ten tribes of Israel. The eminent linguist, the late John Leyden, M. D., commenced a translation of the New Testament; and on his death, in 1812, the Baptist missionaries at Serampore procured men skilled in the language to complete his undertaking. The whole of the New Testament was printed at the mission press in 1818; and the Pentateuch and historical books in 1832. A specimen of this version is given in page 141.

(4.) *Bulocha* or *Buloshee*. — This language is spoken on the western banks of the Indus, the country of Bulochistan extending westward to Persia. Considerable progress has been made by the missionaries in translating the New Testament into this dialect, in which they have printed three Gospels. See a specimen of it in page 142.

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2. *Versions in the* Sanscrit *or* Sungscrit *language and its cognate dialects.*

(1.) *Sanscrit.* — This, though the parent of all the languages spoken in western and southern India, is, at present, the current language of no country, though it is spoken by the learned nearly throughout India. The New Testament was published in Sanscrit at Serampore in 1808; the Pentateuch and historical books in 1811; the Hagiographa in 1816; and the translation of the prophetic books was finished in 1818. The Baptist missionaries are preparing a new edition of this version, which is read with great interest by the Bramins. A specimen of it is given in page 140.

(2.) In *Western India*, not fewer than *twenty-nine* languages are derived from the Sanscrit, and into twenty-one of these the sacred volume has been wholly or in part translated, viz: —

i. The *Sikh*, *Sheek* or *Punjabee*, which is spoken in the province of Punjab, or the country of the five rivers (from *punj* five, and *ab* water): into this language the Old Testament has been translated at Serampore. See a specimen of it in page 141.

ii. The *Gujarathi* or *Guzurattee*, which is spoken in the peninsula of Guzurat: in this language the entire Bible has also been printed. Two editions of the Old Testament, three editions of the New Testament, and one edition of the Four Gospels and Acts, besides an edition of the entire Bible (in 1827–29, in four vols. 4to.), have been printed and circulated.[5]

iii. The *Assamese*, or language of the kingdom of Assam, in which the New Testament was printed in 1822; the Pentateuch in 1822, and the historical books, the Prophets, and the Hagiographa, in 1832. See a specimen in page 142.

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[1] Owen's Hist. of the Bible Society, vol. iii. p. 41.; vol. ii. p. 261. In pp. 265–267. an English translation of the letter of the King of Persia is printed at length. See also the very interesting Memoir of the Rev. Henry Martyn, B. D. 8vo. London, 1819, particularly pp. 341—433.

[2] Twenty-third Report of the Bible Society, p. xxxii. Twenty-seventh Report, p. xlvii. Forty-first Report, p. cix.

[3] Twenty-ninth Report, p. lvii.

[4] Twentieth Report, p. lii. Thirty-fourth Report, p. lix.

[5] Thirty-fourth Report, p. lxx.

iv. The *Kashmiree* or *Kashmire*, which is spoken in the extensive province of Kashmire, in the north of Hindostan: the New Testament and Historical Books of the Old Testament have been printed.—See a specimen in page 140.

The New Testament has also been translated and printed in

v. The *Wutch* or *Multanee*, or dialect of Wuch, a country on the eastern bank of the Indus, which reaches from the Punjab to Auch;

vi. The *Pikaneer*, which is spoken to the south of the Punjab, and extends westward to the country where the Wucha begins; and in

vii. The *Kunkuna*, which language begins where the Guzurattee ceases to be vernacular, and is spoken at Bombay, and thence up the coast as far as Goa. On the completion of the Pentateuch in this language, the Serampore brethren transferred the translation of the remaining books of the Old Testament to the Bombay Auxiliary Bible Society.

viii. The *Màruwar* or *Marwar*, which is spoken to the south-west of the Bikaneer country;

ix. The *Oojuvinee*, or language of the province of Oujein;

x. The *Bundelkhundee*, spoken in the province of Bundelkh-und; and

xi. The *Nepālese*, or language of the kingdom of Nepāl.

The Four Gospels have been printed in

xii. xiii. The *Kanouj* or *Kanukoobja* and *Jumboo* languages;

xiv. xv. xvi. The *Palpa*, *Shreenagur*, and *Bhutaneer* languages; and also in

xvii. The *Mughudha* or *Pali* language, which is spoken in South Bahar. It begins where the Mahratta language ends, and extends nearly to the banks of the Ganges, and is the learned language of Ceylon, and of the Burman Empire. This version was commenced by Mr. W. Tolfrey, at Colombo, in 1813: and on his death, in 1817, the task of finishing and editing it was confided by the Colombo Auxiliary Bible Society to the Rev. Messrs. Chater and Clough. It was completed in 1836[1];

xviii.—xxi. *The Gospel of Matthew* has been translated and printed in the *Koshul* or *Kosala*, the *Juyapoora*, the *Oodyapoora*, and the *Sindh* or *Dushlinu* languages.

(3.) In *Southern India*, THIRTEEN dialects are spoken, that are either derived from the Sanscrit, or bear an affinity to it, and into which the Scriptures have been wholly or in part translated, viz.: —

i. In the *Mahratta*, the Pentateuch and New Testament, translated by the Baptist missionaries, have long been in circulation, and the historical books were printed in 1820. The accuracy of this version having been impugned by an anonymous writer in the Asiatic Journal for 1829, Mr. W. Greenfield ably vindicated it, in a "Defence" of this version, which was published in 1830. See a specimen of it in page 140. A new translation of the New Testament in the Mahratta language, by the American missionaries at Bombay, was printed at the mission press in that city, in 1826: and a revised edition of the entire Bible has since been completed.[2]

ii. The *Hindoostanhee*, or *Oordoo*, being spoken over an immense tract of country in India, varies much in its dialects; and not fewer than three different translations of the sacred volume have been printed. The *earliest* was that of the four Gospels, by William Hunter, Esq.; which was executed at the press of the college of Fort William. Another translation was completed by the late Rev. Henry Martyn[3] in 1808, and printed at the expense of the Calcutta Auxiliary Bible Society. A revised edition of this version, by the Rev. Mr. Bowley (one of the missionaries of the Church Missionary Society at Chunar,) was finished at Calcutta in 1820, at the expense of the same Society; and several separate books of the Old Testament have since been added.[4] In 1820 the Calcutta Society printed a large edition of Mr. Martyn's version of St. Matthew's Gospel in Hindoostanhee, with the English on the opposite page; and of Mr. Bowley's revision, which, by the disuse of Arabic and Persian words, is peculiarly adapted to the inhabitants of Benares and the upper provinces: the three first Gospels were printed in the same year; and in 1826 the entire New Testament was completed.[5] A specimen of this version in the Persian character is given in page 143.

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[1] Twenty-seventh Report, p. liv. Twenty-ninth Report, p. lxiv. Thirty-second Report, p. lx.

[2] Thirty-fourth Report, p. lxx.

[3] To this eminently learned and exemplary divine, the native Christians and others who speak the Hindoostanhee language are indebted for a compendium of the Liturgy of the Anglican Church, which was translated by him, and printed, in 1818, at the expense of the Prayer Book and Homily Society of London. Mr. Martyn was the *first* clergyman of that church in India who introduced her service to our native subjects in Bengal. His work, having received frequent revision and amendment, is esteemed by competent judges to be a perspicuous and faithful version of the sublime original.

[4] Memoirs of Martyn, p. 292. Sixteenth Report of the Bible Society, pp. lxxi. 182, 183. Twenty-third Report, p. xxxvi.

[5] Twenty-first Report, p. xlii. Fortieth Report, p. xcvi.

The third Hindoostanhee version of the New Testament was completed many years since by the missionaries at Serampore, who published the Old Testament in 1818. A new edition of the New Testament was printed in 1820, at their press, from a *new* version, executed by the Rev. John Chamberlain, whose long residence in the western provinces of India, together with his intimate knowledge of the popular dialects of the Hindoos, eminently qualified him for the undertaking. A specimen of this version is given in page 141.

In 1843, a complete edition of the Oordoo (or Hindoostanhee) Old Testament was completed; and editions, both in Arabic and in Roman characters, are in course of distribution.[1]

iii. In the *Bengalee*, or language of the province of Bengal, the whole of the Scriptures is published, and the Book of Common Prayer has been translated by the Rev. Deocar Schmid. Five editions of the New Testament and two of the Psalms, and some other parts of the Old Testament, have been printed; and a new edition of the entire Bible was printed in 1832, in one large 8vo. volume, together with two thousand extra copies of the New Testament in 12mo., and five thousand copies in 8vo., besides three thousand copies of the Psalms. A large edition of the Gospels of St. Matthew and St. John, in English and Bengalee, on opposite pages, was printed at Calcutta in 1820, chiefly for the benefit of the natives who are attached to public offices and houses of agency. See a specimen of the Bengalee version in page 140.

A new Bengalee version of the New Testament, completed by the late Mr. Ellerton, was printed at Calcutta in 1820[2]: and the Rev. Mr. Yates, a learned missionary, was appointed to prepare a version of the Psalms in Bengalee.[3]

iv. The *Ooriya* or *Orissa* language is spoken in the province of that name; it has a very close affinity to the Bengalee, but with different terminations, and a different character. In this language the entire Bible was translated by the Baptist missionaries several years since; a second edition of the New Testament was completed at Serampore, in 1822, and a new edition of the Pentateuch, historical books, and the Psalms in 1832. A specimen of this version is given in page 141. A new version of the Old Testament in this language, by the Rev. A. Sutton, is in progress at Cuttack.[1]

v. The *Brij-Bhassa* language, which is spoken in the upper provinces of Hindoostan, contains a greater mixture of the Sanscrit than most of the other dialects of the Hindee. The entire New Testament has been translated and printed. See a specimen of it in page 141. The Brij-Bhassa version is likely to be more acceptable to the inhabitants of the province of Dooab than the Hindoostanhee.

vi. The *Kurnata*, *Canarese*, or *Karnatica* language is spoken by about seven millions of persons, in the country extending northward from Tellicherry to Goa, and eastward from the coast of Malabar to the country where the Tamil is spoken, including the whole of the Mysore. In this language the New Testament was printed in 1820, from the translation of the Rev. Mr. Hands. A specimen of it is given in page 142. The Old Testament was completed in 1832, and the New Testament has been carefully revised, preparatory to a new edition.[4]

vii. The *Tamil* language is spoken in the south-eastern part of India, from Madras to Cape Comorin. Two different translations have been made in this language. The first was executed by the learned German missionaries, who were educated at Halle, and were employed in the last century by the Danish government. The New Testament was commenced by Bartholomew Ziegenbalg in 1708, and finished in 1711. A printing-press and paper having been provided at Tranquebar by the assistance of the venerable Society for promoting Christian Knowledge, this translation, after having been revised by Gründler, another missionary, who arrived after Ziegenbalg, was put to press in 1714, and finished in the following year. This Tamil New Testament was reprinted at Tranquebar in 1722, and again in 1758, and also at Colombo in 1743. In the year 1717, Ziegenbalg commenced a Tamil version of the Old Testament; but he died in 1719, having finished only the Pentateuch with the books of Joshua and Judges. The translation was continued and completed by the distinguished missionary Benjamin Schultz, who arrived at Tranquebar in 1719: it was printed at Tranquebar, in four volumes, in the years 1723–26–27, and 28. The *second* translation of the New Testament into Tamil was made by Fabricius, another German missionary, at Madras, where it was printed in 1777.[5] In 1814, an edition of the Tamil New Testament was completed at the Serampore press, at the expense of the Calcutta Auxiliary Bible Society; and as the lapse of years rendered further correction of it necessary, the Rev. T. C. E. Rhenius and the Rev. Dr. Rottler[6] at Madras were em-

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[1] Forty-first Report, p. cx.

[2] Seventeenth Report of the Bible Society, p. lvii.

[3] Twenty-third Report, p. xxxvi.

[4] Twenty-fifth Report, pp. lviii. lix. Twenty-ninth Report, p. lxi. Thirty-third Report, p. lxviii.

[5] Bishop Marsh's History of the Translations of the Scriptures, p. 37.

[6] The Rev. Dr. Rottler also translated the Book of Common Prayer into the Tamil language: it was printed at Madras in 1819, in quarto.

ployed to revise Fabricius's version. Their labours having been highly approved by competent judges, the Madras Bible Society in 1823 printed a revised edition of the Old Testament. Further revisions of the Old and New Testament have since been completed; and a new edition of the whole Tamil Bible was printed at Madras in 1844. It contains the headings and chronology from the authorised English Bible, and references from former Tamil editions.[1] See a specimen of the Tamil version in page 143.

viii. The *Telinga* language, sometimes called the *Teloogoo*, is spoken in the Northern Circars. In this language, which appears to be a dialect of the Tamil, the missionary Schultz, above noticed, translated the Bible: but it was never printed.[2] A Telinga version of the New Testament was executed by the missionaries at Serampore, in 1818; and the Pentateuch was subsequently printed. On the completion of the Pentateuch, the honour of finishing this version was resigned to the Madras Auxiliary Bible Society; a revised edition of the New Testament has been printed, and the Old Testament is in progress.[3] A specimen of the Telinga version is given in page 141.

ix. While the Dutch had settlements in the island of Ceylon, they were not inattentive to imparting the Scriptures to such of the natives as embraced the Christian faith. The four Gospels were translated into *Cingalese*, or the language of that island, and were printed at Colombo in 1739, and again in 1780; the Acts of the Apostles, in 1771; the Psalms in 1755; and again in 1768; and the entire New Testament, together with the books of Genesis, Exodus, and Leviticus, were printed at the same place in 1783. After Ceylon had become part of the British empire, a new Cingalese version of the New Testament was undertaken by Mr. W. Tolfrey, aided by native assistants, under the patronage and at the expense of the Colombo Auxiliary Society. That nothing might be omitted, which could insure the excellence of this translation, two hundred copies of the Gospels of Matthew and Mark were printed off, and circulated among the Modeliars (native magistrates), proponents, and catechists at Colombo, who were the best skilled in Cingalese; several were also sent to the settlements of Point de Galle and Matura, where that language is spoken in the greatest purity. Pains were taken to obtain a fair and candid opinion of the new work; and it is satisfactory to know, from the decision of numerous and competent judges, that the language and style of this extensive specimen of the New Version were not only pure, and suitable to the dignity of the subject, but also plain and intelligible. Mr. Tolfrey had gone through repeated revisions of the whole New Testament, and had finally corrected to the end of the second chapter of the second epistle to Timothy, when his labours were interrupted by a sudden death, in 1817. The Cingalese New Testament was finished and printed by the united exertions of the Rev. Messrs. Chater and Clough (the former a Baptist, and the latter a Wesleyan-Methodist Missionary), and of Mr. Armour, an intelligent schoolmaster of the latter connection; and measures were taken for adding to it the Old Testament, of which only the three first books of Moses had been hitherto translated. A second edition of the Cingalese translation of the New Testament was completed in 1820; and the Old Testament was printed in 1823, in three volumes 4to. See a specimen of the Cingalese Testament, in p. 121.[4] In 1826, an Indo-Portugese version of the New Testament, executed by the Rev. Mr. Newstead, was printed in England.[5] "The New Testament of our Lord and Saviour Jesus Christ, translated into *Pali* [the sacred language of the Buddhist priests in Ceylon, Burmah, and other East Indian countries]" was printed in Burmese characters at Colombo, in 1835.

x. A translation of the New Testament into the *Maldivian* language (which is spoken in the small but very numerous Maldivian islands, that lie to the south-west of Ceylon,) has been commenced by the missionaries at Serampore. The Gospel of Matthew has been completed.

xi. In 1612 (a few years after the establishment of the Dutch East India Company), Albert Cornelius Ruyl began a translation of the New Testament into the *Malay* language, which is spoken not only in Malacca, but also in Java and many other islands of the Indian archipelago. He lived only to finish the Gospels of Matthew and Mark, which were sent to Holland, where they were printed at Enkhuysen in 1629, and again, at Amsterdam, in 1638. In 1646, the Gospels of Luke and John, translated by M. van Hassel, one of the East India Directors, were printed at Amsterdam, where the four Gospels were again printed in 1651, accompanied with the Acts of the Apostles; and in 1668, the whole New

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[1] Sixteenth Report of the Bible Society, p. 183. Nineteenth Report, p. lix. Forty first Report, p. cxv.

[2] In 1820, the Prayer Book and Homily Society of London made a grant of books to be sold at Madras, the proceeds of which were applied in aid of printing the Book of Common Prayer in the Tamil and Malayalim languages.

[3] Forty-first Report, p. cxvi.

[4] Owen's History of the Bible Society, vol iii. pp. 120. 323. 469. Sixteenth Report of that Society, p. 189. In 1820, the Book of Common Prayer was translated into Cingalese, under the direction of the Hon. and Rev. T. J. Twisleton, D.D., Archdeacon of Colombo.

[5] Twenty-first Report, p. xlvii. Twenty-second Report, p. xlvi.

Testament, in the Malay language, was printed at Amsterdam. From this edition the Gospels and Acts were printed at Oxford in 1677, and again in 1704. Of the Old Testament, in the Malay language, some portions were printed in the seventeenth century; but the first edition of the entire Malay Bible was printed in 1731 and 1733, in Roman characters. Another edition of the whole Malay Bible was printed in the Arabic character at Batavia, in 1758.[1] This version having become extremely scarce, an edition of the Malay Bible, in Roman characters, was printed at Calcutta, in 1815–17, under the direction of the Auxiliary Bible Society there, aided by a munificent grant of 10,000 sicca rupees from the Governor-General in council, on the part of the Honourable East India Company. Another edition of the Malay Bible, in Roman characters, has been completed at the expense of the British and Foreign Bible Society; and another edition, in Arabic characters, revised by the Rev. R. S. Hutchings, was completed at Calcutta in 1822, under the direction of the Auxiliary Bible Society there. A revised edition of the New Testament in Malay was printed at Singapore, in 1831, in 8vo. Specimens of the Malay version, both in Roman and Arabic characters, are given in page 144. As a dialect of the Malay is spoken at Batavia, the Java Bible Society, in 1814, engaged the Rev. Mr. Robinson (a Baptist missionary), and Mr. Kool, a native translator to the government of that island, to undertake a version of the New Testament in that dialect, which has since been completed. — See a specimen of this version, comprising the Lord's Prayer in Javanese, translated by the Rev. Mr. Trowt, another missionary from the Baptist Society, in page 144.

A new version of the New Testament, in the Javanese language, by the Rev. Mr. Brückner, was printed at Serampore in 1831.[2]

xii. The *Malayalim* or Malabar language, is spoken on the coast of Malabar, in the country of Travancore. In this language the Scriptures have been translated by or under the direction of the Rev. Benjamin Bailey, one of the missionaries sent to India by the Church Missionary Society; and the New Testament has been printed.[3] The Malayalim spoken by the Syrian Christians of Travancore differs greatly, both in words and idioms, from that spoken in the northern part of Malabar. In order to render the Malayalim version of the Bible as correct as possible, the Calcutta Bible Society, in 1820, sent a printing-press, types, and paper, to Cotym, where a new college has been founded for the Syrian Christians, by the Rajah of Travancore, and Colonel Munro, the British resident at his court; and where both the Old and New Testaments have been translated by Mr. Bailey, and printed.[4]

xiii. The *Kachi* or *Catchee* language is spoken in the peninsula of Cutch. Into this language the Gospel of St. Matthew was translated many years since: an edition of it in the Guzerattee character was printed in 1844.[5]

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3. *Versions in the* Chinese *and the languages derived from or bearing affinity to it.*

Chinese Versions.

The Chinese language, in the characters peculiar to it, is read not only throughout China, but also in Cochinchina and Japan, by a population of more than three hundred millions of persons. Two versions of the entire Bible are extant in this language, the translators of which have been aided in their arduous and expensive undertakings by the British and Foreign Bible Society. The earliest of these was commenced by the Rev. Dr. Marshman, at Serampore, by whom the New Testament was printed in 1814. The translation of the Old Testament, which was executed many years since, has been printed in detached portions, and at different times. The historical books, which finish the Bible, were completed in 1821. The missionaries at Serampore are possessed of several sets of Chinese characters, both in wooden blocks and also in metal types: a specimen from the latter is given in page 142. The other version was commenced in 1812, by the (late) Rev. Dr. Morrison, then of Canton[6], aided by the (late) Rev. Dr. Milne at Malacca

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[1] Bishop Marsh's History of Translations, p. 35.

[2] Twenty-seventh Report, p. xlix. l.

[3] Twenty-seventh Report, p. li.

[4] Missionary Register for 1820, p. 48. The Gospel of St. Luke was the first portion printed. Twenty-third Report, p. xxxviii. Twenty-fifth Report, p. lix. Thirty-sixth Report, p. lv. Thirty-ninth Report, p. xcvi. Fortieth Report, p. ciii.

[5] Fortieth Report, p. cvi.

[6] To Dr. Morrison the Christians in China are indebted for a version of the Liturgy and Psalter of the Anglican Church. Having presented the Chinese with the Scriptures in their native language, this distinguished Oriental scholar (who, to his honour be it recorded, was a conscientious dissenter from that church) was desirous of giving them a

(both in the employ of the London Missionary Society), and was finished in 1823.[1] The New Testament of this version has been circulated to a considerable extent among the Chinese inhabitants of Java, and of the islands in the Indian seas, and with the happiest effects.[2] A revision of the existing Chinese versions is in progress at Hong Kong, under the superintendence of all the resident missionaries.[3] An edition of the *Mantchou* (Tartar) Chinese version of the Gospel of Matthew was printed in 1822, at the expense of the British and Foreign Bible Society; and in 1836 the New Testament was printed for the Society at St. Petersburg: and a version of the Old Testament, in the Mongolian-Chinese dialect, is in progress by the missionaries among the Mongolian Tartars, at Selinginsk, by whom the Pentateuch has been printed.[4]

From the Chinese language are derived seven others, which are spoken in Eastern India. Into four of these, various portions of the Scriptures are in course of translation, viz. the Khassee or Kassai, the Munipoora, the Burmese, and the Arakanese.

i. The *Khassee* or Kassai language, is spoken by an independent nation of mountaineers, lying between the eastern border of Bengal and the northern border of the Burman empire. In this language the Baptist missionaries have translated and printed the entire New Testament.

ii. The *Munipoora* is spoken in the small kingdom of that name, which lies between Assam and the Burman empire. The Gospel of Matthew has been printed in this language.

iii. The *Burmese* language, which is spoken in the empire of that name, has borrowed the Sanscrit alphabet. Into this language the New Testament has been translated by Mr. Felix Carey, son of the Rev. Dr. Carey of Serampore. The Gospel of Matthew was printed by him at Rangoon, in the Burmese empire, in royal octavo, in 1817, and a second edition at Serampore in 1826. A specimen of it is given in page 120. The Gospel, and three Epistles of John, together with the Acts of the Apostles and the Epistle of Paul to the Hebrews, translated into the Burmese language by the Rev. Adoniram Judson, were printed at Serampore in 1826; and in 1835 the entire Bible was completed.[5]

iv. In the *Arakanese*, nearly the same language as the Burmese, various parts of the New Testament have been translated and printed from time to time by the American missionaries, and have been most thankfully received by the native Christians.

[iv.] *Other* ASIATIC *Versions of the Holy Scriptures.*

1. *Formosan Version.*

The island of Formosa fell into the hands of the Dutch, who expelled the Portuguese thence, in 1651. During their eleven years' possession of it, Robert Junius, a native of Delft, preached the Gospel to the inhabitants, and, it is said, with great success. For their use, the Gospels of Matthew and John were translated into the Formosan language, and printed at Amsterdam, with the Dutch translation, in 1661, in quarto. But the Dutch being expelled from that island by the Chinese in 1662, the Formosan version was discontinued: and in all probability the Formosans never received any benefit from the work just noticed.[6]

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2. *Japanese Version.*

In 1835, three Japanese (the survivors of a crew who had been shipwrecked near the Colombia river), after various sufferings and wanderings, took up their residence with the missionary Gutzlaff, at Macao. Mr. G. availed himself of this opportunity to acquire

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formulary in which they might offer acceptable devotions to the throne of grace: and as he could find no form which so completely met his views as the Liturgy of the Church of England, he translated it into the Chinese language. This version was printed in 1820, at the expense of the Prayer-book and Homily Society.

[1] Owen's Hist. vol. ii. p. 467. Sixteenth Report, p. lxxvi. Nineteenth Report, p. lxii.

[2] Many authentic particulars were communicated to the Java Bible Society by their late Secretary, the Rev. Mr. Supper: some of these are recorded by Mr. Owen, vol. iii. pp. 224, 225.

[3] Fortieth Report, p. cix.

[4] Nineteenth Report, p. li. Thirty-second Report, p. lxv. Thirty-third Report, p. lxxix.

[5] Thirty-first Report, p. lxxiii.

[6] Dr. Clarke's Bibliographical Dictionary, vol. i. p. 288.

some knowledge of the Japanese language. The result of his labours was a translation of the Gospel of Saint John into this language: it was printed at Singapore, and a copy is preserved in the library of the British and Foreign Bible Society.[1]

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3. *Northern Asiatic Versions.*[2]

Russia in Asia is inhabited by numerous races, whom Dr. Young (after the Mithridates of Adelung) refers to the Tataric class.[3] Into twelve of these languages it may be sufficient to state (without going into minuter details) that translations of the sacred volume are either printed or preparing, under the direction and at the expense of the Russian Bible Society; viz. the Nogai Tatar[4], Mongolian, Calmuck, Orenburg-Tatar[5], Tschuwaschian, Tscheremissian, Tatar-Hebrew (spoken in the interior of Asia), Mordwaschian or Mordvinian, Samoiedian, Tschapoginian, Sirianian, and Ossatinian. Of these various translations, the Moravian missionaries at Sarepta, on the banks of the Wolga, in Asiatic Russia, have completed the four Gospels and the Acts in the *Calmuck* language; and the remainder of the New Testament was translated by Mr. J. J. Schmidt. The entire New Testament, in this language, was printed in 1823; as also were the *Tscheremissian* and *Mordwaschian* versions of the four Gospels. A Mongolian version of the Gospels of Matthew and Luke was made in 1815, by two converted Mongolian chieftains, under the superintendence of Mr. Schmidt; and the entire Bible in the Mongolian language has been translated and printed by the Rev. Messrs. Swan and Stallybrass, missionaries in Siberia, the Old Testament in 1841, and the New Testament in 1845.[6] Subsequently the Pentateuch was translated into Mongolian, and printed under the direction of the Rev. Mr. Stallybrass; but no opportunity has yet offered for circulating either it or the *Mandchou-Tatar* New Testament printed at St. Petersburg. The Rev. Mr. Dickson, one of the Edinburgh Missionary Society's missionaries at Karass, has completed and printed a Tatar-Turkish version of the entire New Testament, and a considerable portion of the Old Testament; but no part of it has yet been published. The Tatar-Turkish language is vernacular among the Tatars of Astrachan. In 1816, the Rev. Dr. Pinkerton, while travelling in the Crimea, discovered, at Dschoufout Kalé, a copy of a pure Tatar translation of the Old Testament from the Hebrew, which was made several centuries ago. This has been revised, and printed at St. Petersburgh.[7] One thousand copies of the Trans-Caucasian Tartar have been printed, and placed at the disposal of the German missionaries of the Basle Bible Society, at Tiflis.[8]

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4. *The Georgian Version.*

At the beginning of the eighteenth century, the whole of the New Testament, together with the Psalms and the Prophets, were printed in the Georgian language, at Tiflis, in Georgia, by order of the Prince Vaktangh. The entire Bible was printed at Moscow in 1743, in folio, under the inspection of the Princes Arcil and Vakuset, but at the expense of Prince Bacchar. From this edition the Moscow Bible Society printed an impression of the New Testament in 1816, in the sacred or ecclesiastical character, and another in 1818, in the common character.[9] According to the tradition of the Greek Church, the

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[1] Thirty-fifth Report, pp. lxxii. lxxiii.

[2] Towards the close of the thirteenth century, a translation of the New Testament and of the Psalms of David into the Tatar language was made by Johannes a Monte Corvino, in order to accelerate the propagation of the Gospel among the dark and idolatrous nations, to whom he had been sent as a missionary in 1288 by Pope Nicholas IV. (Mosheim's Eccl. Hist. vol. iii. pp. 113. 299.) No vestiges of this Tatar version are known to be in existence.

[3] See the Supplement to the Encyclopædia Britannica, vol. v. part ii. pp. 225–227.

[4] For an account of these Tatar versions, see Dr. Henderson's Biblical Researches, pp. 424. *et seq.*

[5] Dr. Henderson's Biblical Researches, pp. 427, 428. Report of the Scottish Missionary Society for 1824, p. 16.

[6] Thirty-sixth Report, p. xxxix. Thirty-seventh Report, p. lxxvii. Forty-first Report, p. cxxvi.

[7] Owen's History, vol. iii. pp. 211–215. Sixteenth Report of the Bible Society, pp. 43. 44. 55. 67. Nineteenth Report, p. li. Thirty-third Report, p. lxxix.

[8] Thirty-ninth Report, p. lxxxvi.

[9] Bishop Marsh's History of Translations, p. 32. Dr. Henderson's Biblical Researches (pp. 518–522.) contains an interesting account of the editions of the Georgian version.

Georgian version was originally made in the eighth century, by Euphemius the Georgian, the founder of the Ibirian or Georgian monastery at Mount Athos, where his actual autograph was discovered in the year 1817, and is preserved to this day. As the greater part of the books of the Old Testament of this antient version was lost in the wars in which the Georgians were so frequently involved with the Persians and Turks, the editors of the Moscow edition were obliged to translate most of the books of the Old Testament from the Sclavonian version. It is to be hoped that a correct transcript of Euphemius's manuscript may be obtained, from which a faithful edition of the Georgian Bible may be printed.[1] Two MSS. of the Georgian version of the Gospels are said to be preserved in the Vatican Library at Rome.

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5. *Modern Armenian Version.*

A translation of the four Gospels into the *modern* Armenian language, from the antient Armenian text, has been completed by a learned Armenian resident at Paris; who has undertaken a version of the entire New Testament. An edition of the modern Armenian New Testament, which was printed at Smyrna in 1842, though not adopted by ecclesiastical authority, was gratefully received by the Armenians resident in Turkey.[2] In 1830 the missionaries at Shushi, connected with the Basle Missionary Society, completed a version of the four Gospels into the Ararat or Eastern Armenian dialect, which was printed at Moscow; and in 1840 the book of Psalms was printed in the same dialect.[3]

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6. *New Zealand Version.*

The New Testament has been translated into the language of the islands of New Zealand by the missionaries of the Church Missionary Society: it was printed in 1835, at the expense of the British and Foreign Bible Society. Three editions, each consisting of 20,000 copies, have been printed for the use of these interesting islanders, many thousands of whom, having embraced Christianity, are adorning the Gospel by their exemplary lives. Although the popish missionaries have left no efforts unattempted to pervert them to popery, they have made but little progress: the extensive circulation of the Scriptures, combined with the general knowledge of reading which the natives have, has (with the divine blessing) mainly conspired to preserve them from the wily and insidious attacks to which they have been exposed.[4]

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7. *Tahitan Version.*

Ta Biblia Moa Ra, oia te Faufaa Tahiti e te Faufaa api ra; irithia ei parau Tahiti. Lonedona: na te taeti Bibilia i Beritani e te mau Fenua toa i faatupu i Lonedona ra i te Matahiti. 1804. 1838. 8vo.

The blessed effects with which the labours of the missionaries (sent out by the London Missionary Society in 1796) have been crowned, have already been noticed in the first volume of this work, pp. 421, 422. In consequence of the extraordinary success which attended the preaching of the Gospel in Otaheite (or Tahiti, as the natives term that island), and in Huaheine, Eimeo, and other neighbouring islands, openings have been made of the most promising nature for the dissemination of the Holy Scriptures. Between the years 1818 and 1836 various portions of the Holy Scriptures were translated and printed in the Tahitan language: and in 1838, the entire Bible was printed at London, under the superintendence of the Rev. Henry Nott, who was himself a principal translator of it, and who had spent *forty years* in the Tahitan mission. The expenses of the translation were defrayed by the London Missionary Society. Two editions of the Tahitan Bible have been printed at the expense of the British and Foreign Bible Society; one in 8vo., the

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[1] Sixteenth Report of the Bible Society, pp. 33–53.

[2] Nineteenth Report, p. xxi. Fortieth Report, p. lxxxiv. Forty-first Report, p. cvii.

[3] Twenty-seventh Report, p. xlvii. Twenty-eighth Report, p. lvi. Fortieth Report, p. lxxxvii.

[4] Thirty-first Report, p. lxxiv. Thirty-seventh Report, pp. lxxix. lxxx. Thirty-eighth Report, pp. lxxxviii. lxxxix. Thirty-ninth Report, pp. cx.—cxiii. Fortieth Report, pp. cxiv. cxv. Forty-first Report. pp. cxxviii. cxxix.

other in 12mo., which have been most gratefully received by the Tahitan Christians, whose attachment to the Protestant Christian Institutions established among them (especially since the French illegally took possession of Tahiti in 1842) continues unabated.[1] The following specimen of the Tahitan version, from the Gospel of Matthew, will be not uninteresting to the reader:—

(*The Lord's Prayer*, Matt. vi. 9—13.)

9. E to matou Medua i te ao ra, ia raa to oe ioa.
10. Ia tae to oe ra hau; ia haapaohia to oe hinaaro i te fenua nei, mai tei te ao atoa na.
11. Homai na matou i teinei mahana *tei haapaohia ra* o te mahana o te maa, o te mahana o te maa.
12. E faaore mai i ta matou hapa, mai ta matou mau amu tarahu i faaore atoahia e matou nei.
13. E eiaha faarue ia matou ia roohia e te ati ra, e faaora ra ia matore, no oe hoi te hau, e te mana, i te hanahana, i te mau ui atoa e ore e hope. Amene.

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8. *Rarotongan Version.*

Te Korero-Motu ou a to tatore a te ora a Jesu Mesia, Kirithia i te Reo Rarotonga. Lonedona, 1836. 8vo.

Raratonga is the largest and most populous of the Hervey Islands, a group of seven islands, from five to six hundred miles west of Tahiti; concerning which very little was known until they were visited, in 1823, by the Rev. Messrs. Williams and Bourne, missionaries of the London Missionary Society. Here the Gospel was planted, and has taken deep root: of its progress the reader will find a delightful account in Mr. Williams's[2] "Narrative of Missionary Enterprises in the South Sea Islands." (London, 1837. 8vo.) The Rarotongan is a dialect of the Tahitan. The translation of the New Testament occupied about five years; Mr. Williams being the principal translator, with the aid of the Rev. Messrs. Pitman and Buzacott. Previously to being sent to England, in order to be printed, it underwent five several revisions; Mr. Williams (who had resided eighteen years among the Polynesian Islands,) being the final umpire. The translation was made from the Tahitan, which was itself made from the English version as a basis, but with constant reference in both cases to the original Greek, and also with the aid of the best modern English commentators and critics. The character of the language enabled the translators to be very close and literal. As a specimen of this version we subjoin

The Lord's Prayer, Matt. vi. 9—13.

9. E to matou Medua, i te ao ra. Kia tabu toou ingoa.
10. Kia tae toou basileia. Kia akonoia toou anoano i te enua nei, mei tei te ao katoa na.
11. Omai te kai e taru ia matou i teianei râ.
12. E akakore mai i ta matou ara, mei ia matou i akakore i tei ara ia matou nei.
13. Auraka e akaruke ia matou kia rokoia e te ati, e akaora râ ia matou i te kino; noou oki te au e te mana, e te kaka, e tuatau ua adu. Amene.

It is scarcely necessary to add that this version of the New Testament was received by the Rarotongan Christians with devout gratitude, as also have two subsequent editions. The whole of the Old Testament has been translated, and some portions of it have been printed.[3]

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9. *Samoan Version.*

The Samoan dialect is spoken in the group of islands called the Navigators' Islands, in which upwards of forty thousand persons are under Christian instruction from the Missionaries of the London Missionary Society, more than half of whom are able to read. In

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[1] Forty-first Report, p. cxxxii. An interesting account of the introduction of printing into Tahiti, and of the printing of St. Luke's Gospel, is given by Mr. Ellis in his "Polynesian Researches," vol. pp. 392—408. 8vo. edition.

[2] Thirty-first Report, pp. lxxv. 120. Thirty-third Report, p. lxxxi. Thirty-fourth Report, p. lxxxii.

[3] Thirty-sixth Report, p. lxiv. Thirty-eighth Report, p. lxxv. Fortieth Report, p. cxix. Forty-first Report, p. cxxxiii.

this language the whole of the New Testament has been translated, and considerable portions of it have been printed, after careful revision.[1]

10. *Hawaiian Version.*

The Hawaiian language is spoken in the Sandwich Islands, where the missionaries of the American Board of Mission have been eminently successful in the propagation of the Gospel. The translation of the Scriptures into this language was completed in 1839: it is said to be an excellent one; and the work is eagerly sought by thousands of readers. In this language there have been printed, at the expense of the American Bible Society, five editions of the New Testament, three editions of the entire Bible; making in all 20,500 copies of the entire Bible, and 42,000 copies of the New Testament.[2]

11. *Tonga Version.*

The Tonga language is spoken in the cluster of islands called the Friendly Islands, of which Tonga is the chief. The entire New Testament has been translated into this language by the Wesleyan missionaries, by whom nearly the whole of it, with some portions of the Old Testament, has been printed.[3]

12. *Curdish Version.*

A translation of the New Testament into the language of the Curds, or Koords, has been completed; but difficulties have hitherto retarded the printing of it.[4]

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[1] Thirty-sixth Report, p. lxix. Thirty-ninth Report, p. cxv. Forty-first Report, p. cxxxiv.

[2] Twenty-fifth Report of the American Bible Society, May, 1841. Forty-first Report of the British and Foreign Bible Society, p. cxxxvi.

[3] Forty-first Report, p. cxxxv.

[4] Twenty-third Report, p. xxviii. Twenty-ninth Report, p. lvi.

FAC-SIMILES OF SPECIMENS

OF THE

VERSIONS OF THE SACRED SCRIPTURES,

IN THE

Eastern Languages,

CHIEFLY

Translated by the Brethren of the Serampore Mission.

Text. — "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up."

Matt. iv. 16.

SANSCRIT, or SUNGSKRIT.

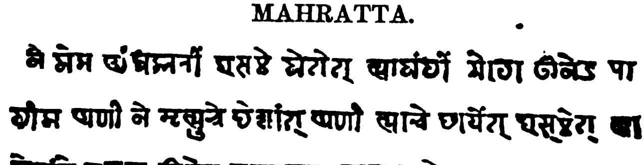
In the Deva Nagree character, which is used throughout India.

अन्धकारेघूपविष्टा लोका महालोकमद्रा
क्षुर्मृत्योर्देशे छायायाञ्चोपविष्टान् प्रति आ
लोक उदेति ।—

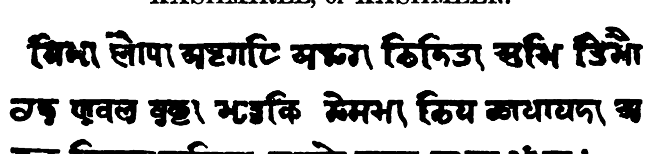
BENGALEE.

যে লোক অন্ধকারে বসিয়াছিল তাহারা মহা আলো
দেখিতে পাইয়াছে যাহারা মৃত্যুর দেশ ও ছায়ায়
বসিল তাহারদের নিকটে আলো প্রজ্বলিতা হইয়াছে ।

MAHRATTA.



KASHMIREE, or KASHMEER.



OORIYA, or ORISSA.

ଯେଉଁ ଲୋକ ଅନ୍ଧକାରରେ ବସିଥିଲେ ସେମାନେ ମହା ଆଲୁଅ ଦେଖିବାକୁ ପାଉଅଛନ୍ତି ଯେଉଁମାନେ ମୃତ୍ୟୁର ଦେଶ ଓ ଛାୟାରେ ବସିଲେ ସେମାନଙ୍କର ନିକଟ ଆଲୁଅ ପ୍ରକାଶିତ ହୋଉଅଛି ।

TELINGA, or TELOOGOO.

అంధకారాలయందు కూర్చున్న లోకులు మహాతేజస్సును చూశిరి మృత్యువయొక్క దేశమందు నీడయందు కూర్చున్న వారికిన్నీ వెలుగు పుడుటూడున్నది ।—

BRIJ-BHASSA.

गालिलके जे लोग अंधकारमे बैठे हैं उनने बडो उजेरो देखौ और मृत्युके देसमैं और छायामैं बैठनवारे जे उनमैं उजेरो उदैं भयो ।

PUSHTOO, or AFFGHAN.

هرهغه خلق چه په تیاره کښې ناست وو هغو لویه روښنائي ولیدله او د مرګ ملک او په سوري کښې د ناستو په لوري روښنائي ظاهره شوله

SIKH, SHEEK, or PUNJABEE.

ਅਰਥਤੇ ਅਂਧੇਰਿਆਂਵਿਚ ਬੈਠਦੇ ਹੋਇਆਂ ਲੋਕਾਂ ਵਡੇ ਚਾਂਨਣਨੂ ਡਿਠਾ ਮਉਤਦੇ ਦੇਸ ਅਤੇ ਛਾਯਾਵਿਚ ਬੈਠੇ ਹੋਇਆਂਤਾਂਈ ਚਾਂਨਣ ਉਦੇ ਹੋਇਆ ।

HINDOOSTANHEE.

जो लोग अंधियारेमें बैठे थे उन्होंने बडी रोशनी देखी और मौतके देश वा छायामें बैठनेवालोंके तरफ उजियाला ज़ाहिर हुआ ।—

UHUMIYA, or ASSAMESE.

যিবিলাক্ লোক্ অন্ধকাৰৎ বহিছিল্ সেই।বিলাকে
মহা পহৰ্ দেখিবলৈ পাইছে ।যিবিলাক্ মৃত্যুৰ্ দেশৎ
আৰু ছাঁৎ বহিল্ সেই বিলাকৰ্ ওচৰৎ পহৰ প্ৰজ্বলিৎ
হইছে

BURMESE.

ဇာဗုလုန်ပြည်။ နဖ်တာလိမ်ပြည်၏အစွန့်တို့တွင်ပင်လ
ယ်အခရီးရှိသောကာလဖ်ရိနခမ်မြို့ဝ်၌နေရာပြုရှိတည့် တော်မူ
လေ၏။

BULOCHA, or BULOSHEE.

صبحی آسمونخات من دہاری یا لشتک بہیتنت ہمایانا ے
مزنی شروک چاربیت وکرمریتنا ہلکبن دمن سایکا لشتکا
نامن دیماشہم ظاہر شتک *

CHINESE VERSION.

MOVEABLE METAL TYPES.

TEXT. — "In the beginning God created the heavens and the earth. And the earth was without form and void; and darkness *was* upon the face of the deep; and the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light."

GEN. i. 1—3.

原始神創造天地地未成形陰氣蘊于空虛幽邃之內神風運行水上神曰光而遂光

KURNATA, or CANARESE.

ಗಾಲಿಲೀಯ ಯಿಧ್ಧಮಂದ ಕತ್ತಲೆಯಲ್ಲಿ ಕೂತಿದ್ದರೊ
ಅವರು ದೊಡ್ಡಬೆಳಕನ್ನ ನೋಡಿದರು ಯಾರು ಮೃ
ತ್ಯುವಿನದೇಶದಲ್ಲಿ ನೆರಳಿನಲ್ಲಿ ಕೂತಿದ್ದರೊ :

FAC-SIMILES OF SPECIMENS

OF

VERSIONS OF THE SACRED SCRIPTURES,

IN THE

Eastern Languages,

PRINTED AT THE EXPENSE OF

THE BRITISH AND FOREIGN BIBLE SOCIETY,

AND OF

THE CALCUTTA AUXILIARY SOCIETY.

TEXT. — "The people that sat in darkness saw great light: and to them which sat in the region and shadow of death, light is sprung up."

MATT. iv. 16.

HINDOOSTANHEE VERSION,

IN THE PERSIAN CHARACTER.

اُنہین لوگون نے جو اندھیرے مین بیٹھے تھے بڑی روشنی
دیکھی اور اُن پر جو موت کے ملک اور سایہ مین بیٹھے تھے نور
جلوہ گر ہوا

PERSIAN.

ان خلق که در ظلمت نشسته بودند نور عظیمی را
مشاهده نمودند و برانکسان که در مقرو ظلال مرگ
ساکن بودند روشنیی تابید

TAMIL.

இருளி லிருககுஞ சனம பெரிய வெளிசசததைக
கணடது மரணததின திசையிலும நிழலிலு மிரு
நதவரகளுககு வெளிசச முதிததது தெனறன.

CINGALESE.

අඳුරෙහි උන් දනන් මහත්වූ එළියක්
දුටුහ තවද මරණෙ රටේද ඡායාවේද
උන්අයට එළියක් උදඋනෝය.

ARABIC.

الناس الجلوس في الظلام فقد راو ضياء عظيما والجا
لسون في ضلع الموت وظلة اضاء عليهم ضياء *

MALAY, IN ROMAN CHARACTERS.

KHawm' ìtu jang dûdolh pada kalàm, ſudah melî-hat ſawâtu taràng jang besàr: dàn bagi ſegala 'awrang jang dûdolh pada tânah dàn bâjang mawt 'ìtu, taràng pawn sudah terbit bagìnja.

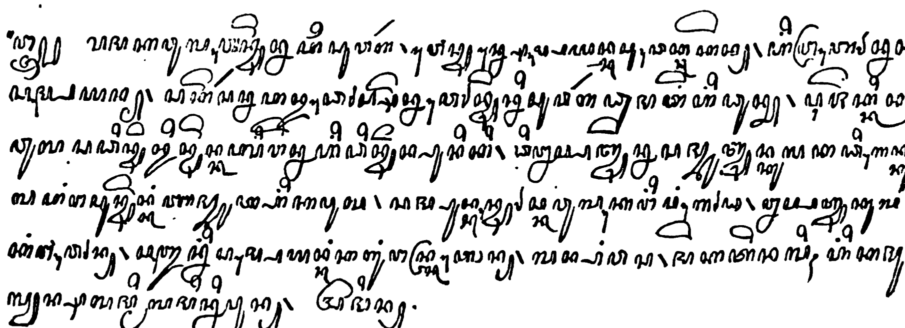
MALAY, IN ARABIC CHARACTERS.

Text. — "And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden." Gen. iv. 16.

مك كلور اه قاين در هاداڤن حضرة ڤو لا دودقله
ى دبنو نود دسبله تيمر در عيدن*

JAVANESE.

Text. — The Lord's Prayer. — Matt. vi. 9—13.



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§ 5. MODERN VERSIONS IN THE LANGUAGES OF AFRICA.

1. *Amharic and Tigre, or the vernacular Languages of Abyssinia.*

1. Biblia Sacra Amharica sub auspiciis D. Asselini, Rerum Gallicarum apud Ægyptios Procuratoris, in Linguam Amharicam vertit Abu-Rumi, Habessinus. Londini, 1840. 4to.

2. Novum Testamentum Domini nostri et Servatoris Jesu Christi, sub auspiciis D. Asselini, Rerum Gallicarum apud Ægyptios Procuratoris, in Linguam Amharicam vertit Abu-Rumi, Habessinus. Edidit Thomas Pell Platt, A. M. Londini, 1830. 4to.

The version in the ecclesiastical or antient language of Ethiopia, noticed in Vol. II. pp. 228—231., being confined to the churches, and understood by few comparatively be-

sides the clergy, M. Asselin de Cherville, French consul at Cairo, was induced to undertake a version of the entire Bible in the *Amharic*[1], the royal dialect spoken at the court of Gondar, which is the dialect prevalent in the eastern parts of Africa bordering on the equator, and through which a considerable intercourse is maintained between the natives of Abyssinia and the Arabians and the Negroes of the interior. For *ten* years M. Asselin employed an intelligent Ethiopian, named Abu-Rumi (who had been the interpreter of Mr. Bruce in Abyssinia, and the teacher of Sir William Jones in India), on this important work, to which he devoted two entire days in every week. In order to ensure correctness, he read with this person, slowly, and with the utmost attention, every verse of the sacred volume in the Arabic version, which they were about to translate. M. Asselin then explained to him all those words which were either abstruse, difficult or foreign to the Arabic, by the help of the Hebrew original, the Syriac version, of the Septuagint, and also of some commentaries. After they finished the translation of one book, they collated it once more before they proceeded further. This version was purchased for the British and Foreign Bible Society by the Rev. Mr. Jowett; who undertook a voyage into Egypt from Malta, for the express purpose of completing the purchase. The printing of the four Gospels in Amharic and Ethiopic, in two separate volumes, was commenced in 1822, under the editorial care of the Rev. Dr. Lee, professor of Hebrew in the university of Cambridge, and completed in 1829, under the superintendence of T. P. Platt, Esq. The Acts and Epistles being completed in 1828, the whole of the New Testament was published in 1830. The Old Testament was completed, and the entire Bible was published in 1840: in printing this edition, Mr. Platt carefully corrected the version of Abu-Rumi from the original Hebrew and Greek, wherever correction was necessary. The Book of Genesis was published in 1831; the Psalms, in 1832; and the entire Bible, in 1842.[2] During Mr. Jowett's residence in Egypt, in 1819, he employed the late Mr. Nathaniel Pearce, who had lived many years in Ethiopia; and who commenced a translation of the Gospels into the *Tigré*, the vernacular dialect of the extensive province of Tigré. The Gospels of Mark and John have been completed, together with a version of the Gospel of Mark, in Amharic, which is now superseded by the more accurate entire Amharic version of Abu-Rumi. These three versions are in the possession of the British and Foreign Bible Society.[3]

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2. *Galla Version.*

1. Evangelium Matthæi translatum in Linguam Gallarum: auctore Rev. J. L. Krapf, missionario. Ankobari, Regni Shoanorum capitalis. 1841. 12mo.

2. Testamen imbecillum translationis Evangelii Johannis in Linguam Gallarum: auctore Rev. J. L. Krapf, missionario; auxiliante Berkio, viro ex stirpe Gallarum, quam Gelan vocant, oriundo. Inceptum in urbe Ankobar, quæ Regni Shoanorum capitalis est. 1839. 12mo.

The Galla tribes are under the dominion of the king of Shoa, whose territories are on the east of Africa. The Church Missionary Society has a Missionary station at Ankobar, the capital of Shoa, where these specimens of the Galla version were printed. The "Testament" contains the first five chapters of Saint John's Gospèl. In addition to the four Gospels and Acts, Mr. Krapf has completed the translation of the Book of Genesis into the Galla language.[4]

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3. *Berber Version.*

A translation of the Gospel of Saint Luke into the Berber language (which is spoken by a very numerous tribe in North Africa) was made by Mr. Hattersley; and copies of the first twelve chapters have been printed, and sent to different individuals in the districts where this language is spoken, with a view of ascertaining the merits of the version.[5]

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[1] In Ludolph's Grammatica Linguæ Amharicæ (pp. 54, 55.), there is an Amharic translation, by Abba Gregorius, of thirteen verses of the eleventh chapter of Saint Luke's Gospel.

[2] Twenty-eighth Report, p. lxxvi. Twenty-ninth Report, p. lxxii. Thirty-eighth Report, p. lxxxv.

[3] Sixteenth Report of the Bible Society, p. 169. Jowett's Christian Researches in the Mediterranean, pp. 197-213.

[4] Thirty-ninth Report, p. lxxvii.

[5] Twenty-eighth Report, p. lxxii. Twenty-ninth Report, p. lxxiv.

4. *Accra Version.*

The Accra Language is spoken by thirty thousand people on the Gold Coast of Africa. The Gospels of Saint Matthew and Saint John were translated into this language by the Rev. Augustus W. Hanson (an ordained African clergyman); they were printed in 1844, at the expense of the British and Foreign Bible Society, and were introduced into the Mission Schools, both in the English and Danish settlements.[1]

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5. *Bullom Version.*

The Bulloms are a numerous people on the western coast of Africa, among whom the missionaries sent out by the Church Missionary Society laboured for several years. Into the language of this people, the four Gospels, and the Acts of the Apostles, have been translated by the Rev. G. R. Nylander[2], a distinguished labourer in the service of that Society. The Gospel of Saint Matthew was printed, at the expense of the British and Foreign Bible Society, in 1816.[3]

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6. *Susoo Version.*

The Susoos are also a numerous tribe on the western coast of Africa, in the vicinity of Sierra Leone; among whom the same Society's missionaries laboured for several years. By these missionaries the four Gospels, Acts of the Apostles, and other parts of the New Testament, together with several books of the Old Testament, have been translated into the Susoo language. But their further benevolent and pious labours were suspended among the Susoos and the Bulloms, by the revival of the nefarious slave-trade on those coasts.

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7. *Malagassé Version.*

Ny Teny N'andryamanitra, atao hoe, Testamento ny Jesosy Kraisty tompo 'Ntsikia, Sady Mpamonjy no Mpanavotra. No Dikai' ny tamy ny teny Girika ho teny Malagasy, Ka nampitovi' ny sy no dinihi' ny tamy ny teny sasang voa adika. London [1830] 12mo.

The translation of the Scriptures into the Malagassé, or language of the island of Madagascar, was made by the Missionaries resident on that island. The New Testament was printed in 1830. The printing of the Old Testament was completed in 1833; but the Government of the country, under the auspices of the Queen, having proscribed Christianity, caused all Christian books and tracts to be burnt, in 1836. All further circulation of the sacred volume has been suspended, and the Christians most cruelly persecuted.[4]

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8. *Mandingo Version.*

Issal'-Anjilo Kila Matti ye men safe. Mandingo Kangoto. London, 1837. 12mo.

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[1] Thirty-ninth Report, p. cxvi. Fortieth Report, p. cxxiv. Forty-first Report, p. cxliv.

[2] The Rev. Mr. Nylander has also rendered an additional service to such of the Bulloms as have embraced the Christian faith, by translating select portions of the Liturgy of the Anglican church into their vernacular language. These were printed in Bullom, and in Roman characters (that people having no characters of their own), in 1816, at the expense of the Prayer-book and Homily Society.

[3] Owen's Hist. vol. iii. p. 126.

[4] Twenty-seventh Report, p. lx. Twenty-eighth Report, p. lxxvi. Twenty-ninth Report, pp. lxx. lxxi. Thirty-second Report, pp. lxv. lxvi. Thirty-fourth Report, p. lxxxiii. Thirty-eighth Report, pp. lxxxvi. lxxxvii.

The Gospel of St. Matthew was translated into the Mandingo language (which is spoken on the western coast of Africa), under the superintendence of the Rev. R. Maxwell Macbrair.[1]

9. *South African Versions.*

The entire New Testament and the Book of Psalms, translated into the *Sichuana* language by the Rev. Robert Moffatt, were printed at London in 1840 and 1841. A translation of the four Gospels into the *Namacqua* language by the Rev. I. H. Schmelin, has been printed at Cape Town; and the entire New Testament, besides great part of the Old, has been translated and printed in the *Caffre* language, which is spoken by not less than a million of souls, and in 1845 an edition of the entire Bible was printed. This version is executed from the original languages by the Wesleyan Missionaries to the Caffres.[2] And in 1837, MM. Pelissier, Arbousset, and Casalis, three Missionaries of the French Protestant Evangelical Missionary Society, translated and printed the Gospel of St. Matthew (besides reading lessons, catechism, hymns, and prayers) in the language of the *Bassoutos*, a people in the interior of Southern Africa, whose very name was unknown in Geography, until they were discovered by the enterprising efforts of the Missionaries, who have carried Christianity and civilisation among them.[3]

§ 6. MODERN VERSIONS IN THE LANGUAGES OF AMERICA.

[i.] NORTH AMERICAN VERSIONS.

Although the multiplicity of Dialects spoken by the Indian tribes of North America seemed to interpose an insuperable bar to the labours of those benevolent individuals who were desirous of communicating the Scriptures to them; yet this obstacle has been diminished by the discovery, that so close an affinity subsists among them, that a young unlettered Indian, of good capacity, can (it is said) make himself master of them all. The following are the dialects into which the whole or part of the Bible has been translated:—

1. *Virginian Indian Version.*

The Virginian Bible was translated by the Rev. John Eliot, who has justly been denominated the Apostle to the Indians, from his unwearied labours to diffuse the blessings of Christianity among them. The New Testament was published in 1661. The title-page states, that it was "ordered to be printed by the Commissioners of the United Colonies in New England, at the charge, and with the consent of the Corporation in England, for the Propagation of the Gospel among the Indians in New England." The Old Testament was published at Cambridge in 1663; and the entire Bible was reprinted at the same place in 1685. The following specimen exhibits the

Lord's Prayer (MATT. vi. 9—13.)

9. Yowutche yeu nuppenantamook: Nooshun kesukqut, quttianatamunach knowesuonk.

10. Peyaumooutch kukketassootamóonk, kuttenantamóonk ne n nach ohkeit neane kesukqut.

11. Nummeetsuongash asekesukokish assamaiinean yeuyeu kesukod.

12. Kah ahquontamaiinnean nummatcheseongash, neane matcheneukqueagig nutahquontamóunnonog.

13. Ahque sagkompagunaiinnean en qutchhuaonganit, webe pohquohwussinean wutch matchitut. Newutche kutahtaun ketassootamóonk, kah menuhkesuonk, kah sohsumoonk micheme. Amen.

[1] Thirty-fourth Report, p. 91.

[2] Twenty-eighth Report, p. lxxiv. Twenty-ninth Report, p. lxiii. Thirty-fourth Report, p. lxxxix. Forty-first Report, pp. cxli. cxliv.

[3] L'Europe Protestante. No. I. Octobre, 1838, p. 128.

This version has now become a literary curiosity, there being scarcely any persons living, who can read or understand a single verse in it. The tribe of American Indians, whom the venerable missionary Eliot instructed, is now very nearly extinct.[1]

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2. *The Delaware Indian Version.*

1. The History of our Lord and Saviour Jesus Christ; comprehending all that the four Evangelists have recorded concerning him; all their relations being brought together in one narrative, so that no circumstance is omitted, but that inestimable history is contained in one series in the very words of Scripture. By the Rev. Samuel LIEBERKUHN, M. A. Translated [from the German] into the Delaware Indian Language by the Rev. David Ziesberger, Missionary of the United Brethren, New York, 1821, 12mo.

2. Nek Nechenneawachgissitschik Bambilak naga Geschiechauchsit panna Johannessa Elekhangup. Gischitak Ellenechsink untski C. F. DENCKE. [The three Epistles of the Apostle John, translated into Delaware Indian, by C. F. Dencke.] New York, 1818. 18mo.

The Delaware language is spoken through a very considerable portion of North America. Into this language part of the Scriptures was translated by the Rev. Mr. Fabricius, one of the Moravian missionaries to the Delaware Indians, but it does not appear to have been printed.[2] In 1818, the three Epistles of John were translated into the Delaware language, by the Rev. C. F. Dencke, a missionary from the United Brethren, or Moravians. It was printed at the expense of the American Bible Society. The translation is printed on the left-hand page, and the English authorised version on the right. As copies of this Delaware Indian translation are not common, the following specimen of it, from 1 John iii. 1—4. may be not unacceptable to the reader: —

Neckeleneyachgichink aptonagan.

Pennamook! elgiqui penundelukquonk Wetochwink wdaoaltowoagan, wentschi luwilchgussiank Gettanittowit wdamemensemall. Guntschi matta woachgussiwuneen untschi pemhakamixitink, eli pemhakamixit taku wohaq' Patamawossall.

2. Ehoalachgik! juque metschi ktelli wundamemensineen Gettanittowitink, schuknesquo majawii elsijankstch. Schuk ktelli majawelendamenneen nguttentsch woachquake, ktellitsch linaxineen, elinaxit, ktellitsch newoaneen elinaxit.

3. Woak wemi auwen nechpauchsit jun nhakeuchsowoagan, kschiechichgussitetsch, necama Patamawos elgiqui kschiechsid.

4. Auwen metauchsit, necama ne endehi mikindank matta weltoq', woak eli machtauchsit wuntschi mikindamen matta weltoq'.

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3. *Massachussett Version.*

The Psalms and Gospel of Saint John were translated by the exemplary missionary, Mr. Experience Mayhew, into the *Indian* Massachussett dialect. They were printed at Boston in New England in the year 1709.[3]

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4. *Mohawk Version.*

The Mohawk language, besides the tribe from whom it takes its name, is intelligible to the Five Nations, to the Tuscaroras, and to the Wyandots or Hurons. In the early part of the eighteenth century, a translation was made of the Gospel of Matthew, and also of several chapters both of the Old and New Testament, into this language, by the Rev. Mr. Freeman. Some portions of the latter were printed at New York, and reprinted at Lon-

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[1] Christian Observer for 1830, vol. xxx. p. 318.

[2] Bp. Marsh's History of Translations, p. 99., where it is stated that another missionary, Schmick, translated a portion of the Gospels into the *Mahican* language.

[3] Brown's History of the Propagation of Christianity, vol. ii. pp. 57, 58. Second Report of the British and Foreign Bible Society. Appendix, p. 118.

don with the English Liturgy, and the Gospel of Mark (translated by Captain Brant) in 1787, for the use of the Mohawks, who have a chapel at Kingston in Upper Canada, where Divine service is performed in their native tongue, by a Missionary, supported by the venerable Society for promoting Christian Knowledge. This edition was printed at the expense of the English government. To these portions of the Scriptures were added the Gospel of John, translated in 1804 by Captain John Norton[1], a chief of the Six Nation Indians in Upper Canada. This version was printed at the expense of the British and Foreign Bible Society, and its accuracy was, shortly after, attested in the most favourable manner by the interpreters in the Indian villages.[2]

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5. *Mohegan Version.*

The New Testament, together with several portions of the Old Testament, was translated, towards the close of the eighteenth century, into the Mohegan language, by the Rev. John Serjeant, sen., a missionary at Stockbridge. No part of this version appears to have been printed.[3]

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6. *Esquimaux Version.*

In the Esquimaux language, a harmony of the Four Gospels was made by the missionaries of the Moravian Brethren many years since. From this version the Gospel of John was selected by the Rev. Mr. Kohlmeister, and printed by the Bible Society in 1809. To this was added, in 1813, a translation of the other three Gospels, which had been made by the venerable superintendent of the Labrador mission, the Rev C. F. Burghardt, who possessed an intimate knowledge of the Esquimaux dialect, and finished his revision only a short time before his death, in 1812. In the year 1819, the Acts of the Apostles and the Epistles were printed in the same dialect, by the Bible Society, and received (as the other portions of the New Testament had been) with the deepest sentiments of gratitude. In 1826, the New Testament was completed by printing the Apocalypse. A revised version of the Acts, Epistles, and Apocalypse, was printed in 1839: and in 1836—9, the Pentateuch, the Psalms, and three of the Prophets were translated by the Moravian missionaries, who are proceeding with other parts of the Old Testament in Esquimaux. Genesis and Isaiah have already been printed.[4]

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7. *Chippeway Version.*

The Gospels of Saint Matthew and Saint John have been translated into the language of the Chippeways, a numerous tribe resident in British North America, by Mr. Peter Jones, a Chippeway chief, and his brother, to the fidelity of whose version competent judges have borne willing testimony. The Gospel of Saint John was printed at York Town Upper Canada; and the translators have commenced the Old Testament, in consequence of the American Bible Society having undertaken to complete the New.[5]

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8. *Greenlandish Version.*

In 1744 a part of the Scriptures was printed at Copenhagen in the Greenlandish language by Paul Egede. This was followed by the four Gospels and the Acts of the Apostles, in 1758, and the entire New Testament, printed at Copenhagen in 1766. Another

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[1] Capt. Norton was adopted by the Confederacy of the Six Nations in 1791, and in 1800 appointed a chief, under the title of Teyoninhokarawen. His father was a Cherokee, and served in the British Army.

[2] Owen's History, vol. i. pp. 126—135.

[3] Brown's History of the Propagation of Christianity, vol. ii. p. 630.

[4] Owen's History, vol. i. p. 460. vol. ii, p. 299. 359. vol. iii. p. 483. Sixteenth Report of the Bible Society, pp. lxxxiii. lxxxiv. Seventeenth Report, p. lxxix. Twenty-second Report, p. lxiv. Twenty-third Report, p. lv. Thirty-second Report, p. lxxx. Thirty-third Report, p. ci. Thirty-sixth Report, p. lxxiv.

[5] Twenty-eighth Report, p. lxxiv. Twenty-ninth Report, p. lxxxv.

translation, by M. Fabricius (who had formerly been a Danish Missionary in Greenland), was printed in 1799. Various subsequent editions of the New Testament have since been printed; and, in 1843, the Book of Psalms.[1]

9. *Creolese Version.*

The New Testament was translated into Creolese for the use of the Christian negroes in the Danish West India Islands, and was published at Copenhagen, 1781, at the expense of the king of Denmark. In 1818, the Danish Bible Society printed an edition of 1500 copies, which were transmitted to the Danish West Indies.[2]

10. *Negro-English Version.*

Da Njoe Testament va wi Masra en Helpiman Jesus Christus. Translated into the Negro-English language, by the Missionaries of the Unitas Fratrum, or United Brethren: Printed for the use of the Mission, by the British and Foreign Bible Society. London, 1829. 8vo.

At Surinam, a mission of the United Brethren has existed since the year 1738. The missionaries have two thousand Negroes under instruction. These, as well as others, speak a language of their own, which has been denominated the Negro-English; into which a translation of the New Testament has been made. This version occupied the attention of the missionaries for several years; and after it had undergone every necessary revision from persons long resident in the colony, and well acquainted with the language, it was printed in 1829, at the expense of the British and Foreign Bible Society.[3] As the whole impression, with the exception of a small number of copies, was sent to Surinam, the following specimen of this Negro-English translation will be not without interest to the reader: —

The Lord's Prayer (Matt. vi. 7—13.).

7. En effi oene begi, oene no meki soso takkitakki, leki dem Heiden, bikasi dem membre, effi dem meki foeloe takkitakki, Gado sa harki dem.

8. Va da heddi oene no moesse djersi dem; oene Tatta sabi, sanne oene habi vandoe, bevo oene begi hem.

9. Va da heddi oene moesse begi so: Wi Tatta ni tappo! Joe neem moesse santa.

10. Joe kondre moesse Kom. Dem moesse doe Wanni va Joe na grontappo, so leki dem doe na Hemel.

11. Gi wi tideh da janjam va wi.

12. Gi wi dasnotti vo alla missi va wi, leki wi gi dasnotti na somma, dissi missi na wi.

13. No tjarri wi na inni tesi. Ma loessoe wi vo da agriwan. Bikasi joe habi alla kondre, nanga tranga, nanga glori, tehgo. Amen.

At the end of the volume there is a table of the order of the books of the New Testament, together with an index of all the passages which are appointed to be read as the Epistles and Gospels for every Sunday in the year. This version was conducted through the press by the joint labour of Mr. C. A. Austen (a native of Surinam), and the Rev. Mr. Latrobe, of London. It was received with much gratitude by the poor Slaves for whom it was printed.[4]

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[1] Townley's Illustrations of Biblical Literature, vol. iii. p. 535. Fortieth Report, p. cxlviii.

[2] Adler's Bibliotheca Biblica, Part IV. p. 116. Sixteenth Report of the Bible Society, p. 127. Besides the particulars recorded in the preceding sections, there are many interesting circumstances relative to the history of translations and translators, which the limits of this work do not allow to be detailed. For these, and indeed for every thing relative to the literary history of the Holy Scriptures, we refer the reader to the Rev. Dr. Townley's Illustrations of Biblical Literature, London, 1821, in 3 volumes, 8vo.

[3] Twenty-fifth Report, pp. lxx. lxxi. A new edition was printed in 1845 at the joint expense of the Netherlands Bible Society, and of the British and Foreign Bible Society. Forty-first Report, pp. cxlvii. cxlviii.

[4] Twenty-sixth Report, p. lxxx.

This version, having been attacked by an anonymous critic in the Edinburgh Christian Instructor, was ably vindicated by Mr. William Greenfield, in "A Defence of the Surinam Negro-English Version of the New Testament, founded on the History of the Negro-English Version, a View of the Situation, Population, and History of Surinam, a Philosophical Analysis of the Language, and a Critical Examination of the Version." London, 1830. 8vo.

[ii.] South American Versions.

It does not appear that the Portuguese ever gave any translation of the Scriptures to the natives of South America who were subjugated by them; and the barbarous cruelties of the Spaniards in Mexico are recorded in the page of history. Towards the close of the sixteenth century, however, some of the ecclesiastics and missionaries adopted a different plan from that pursued by their predecessors, by translating some parts of the Scriptures into the language of the country. Benedict Fernandez, a Spanish Dominican friar, vicar of *Mixteca*, in New Spain, translated the Epistles and Gospels into the dialect spoken in that province. Didacus de S. Maria, another Dominican, and vicar of the province of Mexico, (who died in 1579,) was the author of a translation of the Epistles and Gospels into the *Mexican* tongue, or general language of the country. The Proverbs of Solomon, and other fragments of the Holy Scriptures, were translated into the same language by Louis Rodriguez, a Spanish Franciscan friar: and the Epistles and Gospels, appointed to be read for the whole year, were translated into the idiom of the *Western Indians* by Arnold à Basaccio, also a Franciscan friar: but the dates of these latter versions have not been ascertained. In 1612, the Jesuit Ludovico Bertonio, published a Life of Christ at Juli, in Aymará and Spanish in two columns.[1] A translation of the Gospel of St. Luke into the Mexican language by Dr. Pazos Kanki[2], was printed in 1829[3], who also translated the Book of Psalms into the Quichua or Peruvian language, in 1830.[4] The entire Bible is said to have been translated into the *Brazilian* language by an English minister, who accompanied the Dutch to Recife, when they acquired it from the Portuguese. This version has never been printed.[5] In 1825, a translation of the New Testament into the Peruvian language was completed.[6]

CHAPTER II.

HARMONIES OF THE OLD AND NEW TESTAMENTS.

Nicolai Alardi Bibliotheca Harmonico-Biblica, quæ, præter Historiam Harmonicam, tradit Notitiam Scriptorum Harmonicorum cujuscunque ætatis et religionis, tam perpetuorum quam singularium; nec omissis illis, qui vel specialius quoddam argumentum sacrum, vel bina, Oracula Spiritûs Sancti ab Antilogiarum calumnia vindicarunt. Hamburgi, 1725, 8vo.

SECTION I.

HARMONIES OF THE OLD TESTAMENT.

1. A Chronicle of the Times and the Order of the Texts of the Old Testament, wherein the books, chapters, psalms, stories, prophecies, &c., are reduced into the proper order, and taken up in the proper places, in

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[1] Libro de la Vida y Milagros de nuestro Señor Jesu Christo, en dos lenguas, Aymará y Romance. Impresso en la Casa de la Compañia de Jesus de Juli, 1612, 4to. Bertonio also compiled a Grammar and Dictionary of the Aymará, which were printed at Juli. A copy of this very rare (and almost unique) volume is in the Library of the Athenæum at Liverpool.

[2] El Evangelio de Jesu Christo segun San Lucas, en Aymará y Español. Traducido de la Vulgata Latina: al Aymará por Don Vicente Pazos-Kanki; al Español por el P. Phelipe Scio de San Miguel. Londres, 1829. 12mo.

[3] Twenty-ninth Report, p. lxxv.

[4] Twenty-seventh Report, p. lxiii.

[5] Townley's Illustrations, vol. iii. pp. 46. 355. note.

[6] Twenty-first Report of the Bible Society, p. lv.

which the natural method and genuine series of the chronology requireth them to be taken in. With reason given of dislocations, where they come. And many remarkable notes and observations given all along, for the better understanding of the text; the difficulties of the chronicle declared; the differences occurring in the relating of stories reconciled: and exceeding many scruples and obscurities in the Old Testament explained. By John Lightfoot, D.D.

This "Chronicle" is to be found in the first volume of Dr. Lightfoot's works, published at London, in 1684, in two volumes folio, and in the second volume of the 8vo. London edition, printed in 1822–25. Of all the theologians of his time, this celebrated divine (whose opinion was consulted by every scholar of note, both British and Foreign) is supposed to have been the most deeply versed in the knowledge of the Scriptures. It was his custom, for many years, to note down, as opportunity presented, in the course of his talmudical and rabbinical studies, the order and time of the several passages of Scripture as they came under his consideration. By pursuing this method he gradually formed the invaluable chronicle, the title of which has just been given, which was first published at London, in 4to., and in the year 1647. In this work, Dr. Lightfoot has briefly stated the summary or substance of the historical parts of the Old Testament, and has indicated the order in which the several chapters, psalms and prophecies are to be placed. In the margin he has given the years of the world, and of the judges or sovereigns under whose admistration the several events took place. Notwithstanding the differences in opinion entertained by the learned concerning the chronology of particular events, the general method of this "Chronicle" has been, and still continues to be, held in the highest estimation by all who are competent duly to appreciate its merits.

2. A Designe about disposing the Bible into an Harmony. Or, an Essay concerning the transposing the order of books and chapters of the Holy Scriptures, for the reducing of all into a continued history.

The { Benefits.
Difficultie.
Helpes.

By Samuel Torshel. London, 1647. 4to.

This tract was published nearly at the same time with Dr. Lightfoot's Chronicle. It appears from the preface that Mr. Torshel was preceptor of the children of King Charles I. under the Earl of Northumberland; and his tract was addressed "To the Right Honourable the Lords and Commons assembled in Parliament;" whom he endeavoured to excite to patronise the undertaking, by the consideration of the glory which had redounded to France by the then recent publication of the Parisian Polyglott, in ten folio volumes. The state, however, paid no regard to this address, and the design which Torshel had ably sketched was never accomplished. He proposed "to lay the whole story together in a continued connexion, the books or parts of books and all the severall parcels disposed and placed in their proper order, as the continuance and chronicall method of the Scripture history requires; so that no *sentence* nor *word* in the whole Bible be *omitted,* nor any thing *repeated,* or any word *inserted* but what is necessary for *transition.* So as some whole chapters or pieces be put into other places, yea, great parts of some books, and some whole books, to be woven into the body of another book." (Torshel's Designe, p. 10.) In the prosecution of this undertaking, besides reducing all the historical books of the Old Testament into a continued series, the book of Psalms, and the sermons of the Prophets, were to be inserted in their proper places, and the writings of Solomon incorporated according to those periods of his reign when they are supposed to have been written; and those parts of the book of Proverbs, "which the men of Hezekiah copied out," were to be disposed in the body of the books of Chronicles, towards the end of the reign of Hezekiah, King of Judah. In harmonising the Gospels, Mr. Torshel proposed to follow the plan then recently adopted in the Latin Harmony, commenced by Chemnitz, continued by Lyser, and finished by Gerhard; and the apostolic epistles were to be distributed in the Acts of the Apostles, according to the order of time when they were written. The writings of St. John were to close the proposed undertaking. The perusal of this modest and well-written tract, many years since, suggested to the writer of these pages the idea of attempting a harmony of the entire Bible, on the completion of the second edition of the present work in 1821. This laborious undertaking, however, was happily rendered unnecessary by the publication of

3. The Rev. George Townsend's Arrangement of the Old and New Testament.

[i.] The Old Testament, arranged in historical and chronological order (on the basis of Lightfoot's Chronicle) in such manner, that the books, chapters, psalms, prophecies, &c. may be read as one connected history,

in the very words of the authorised translation. By the Rev. George TOWNSEND, M.A. London, 1821; Second edition, 1826. In two very large volumes, 8vo.

This beautifully printed and carefully executed work (as its title-page announces) is arranged on the basis of Dr. Lightfoot's Chronicle, above noticed: from which, however, Mr. Townsend has deviated for the better in one very material respect. According to Lightfoot's plan, the Old Testament would have been read as one unbroken history, without any division into chapters, or any of those breaks, the omission of which causes not a little weariness to the reader. In order to obviate this difficulty, and also with the view of making the Scripture narrative more attractive, as well as more easily remembered, Mr. T. has divided his harmony into eight suitable periods, viz. 1. From the creation to the deluge: — 2. From the confusion of tongues to the death of Jacob and the Patriarchs; — 3. From the birth to the death of Moses; — 4. From the entrance of the Israelites into Canaan, under the command of Joshua, to the death of David; —5. The reign of Solomon; — 6. From the elevation of Rehoboam to the Babylonish Captivity; — 7. The Babylonish Captivity, seventy years, from B. C. 606 to 536; — 8. From the termination of the Babylonish Captivity to the Reformation of worship by Nehemiah, and the completion of the canon of the Old Testament, by Simon the Just, from B. C. 536 to about 300. These eight periods are further subdivided into chapters and sections, the length of which is necessarily regulated by the subjects therein discussed; and in settling the chronology and order of some particular events and prophecies, the arranger has availed himself of the labours of the most eminent modern biblical critics. A well-written introduction developes his plan and design, and points out its advantages to various classes of readers, especially to clergymen, and those who are preparing for the sacred office, to whom this work is indispensably necessary. The work is terminated by *six* Indexes; — the *first*, containing an account of the periods, chapters, and sections into which the work is divided, with the passages of Scripture comprised in each: — the *second*, in columns, enabling the reader to discover in what part of the arrangement any chapter or verse of the Bible may be found; — the *third* and *fourth* contain tables of the Psalms and Prophecies, showing in what part of the arrangement, and after what passage of Scripture, every psalm or prophecy is inserted; and likewise on what occasion, and at what period, they were probably written, with the authority for their place in the arrangement; — the *fifth*, containing the dates of the events according to Dr. Hales's elaborate System of Chronology; and the *sixth*, a general index to the notes, which, though not numerous, are very appropriate, and possess the rare merit of compressing a great variety of valuable information into a small compass. The Rev. Mr. Archdeacon Nares justly characterised this work, as being "digested with such skill, and illustrated with such notes, as proves the author to have studied his task with deep attention and distinguished judgment." (Visitation Sermon, p. 24. London 1823.) The second edition has parallel references and the marginal renderings.

[ii.] The New Testament, arranged in chronological and historical order, in such manner that the Gospels, the Epistles, and the Acts, may be read as one connected history. The Gospel, on the basis of the Harmonies of Lightfoot, Doddridge, Pilkington, Newcome, and Michaelis; the account of the Resurrection, on the authorities of West, Townson, and Cranfield. The Epistles are inserted in their places, and divided according to the Apostles' Arguments. With copious Notes on many of the principal subjects of Theology. By the Rev. George TOWNSEND, M. A. 1825; Second edition corrected, 1827. 2 vols. 8vo. Boston, [Massachusetts] 1837. In one volume, 8vo.

Though a distinct work in itself this elaborate publication forms the second part of Mr. Townsend's Harmony of the Scriptures. The remarks on the preceding portion are equally applicable to the present work. The notes, indeed, are much more valuable, from the extent and variety of the very important topics they discuss. The usefulness of this portion of Mr. T.'s labours is materially increased by the numerous and important elucidations which he has derived from the works of Lightfoot, Schoettgen, Meuschen, and others, which are not within the reach of every biblical student. — The North American reprint is edited by the Rev. T. W. Coit, D. D., by whom the whole has been revised, divided into paragraphs, and punctuated according to the critical texts; the words printed in Italics have been re-examined; passages and words deemed of doubtful authority have been marked; and a copious selection of parallel passages has been annexed.

[iii.] The Holy Bible, arranged in historical and chronological order, in such manner that the whole may be read as one connected history, in the words of the authorised Translation. With short Notes; and a Table,

dividing the Sacred Volume into 365 portions, for daily reading throughout the year. By the Rev. George TOWNSEND, M.A. London, 1834. 8vo.

A neat reprint of the two preceding works, in one commodious volume, illustrated with brief notes.

3. A Harmony of the Kings and Prophets, or an arrangement of the History contained in the Books of Kings and Chronicles, together with the writings of the Prophets, arranged in chronological order as they were delivered, commencing with the Revolt of the Ten Tribes, and closing with the Prophecies of Malachi. By Stephen MERRELL. Kittery (Maine) [North America], 1832. 8vo.

4. The Parallel Histories of Judah and Israel, with copious explanatory Notes. By the Rev. Maximilian GENESTE, M.A. London, 1843. 2 vols. royal 8vo.

Though not so stated in the title-page, this work is really a harmony of so much of the historical Books of the Old Testament as contains the history of the kingdom of Israel and Judah, in which the writings of the prophets are interwoven, being distributed into the years in which the prophecies are supposed to have been delivered. The notes are compiled from the best commentators.

SECTION II.

HARMONIES OF THE ENTIRE NEW TESTAMENT, AND OF THE FOUR GOSPELS.

1. HARMONIA Quatuor Evangeliorum juxta Sectiones Ammonianas et Eusebii Canones. Oxonii, e Typographeo Clarendoniano, 1805. 4to.

2. Ammonii Alexandrini, quæ et Tatiani dicitur, Harmonia Evangeliorum in Linguam Latinam, et inde ante annos mille in Francicam, translata. Indicem tam antiquæ quam modernæ dividendi singula methodo accommodatum addidit Joannes Andreas SCHMELLER. Vindobonæ, 1840. small quarto.

3. The Harmony, Chronicle, and Order, of the New Testament. The text of the Four Evangelists methodised. Story of the Acts of the Apostles analysed. Order of the Epistles manifested. Times of the Revelation observed, and illustrated with a variety of observations upon the chiefest difficulties, Textual and Talmudical, for clearing of their sense and language. By John LIGHTFOOT, D.D. London, 1654, folio. Also in the first volume of his works. London, 1682, folio.

In this valuable work Dr. Lightfoot has pursued the same method which he had adopted in his Chronicle of the Old Testament. He further published, at London, in 1644 and 1650, three parts of *The Harmony of the Four Evangelists, among themselves, and with the Old Testament.* The fourth and fifth parts, which were to have completed his design, never appeared. This Harmony is enriched with numerous philological and explanatory remarks, of which many subsequent critics and harmonists have availed themselves.

4. Andreæ OSIANDRI Harmoniæ Evangelicæ Libri Quatuor, Græce et Latine. In quibus Evangelica Historia ex quatuor Evangelistis ita in unum est contexta, ut nullius verbum ullum omissum, nihil alienum immixtum, nullius ordo turbatus, nihil non suo loco positum. Omnia vero litteris et notis ita distincta sunt, ut quid cujusque evangelistæ proprium, quid cum aliis et cum quibus commune sit, primo statim adspectu deprehendere queas: item Elenchus Harmoniæ: Adnotationum liber unus. Basileæ, 1537, folio; Græce et Latine, Basileæ, 1567, folio; Latine, Lutetiæ Parisiorum ex Officina Roberti Stephani, 1545. 12mo.

Osiander's Harmony is not of very frequent occurrence. It is highly estimated by Walchius, though Michaelis rather harshly observes, that he undesignedly renders the Gospel history not only suspicious, but incredible, by adopting the principle that the evangelists constantly wrote in chronological order, and that the same transactions and discourses took place twice or thrice in the life of Christ. He acknowledges, however, that

Osiander did not go so far as his successors, and that he sometimes deviates from his general principle.

5. Cornelii JANSENII, Gandavensis, Concordia Evangelica, in quâ, præterquam quod suo loco ponitur, quæ evangelistæ non servato recensent ordine, etiam nullius verbum aliquod omittitur. Litteris autem omnia sic distinguuntur, ut quid cujusque proprium, quid cum aliis et cum quibus commune, etiam ad singulas dictiones mox deprehendatur. Lovanii, 1549, 8vo. Antverpiæ, 1558. 12mo.

Jansenius *partially* followed Osiander. He subsequently wrote a commentary on his Harmony, which was published together with it at Louvain, in 1571. The number of editions through which this work passed (*thirteen* others are enumerated by Walchius, between the years 1577 and 1624) sufficiently attest the favourable opinion entertained of its value. Walchius extols Jansenius's learning, ingenuity, and modesty.

6. Martini CHEMNITII Harmonia Quatuor Evangeliorum, quam ab eodem feliciter inchoatam Polycarpus Lyserus et Johannes Gerhardus, is quidem continuavit, hic perfecit. Hamburgi, 1704, folio.

The best edition of a most valuable Harmony. Chemnitz compiled only the two first books, and part of a third, which were published after his death at Frankfort, in 1593, by Polycarp Lyser; who wrote the remainder of the third book, and added the fourth and part of the fifth book. These were published at different times at Leipsic and Frankfort between the years 1604 and 1611: and on Lyser's death, Gerhard completed the undertaking, with learning and industry not inferior to those of his predecessors. The entire work, with the several continuations, was first published at Geneva, in 1628. This elaborate work is not only a harmony but a learned commentary on the four Gospels.

7. The Harmony of the Four Evangelists, and their text methodised, according to the order and series of times in which the several things by them mentioned were transacted. By Samuel CRADOCK, B.D. London, 1668, folio; and again in 1684 and 1685.

This work was revised by the learned Dr. Tillotson, afterwards archbishop of Conterbury, by whom it was preserved from destruction during the memorable fire of London, in 1666. (Chalmers's Biog. Dict. vol. x. p. 447.) In the seventeenth century it was deservedly held in the highest estimation; though it is now superseded by later and more critical works. Mr. Cradock has drawn up the Gospel history in an explanatory paraphrase, in English, which is followed by the text of the evangelists. In the margin he has given short but useful notes in Latin, which are very judiciously extracted from Grotius, Drs. Lightfoot and Hammond, and other critics. The book is by no means dear; which, to students (who may not be able to procure recent and more expensive harmonies) is a great advantage. This harmonist did not adopt the principle of Osiander.

8. Bernardi LAMY Historia, sive Concordia Evangelistarum. Parisiis, 1689, 12mo. — Commentarius in Harmoniam sive Corcordiam Quatuor Evangelistarum. Parisiis, 1699. In two volumes, 4to.

Lamy's Commentary is held in much higher estimation than his Harmony. It is justly characterised by Michaelis as a learned work. The chronological and geographical apparatus is peculiarly valuable.

9. Joannis CLERICI Harmonia Evangelica, cui subjecta est historia Christi ex quatuor evangeliis concinnata. Accesserunt tres Dissertationes, de annis Christi, deque concordia et auctoritate evangeliorum. Amstelodami, 1699, folio.

All critics unite in commendation of Le Clerc's Harmony. He has arranged the history of the four evangelists, according to chronological order, in columns parallel to each other, in *Greek and Latin;* and under the text he has given a Latin paraphrase, the design of which is to remove apparent contradictions. Le Clerc promised to publish Annotations on his Harmony, which have never appeared. A Latin edition of it was printed at Altorf in 1700, in 4to.; and an English translation of it is said by Walchius to have been published at London in the same year, also in 4to.

10. Nicolai TOINARDI Harmonia Græco-Latina. Parisiis, 1707, folio.

Mr. Toinard drew up this Harmony for his own private use, of which only five or six copies were taken for the use of his friends. After his decease, they published it (as he had

desired they would) at the time and place above mentioned. It has long been held in the highest estimation, for the care and diligence which its author bestowed, in order to settle the several circumstances mentioned by the different evangelists. Bishop Marsh pronounces it to be of particular use to those who wish to examine the verbal agreement of the evangelists; as M. Toinard has not only placed in adjacent columns the parallel passages, but has also parallelised even single words.

11. Jo. Reinhardi Rus, Harmonia Evangelistarum, ita adornata, ut, investigatâ sedulò textus cohærentiâ, nullus versus, sive trajiciatur, sive prætereatur sine brevi ac succinctâ explicatione, quæ justi commentarii loco esse queat. Jenæ, 1727–1730. 4 vols. 12mo.

Walchius pronounces this to be an elaborate and learned work. This harmonist follows the plan of those who vindicate the chronological order of the history related by each evangelist. The text of the sacred writers is also explained in the copious notes of M. Rus. Walchii Bibliotheca, vol. iv. p. 881.

12. In the year 1739 and 1740, Dr. Doddridge published the first and second volumes of his Family Expositor, of which an account will be found in a subsequent part of this Appendix. They are noticed here, because they contain a harmony of the four Gospels, which is acknowledged to be executed with great judgment, independently of the very valuable exposition and notes that accompany it.

13. The Evangelical History and Harmony. By Matthew Pilkington, LL.B. London, 1747, folio.

This harmonist professes not to adhere to any of the schemes laid down by his predecessors for arranging the evangelical history. It is not disposed in columns, like the works of Le Clerc, Toinard, and others; but the text is exhibited in such a manner as to relate the various discourses and facts recorded by the sacred writers in their identical words, and in the fullest manner possible, yet so as to avoid tautology. The history is divided into chapters, and these are subdivided into sections of moderate length. Two Chronological Dissertations are prefixed:—1. On the time of Herod's death, of the birth of Jesus Christ, the duration of his ministry, and the year of his crucifixion, &c., &c.:—2. On the time and place of the adoration of the wise men. Notes are subjoined for the elucidation of particular passages. The work is executed with great care, and may frequently be purchased at a low price.

14. The Harmony of the Four Gospels; in which the natural order of each is preserved, with a paraphrase and notes. By J. Macknight, D.D. 4to. 2 vols. 1756; 2d edit. 1763; 3d edit. 8vo. 2 vols. Edinburgh, 1804.

Dr. Macknight closely adheres to the principle of Osiander; but his paraphrase and commentary contain so much useful information, that his Harmony has long been regarded as a standard book among divines; it is in the lists of Bishops Watson and Tomline. The preliminary disquisitions greatly enhance its value. Dr. Macknight's work was translated into Latin by Professor Ruckersfelder, and published in 3 vols. 8vo. at Bremen and Deventer, 1772. Bishop Marsh says, that whoever makes use of this harmony should compare with it Dr. Lardner's observations on it, which were first published in 1764, and are reprinted in the eleventh volume of the octavo edition, and in the fifth volume of the quarto edition of his works.

15. An Harmony of the Gospels, in which the original text is disposed after Le Clerc's general manner, with such various readings at the foot of the page as have received Wetstein's sanction in his folio edition of the Greek Testament. Observations are subjoined, tending to settle the time and place of every transaction, to establish the series of facts, and to reconcile seeming inconsistences. By William Newcome, D.D., Bishop of Ossory (afterwards Archbishop of Armagh). London, 1778, folio.

Some time after Archbishop Newcome had published the preceding harmony, being "convinced that the manner, in which he had endeavoured to reconcile the accounts of our Lord's resurrection was forced and unnatural," he determined to retract his error. This he did in "a Review of the Chief Difficulties in the Gospel-history relating to our Lord's Resurrection." London, 1791. 4to. In this tract, which is not of common occurrence, the archbishop adopts the opinion of Dr. Benson, developed in his "Life of Christ;" (London, 1764, 4to.) and the text of the four gospels relating to the resurrection of Jesus Christ is arranged in parallel columns, with a few explanatory notes.

16. An English Harmony of the Four Evangelists, generally disposed after the manner of the Greek of William Newcome, Archbishop of Armagh; *with a Map of Palestine divided according to the twelve tribes, Explanatory Notes, and Indexes.* [By William Phillips.] London, 1802. 8vo.

The Greek Harmony of Archbishop Newcome has long been held in the highest estimation; but its bulk and price necessarily place it beyond the reach of many biblical students. In publishing this Harmony, the compiler (a member of the Society of Friends) has rendered to English readers the same service which that learned prelate had conferred on biblical scholars by his larger Greek work. "Several trifling alterations have been adopted in the text, and it is hoped, generally to advantage." (Preface, p. v.) The harmony fills four hundred and thirty-four pages; and the "Notes and Illustrations" comprise thirty-six pages: though brief, they are judiciously selected from the critical and philological labours of Beausobre and L'Enfant, Calmet, Grotius, the Rev. Drs. Hammond, Harwood, Shaw, Doddridge, from the Harmony of the late eminent physician, Dr. Robert Willan, and various other sources. The volume concludes with an index to the Parables delivered by Jesus Christ, and a Table for finding any passage of the Gospels in this Harmony. Altogether, "the form in which this work is printed is extremely convenient; so much so, that they, who can use the Greek, may be glad to consult the English octavo rather than the unwieldy folio of the Archbishop." (British Critic, (O. S) vol. xxii. p. 437.)

16*. An English Harmony of the Four Evangelists, disposed after the manner of the Greek of William Newcome, Archbishop of Armagh; *with Explanatory Notes and Indexes, and a new map of Palestine, divided into Tetrarchies, and showing the Travels of our Lord Jesus Christ.* London: M.DCCC.XXVII. 8vo.

Though apparently a new work, this is a mere reprint of the preceding Harmony, with the omission in the title page of the word "generally," (which the original compiler had properly inserted, as Archbishop Newcome's method was only generally followed), and with the variation, which the reader will be able to distinguish, from the lines above printed in Italics. The date of the original work is in Arabic figures; in the volume under consideration it is in Roman small capital letters. The *few* errata which the original compiler had noticed are here *corrected*: but the following note, which he had prefixed to his table of contents, viz. "*The title prefixed to each section is designed to mark the general order at first view, and not faithfully to exhibit its contents,*" is omitted: and the table of contents, which in the original work fills *seven* pages in columns, is here printed in long lines in *four* pages. The thirty-*six* pages of "notes and illustrations" are here compressed into thirty-*three*; and the "Table for finding any passage of the Gospels in this Harmony," which fills five pages in the original edition, is here compressed into four pages. The Map is the only new article: it exhibits Palestine, divided into tetrarchies, and, by means of a red line, shows the travels of Jesus Christ. In one corner of it is a ground plan of the temple at Jerusalem. The volume is very neatly printed.

17. A Harmony of the Evangelists in Greek; to which are prefixed Critical Dissertations in English. By Joseph Priestley, LL.D. London, 1778. 4to.

18. A Harmony of the Evangelists in English; with Critical Dissertations, an occasional Paraphrase, and Notes for the use of the unlearned. By Joseph Priestley, LL.D. London, 1780. 4to.

The same method of arrangement is followed in both these harmonies. Dr. Priestley adopted the opinion of some antient writers, that the ministry of Jesus Christ lasted only one year, or a year and a few months. For an account of these two publications see the Monthly Review (old series), vol. lviii. pp. 89—94., and vol. lxiv. pp. 81—90. 161—173.

19. Synopsis Evangeliorum Matthæi, Marci, et Lucæ, una cum iis Joannis Pericopis, quæ historiam passionis et resurrectionis historiam complectuntur. Textum recensuit, et selectam lectionis varietatem adjecit J. J. Griesbach. Halæ, 1776. 8vo. Editio secunda, emendatior et auctior. Halæ Saxonum, 1797. 8vo. Editio quarta, 1822. 8vo.

The chief purport of this Synopsis, Bishop Marsh remarks, is, not to give a chronological series of events, but to represent in parallel columns all those sections which are common to the Gospels of Matthew, Mark, and Luke; the Gospel of John (except the last part) being omitted, because the rest of it has so very little matter in common with the other three. In order to make as few transpositions as possible, Mark's order is ge-

nerally retained, because it is the same with that of Luke, as far as relates to the facts which are common to all three. Those parts which each evangelist has peculiar to himself, are inserted in intermediate sections. The learned translator of Michaelis pronounces the disposition of the whole work to be very commodious; and adds, that he knows of no harmony, which affords so much assistance in the investigation of the origin of the three first Gospels. In 1812, an English *Synopsis of the three first Gospels, including the four last chapters of St. John's Gospel*, was published in 8vo., on the plan of Griesbach's work, with some variations, by the Rev. Charles Dunster, who has made the narrative of St. Luke the standard to which the other Gospels are adapted. Valuable as Griesbach's Synopsis confessedly is, some of his transpositions have been deemed arbitrary, and some important passages were omitted by him. To obviate these defects, MM. De Wette and Lücke have compiled a new Synopsis from Griesbach's third edition, so as to exhibit the *entire* passages of the Gospels with their parallels: at the foot of each page they have given the principal various lections from Griesbach's critical edition of the New Testament; and they have supplied brief notices of the arguments or contents of each section. The title of this very useful publication is,

20. Synopsis Evangeliorum Matthæi, Marci, et Lucæ, cum Parallelis Joannis Pericopis. Ex recensione Griesbachii, cum selecta Lectionum varietate. Concinnaverunt, et breves Argumentorum Notationes adjecerunt Guil. Mart. Leber. De Wette, et Frid. Lucke. Berolini, 1818. 4to.

21. Diatessaron, sive integra Historia Domini nostri Jesu Christi, Græcè. Ex quatuor Evangeliis inter se collatis, ipsisque Evangelistarum verbis aptè et ordinatè dispositis confecta. Subjungitur Evangeliorùm brevis Harmonia. Edidit J. White, S. T. P. Ling. Arab. Prof. Versionis Syriacæ Philoxenianæ Nov. Test. Interpres. Oxonii, è Typographeo Clarendoniano, 1799. small 8vo.

A *Diatessaron* is the result and summary of a *Harmony*. In the latter the whole text of the four evangelists is given, only so arranged in columns that their parallelisms and differences may be exactly seen: whereas, in a diatessaron, one continued narrative is selected from the four, avoiding all repetitions of the same or similar words. Professor White founded his beautifully and correctly printed volume on the excellent Harmony of Archbishop Newcome, except in the part relating to the resurrection of Jesus Christ, in which he has followed the arrangement of facts proposed by Mr. West and Dr. Townson, in their works on this subject, which are noticed in p. 163. *infra.* The *time* and *place* in which each event happened, are judiciously noticed in the margins: a map of Palestine is prefixed; and a very useful, though concise, Evangeliorum Harmonia, which is added at the end, connects the whole with peculiar clearness. In 1802, Dr. White's work was translated into Latin by the Rev. T. Thirlwall, who retained the chief part of the professor's title, and adopted principally the Latin version of Castellio; although, where the editor regarded his phrases as forced and affected (as they sometimes are), he has had recourse to the versions of Beza, Tremellius, and the Vulgate. This publication may be of use to those, who, in reading the Greek, are occasionally induced to consult a translation; Mr. Thirlwall also published, in 1803, an English *Diatessaron; or, History of our Lord Jesus Christ, compiled from the four Gospels according to the authorised Version*, 8vo., and 12mo. Some brief notes, and a concise but useful introduction are annexed, together with a map of Palestine. A "French Diatessaron," was published at London in 1837, in 12mo.

Another English Diatessaron was published at London, on the basis of Dr. White's Greek Diatessaron, by Mr. J. Russom, in 1840, intituled "*The History of our Blessed Lord and Saviour Jesus Christ, related in the words of the Scriptures: containing in order of time all the events and discourses, as recorded in the Evangelists, with some short notes.*" 8vo. The text of the authorised English version is followed.

22. Diatessaron; or, the Gospel History, from the Text of the Four Evangelists, in a connected Series. With Notes critical and explanatory, by Robert Thomson. Edinburgh and London, 1808. 8vo.

23. The United Gospel; or, Ministry of our Lord and Saviour Jesus Christ, combined from the Narrations of the Four Evangelists. By R. and M. Willan. London, 1806. 8vo.

This is the *third* edition of a very useful *Diatessaron*, for such the work in effect is. The first impression appeared in 1782, and the second in 1786, under the name of the late eminent physician Dr. Robert Willan. It professes to exhibit the events of the Gospel history in a connected chain or order of succession: and, by combining the accounts of each evangelist, to relate in their own words every incident, with all its circumstances,

at full length. The notes which accompany the work are judiciously selected; they relate chiefly to the manners, customs, opinions, and expressions, proverbial or allegorical, among the eastern nations with which the generality of readers cannot be familiarly acquainted.

24. A Synopsis of the Four Evangelists; or, a regular History of the conception, birth, doctrine, miracles, death, resurrection, and ascension of Jesus Christ, in the words of the Evangelists. By Charles THOMSON. 8vo. Philadelphia, 1815.

The author of this Harmony, whose translation of the Old Testament from the Septuagint Version is noticed in p. 59. *supra*, considering the Gospels as memoirs of remarkable things said and done by Jesus Christ, has here arranged them according to the dates, places and circumstances, which he found expressly mentioned in the several Gospels. He has employed a literal translation of the very words of the evangelists, without any omission or addition, excepting that he has inserted explanations of peculiar phrases and technical terms between brackets [ ]. It is very respectably executed; and at the end there are fifty pages of notes, chiefly explanatory of the manners and customs of the Jews.

25. An Harmony of the Four Gospels; or, a series of the Narratives of the Evangelists, so collected and disposed as to bring the whole into one regular relation; with Notes, selected from various authors. By John CHAMBERS. London, 1813. 8vo.

26. A Chronological History of our Lord and Saviour Jesus Christ, from the compounded texts of the Four Holy Evangelists; or, the English Diatessaron; with a map of the Holy Land, explanatory Notes, and Illustrations, from late oriental travellers and rabbinical writers, &c. &c. By the Rev. R. WARNER. Bath and London, 1819. 8vo.

27. Concordance de Quatre Evangélistes, suivant l'Ordre de Michaelis. Paris, 1828. 12mo.

This, it is believed, is the only detached harmony of the Gospels extant in the French language: it is drawn up agreeably to the order of Michaelis in his harmony or table of contents to the four evangelists, which forms part of his introduction to the New Testament. (Vol. iii. pp. 49–83. of Bishop Marsh's English translation; or vol. iii. pp. 58–93. of M. Chenevière's French translation.) The total absence of a table of contents, or even of the summaries of the contents given to each section by Michaelis, greatly lessens the utility of this volume as a book of reference to the French reader.

28. The Monotessaron; or, the Gospel History, according to the Four Evangelists, harmonised and chronologically arranged, in a new Translation from the Text of Griesbach. By the Rev. John S. THOMPSON. Baltimore, 1829. 8vo.

29. Synopsis Evangeliorum Matthæi, Marci et Lucæ, cum Joannis Pericopis Parallelis. Textum ex ordine Griesbachii dispertitum, cum varia Scriptura selecta, edidit Mauritius ROEDIGER. Halis Saxonum, 1829. Editio altera, emendatior. Halis Saxonum, 1840. 8vo.

A commodious synopsis of the first three Gospels. The order of Dr. Griesbach (see No. 19. p. 157.) is followed in the disposition of the text: but the synopsis itself is divided into six parts, after the plan of De Wette and Lücke. The summaries of contents prefixed to each section are principally taken from Dr. Knappe's critical edition. Great pains have been bestowed on the punctuation of this work, the typographical execution of which is very neat.

30. Quatuor Evangeliorum Tabulæ Synopticæ. Juxta rationes temporis quoad fieri potuit composuit, annotationibusque ex perpetua sectionum singularum collatione instruxit, Henricus Nicholaus CLAUSEN. Hauniæ, 1829. 8vo.

No part of the Greek text is printed in this work, in which the author has taken singular pains in adjusting the order of events, from a minute and laborious collation of the parallel passages in the four evangelists.

31. Harmonia Evangelica; sive, Quatuor Evangelia Græce, pro temporis

et rerum serie in partes quinque distributa. Edidit Edvardus GRESWELL, A.M. Oxonii, 1830. 8vo. Second edition, 1834. Third edition, 1840.

31*. Dissertations upon the Principles and Arrangement of a Harmony of the Gospels. By the Rev. Edward GRESWELL, M.A. Oxford, 1830. 3 vols. 8vo. Supplementary Dissertations. Oxford, 1834. 8vo. Second edition, Oxford, 1837. 5 vols. 8vo.

31**. Prolegomena ad Harmoniam Evangelicam : sive de Primariis nonnullis ad Chronologiam Evangelicam spectantibus Dissertationes Quatuor. Accedunt Kalendarii Sacri ab an. A. Ch. N. 1511 usque ad 94, in annis expansis, Tabulæ LXXXV. Neomeniarum anni Sacri Tabulæ Synopticæ VI. Characterum Mensium Anni Sacri Tabula Generalis I. Auctore Edvardo GRESWELL, S.T.P. Oxonii, 1840. 8vo.

The fundamental principles of Mr. Gresswell's Harmony are, 1. That the three last Gospels are regular compositions; 2. That St. Matthew's Gospel is partly regular and partly irregular; 3. That each of the Gospels was written in the order in which it stands; 4. That the Gospels last written, in every instance, were supplemental to the prior Gospels. "His Harmony forms but a portion of the valuable critical apparatus, which he has constructed for the benefit of the critical student; and, taken together with the Dissertations, it will enable the reader to make himself master of the whole range of inquiry relating to the chronology of the New Testament, and the structure and composition of the Gospels." (Eclectic Review for June, 1833, vol. ix., third series, p. 313.) In the third edition of Mr. Gresswell's elaborate Harmony, the Acts of the Apostles are printed in Greek, and arranged in chronological order.

32. A Harmony of the Four Gospels in the English authorised version, arranged according to Greswell's "Harmonia Evangelica" in Greek, with references to his Dissertations on the same. By R. MIMPRISS. London, 1833. 8vo.

A necessary companion to Mr. Gresswell's elaborate works.

33. A Harmony of the Four Gospels, founded on the arrangement of the Harmonia Evangelica by the Rev. Edward Greswell. With the Practical Reflections of Dr. Doddridge. By the Rev. E. BICKERSTETH. London, 1832. 12mo.

34. The Four Gospels, exhibited as one continued Narrative, by an arrangement of their contents in parallel columns, according to the due order of events recorded. By the Rev. C. CURREY, B.A. London. [1834.] 4to.

The advantages which this unassuming but neatly executed volume possesses, are stated to be the following: — 1. It exhibits at one view the whole history of Jesus Christ, which must otherwise be collected from four separate sources; 2. It distinguishes the particular portions contributed by each evangelist towards making up the whole history; 3. It brings under comparison the variety in statement, which the evangelists adopt, in recording the same transactions, without the trouble of turning continually from gospel to gospel, or the delay of transcribing parallel passages for the convenience of juxta-position.

35. A Harmony of the Gospels in Greek, in the general order of Le Clerc and Newcome, with Newcome's Notes; printed from the text and with the various readings of Knappe. The whole revised, and the Greek text newly arranged. By Edward ROBINSON, D.D. Andover [Massachusetts], 1834. 8vo.

In this volume, the general order of Le Clerc and Archbishop Newcome (No. 15. p. 156.) is followed in the divisions, as being upon the whole judicious, and also as being familiar to the great body of theologians. In the special arrangement of the text of the evangelists, the principle adopted is that of Roediger, in his Synopsis of the first three Gospels. (No. 29. p. 159.) The whole of Archbishop Newcome's notes is retained.

36. A Harmony of the Four Gospels in Greek, according to the text of Hahn; newly arranged, with explanatory Notes. By Edward ROBINSON, DD. LL. D. Boston [Massachusetts], 1845. 8vo.

This beautifully printed work is wholly a new Harmony, the arrangement of which differs in several important particulars from that of any previous Harmony, particularly in the portions relating to the interval of time between our Lord's last arrival at Jerusalem and the preceding feast of the Tabernacles. The notes explain various chronological and other difficulties, which have perplexed former compilers of Harmonies. With regard to the duration of Christ's ministry, Dr. Robinson adopts the opinion that it included four passovers, or about three years and six months. Though he has not neglected the chronological order of events, he has chiefly (and successfully) aimed to "place side by side the different narratives of the same events in an order which may at least be regarded as a probable one." In doing this, he has exhibited the legitimate uses of a Harmony, and has accomplished the important threefold object, viz. 1. To make the evangelists their own best interpreters; 2. To show how wonderfully supplemental to each other they are, in minute as well as in important particulars; and thus, 3. To bring out fully and clearly the fundamental characteristics of their testimony, — unity in diversity.

37. Synopsis Quatuor Evangeliorum Græco-Latina. Exhibet Textum Complutensem cum variis ex collectione Roberti Stephani, Chr. Fr. Matthæi, Jo. Jac. Griesbach, J. M. Aug. Scholz, ac C. Lachmann, lectionibus, et Vulgatam Versionem Latinam, subjunctamque Harmoniam Latinam. Edidit J. A. ROTERMUNDT. Passavii, 1835. 8vo.

38. A Harmony; or, Synoptical Arrangement of the Gospels, founded upon the most antient opinion respecting the duration of our Saviour's Ministry, and exhibiting the succession of events in close accordance with the order of the two Apostolical Evangelists: with Dissertations, Notes, and Tables. By Lant CARPENTER, LL.D. Bristol, 1835. Second Edition, 1838. 8vo.

The first edition of this English Harmony was printed solely for the subscribers to its publication, for whom the most material alterations, &c. in the second edition were separately printed. The text is, for the most part, a new and close translation of the original Greek: the concise notes are such as the narration or the rendering required. The author adopts the view entertained by the eminent critic, Dr. Bentley, viz.: That our Saviour's Ministry continued something beyond *two* passovers, that is, one whole year and part of two others. From Bentley this opinion was communicated to Bishop Hare, and by him to Mr. Mann, master of the Charter-House, who not only defended it in his Essay on the true years of the Birth and Death of Christ (London, 1733, 8vo, and in Latin, in 1742, 8vo), but also constructed a Chronological Arrangement of the Gospel-History upon this principle; upon which Dr. Priestley formed his Greek and English Harmonies, of which a notice is given in Nos. 17. and 18. p. 157. The same opinion appears to have been adopted by the late learned Regius Divinity Professor, Dr. Burton, of Oxford, in his Lectures on the Ecclesiastical History of the First century (p. 19.). The exclusive peculiarity of Dr. Carpenter's arrangement is, that his Harmony is framed upon the position, that the passover referred to in John vi. 4. was that at which our Lord was crucified. His theory is concisely, but temperately controverted in the Eclectic Review for October, 1839, pp. 510—513. Dr. C. has prefixed to his Harmony four elaborate Dissertations: 1. On the Duration of our Saviour's Ministry; 2. On the structure of the first three Gospels in relation to the succession of events in our Lord's ministry; 3. On the Political and Geographical state of Palestine at the period of our Lord's ministry, giving a descriptive survey of the districts in which he resided or journeyed; and 4. On the succession of events recorded in the Gospels, giving an outline view of our Saviour's ministry. These dissertations, with a selection of notes from the Appendix to the Harmony, and a tabular view of the Synoptical arrangement, were subsequently published in a separate volume, intituled "Dissertations on the Duration of our Saviour's Ministry, and the Chronological Arrangement of the Gospel-Records." London, 1836. 8vo.

39. A Greek Harmony of the Gospels, with Notes for the use of Students at the Universities. By the Rev. R. CHAPMAN, B.A. London, 1836. 4to.

"This is a remarkably handsome quarto volume. . . . . . . Mr. Chapman takes Mill's text; allots four passovers and therefore three years to our Lord's ministry; differs from some of Mr. Greswell's positions" (see a notice of his Harmony, in No. 31. pp. 159, 160.), "and gives reasons from Newcome and Townsend; and, as to the resurrection, follows West. He has arranged a work, which is very convenient for ascertaining the verbal parallelisms without trouble. The notes show a degree of attention and industry, highly creditable to the author." (British Magazine, July 1836, p. 59.)

40. A Harmony of the Gospels, being a Comparative View of the different statements of the Four Evangelists; showing where they agree, where

they vary, and where any are silent. To which are added the Marginal References illustrating the text, with Indexes and Tables. [By William BENNING.] London, 1836. 12mo.

41. The Four Gospels, arranged in a series of Tabular Parallels, on a new principle. [By the Rev. —— CHOLMONDELEY, M. A.] London, 1836. royal 8vo.

In this arrangement, when two or more evangelists speak on the same subject-matter, their individual testimonies are always completed in the same page. In like manner where similar discourses took place at different periods, they are placed in juxta-position, as well as in context; but with indications, which prevent the narrative from being disturbed. These tabular parallels are printed with singular neatness.

42. The Gospel Harmonised, with Notes and Reflections, explanatory, experimental, and practical, chiefly by Adam Clarke, LL.D.; arranged from the best authorities. By Samuel DUNN. London, 1836. 8vo.

43. A Harmony of the Gospels, arranged for daily reading through the year, according to Greswell's Harmonia Evangelica; with other information calculated to render profitable the reading of the New Testament. By the Rev. Joshua FAWCETT, A. B. London, 1836. 12mo.

44. Diatessaron; or, the History of our Lord Jesus Christ, compiled from the Four Gospels, according to the authorised version. Oxford, 1837. 8vo.

The method adopted by Professor White in his Greek Diatessaron (No. 21. p. 158. *suprà*), is generally followed in this beautifully printed work; which is ascribed to the Rev. J. D. MACBRIDE, D. C. L., and Principal of Magdalen Hall, Oxford. The text and punctuation are strictly those of the authorised version: references are given in the margin, on one side, to the place from which each passage is taken; and, on the opposite side, Dr. Blayney's references to the Old Testament, and to the Acts and Epistles, are collected from all the four Gospels. Various readings are given at the foot of the page from the most esteemed paraphrases.

45. Lectures explanatory of the Diatessaron; or, the History of our Lord and Saviour Jesus Christ, collected from the Four Gospels in the form of a continuous Narrative. [By the Rev. J. D. MACBRIDE, D.C.L.] Oxford, 1835. 8vo.

These lectures are designed for students, who have neither leisure nor opportunity to consult many commentaries: "the remarks are more frequently explanatory than devotional." They are derived from the best and most approved commentators, and are most valuable helps to the student, who may peruse either the Greek Diatessaron of Professor White, or the English Diatessaron, noticed in the preceding paragraph.

46. The Gospels Collated, presenting at one view the concurrent Testimony of the Evangelists. By a Barrister of Lincoln's Inn. London, 1843. 8vo.

The design of this Harmony is to exhibit the whole of the four Gospels without a single repetition or omission, arranged in such a manner as to present the concurrent testimony of the evangelists, with respect to the facts contained in their several narratives. The volume is beautifully printed.

47. Nicolai AVANCINI Vita et Doctrina Jesu Christi ex IV. Evangelistis collecta, et in meditationum materiam ad singulos totius anni dies distributa. Textum recognovit et aptis auxit additamentis E. W. Westhoff. Monasterii [Munster in Westphalia], 1844. 12mo.

*** In giving the foregoing account of the principal Harmonies which have been published, the Author has endeavoured fairly to describe the plan and objects of each. To discuss the comparative merits of the chronological arrangements of different Harmonies would require a volume.

SECTION III.

HARMONIES OF PARTICULAR PARTS OF THE FOUR GOSPELS.

1. Conradi IKENII Harmonia Perpessionum Sanctissimi Servatoris Jesu Christi. Recudi eam curavit, simulque Harmoniam Historiæ Resurrectionis Jesu Christi, ejusque sequelarum, concinnavit Johannes Hermannus SCHACHT. Trajecti ad Rhenum, 1758. 4to.

2. The Gospel Narrative of the Passion of our Lord harmonized: with Reflections. By the Rev. Isaac WILLIAMS, B. D. London, 1841. Small 8vo.

3. A Harmony and Exposition of our blessed Lord's last Prophecy; in which the Difficulties that have hitherto perplexed Commentators are satisfactorily explained. By John FANNIN, A.B. Dublin, 1832. 8vo.

The principal design of this publication is to prove that the details, which are given in Matt. xxiv. 15—22., Mark xiii. 14—20., and Luke xxi. 20—24., refer to two events, different, distinct, and distant from each other; the one, the destruction of Jerusalem by the Romans,—an event long past; the other still future, and likely to occur about the restoration of the Jews. Mr. Fannin considers that Luke's account refers to the destruction of Jerusalem by Titus, while those of Matthew and Mark refer to the second advent of Christ: and he has devoted twenty-three pages to prove that the abomination of desolation, spoken of by the two latter evangelists, is Popery.

4. Observations on the History of the Evidences of the Resurrection of Jesus Christ. By Gilbert WEST, Esq. London, 1747. 8vo.

The multiplied editions of this most valuable treatise, which places the history of the resurrection on impregnable ground, sufficiently attest its value, and the high estimation in which it is deservedly held. Mr. West had for a time listened to the blandishments of infidelity; and the treatise in question was written in consequence of the inquiries which he conscientiously instituted into the evidences of Christianity, of which he lived and died a bright ornament. His work is noticed here, on account of the luminous and satisfactory manner in which he has harmonised the several accounts of the evangelical history of the resurrection.

5. A Harmony of the Four Gospels, so far as relates to our Saviour's Resurrection, with a Commentary and Notes. By Richard PARRY. London, 1765. 4to.

6. A Discourse on the Evangelical History, from the Interment to the Ascension of our Lord and Saviour Jesus Christ. By the late Rev, Thomas TOWNSON, D.D., Archdeacon of Richmond. Oxford and London, 1793. 8vo.

In this very judicious work (which was edited, after the learned author's decease, by Dr. John Loveday) the harmony of the four evangelical accounts of the resurrection is exhibited in four parallel columns, with a collateral paraphrase, the order of which is illustrated and confirmed by various observations. Dr. Townson professes to tread nearly in the footsteps of Mr. West, whose reasonings he enforces by new considerations; and he has illustrated his accounts by a new arrangement, and by the introduction of some explanatory particulars. He "accurately discriminates the respective particulars of the three days of our Saviour's crucifixion and resurrection, minutely considers every circumstance in the different relations, reconciles apparent inconsistencies, accounts for particular omissions, and furnishes a clear and consistent history, confirmed by considerations and representations, in which much learning is displayed, without any parade." (British Critic, O. S., vol. i. p. 73.) These "Observations" of Dr. Townson are also extant in the second volume of the collective edition of his works, published at London, in 1810, in two volumes 8vo.

7. An Harmony of the Gospels, from the Resurrection to the Ascension of our Lord and Saviour Jesus Christ; in which the English Narrations of the Four Evangelists are orderly exhibited in appropriate columns. Observations are subjoined tending to investigate the true evangelical sense, reconcile seeming discrepancies, and defend the order of the facts laid down in the Harmony. By Thomas CRANFIELD, A.B. Dublin, 1795. folio.

This publication was originally an academical exercise, undertaken in pursuance of a theological subject, given by the late Rev. Dr. Graves to the gentlemen attending his divinity class. The author professes to follow Dr. Townson's scheme, with some few variations. His work was published with a recommendatory character given by the Drs. Graves and Barrett (at that time the Divinity Lecturers in the University of Dublin); who state that, in their opinion, " it contains much accurate research, and much useful information; and, therefore," that they "shall not hesitate to recommend it to the attention of the students in divinity attending their lectures."

8. The Burial and Resurrection of Jesus Christ, according to the Four Evangelists. From the German of John David Michaelis. By Sir George Duckett, Bart. London, 1827. 12mo.

" If any person should be desirous of seeing all that the very spirit of subtlety and mischief can produce against the fact of the Resurrection, we should recommend them by all means to peruse the little work of Michaelis on this subject, which has recently been translated into English. This celebrated critic has there considered almost every cavil, with which the wit or malice of the adversaries has been able to assail the evidence of this great event. And we may safely venture to predict that every intelligent and honest examiner of these objections will pronounce, with Michaelis, that the whole is 'a contest between the accuracy of the Gospels and the imagination of the unbeliever;' and that, with very few exceptions, the cavils are so stupid and frivolous, as to make their authors worthy of sound flagellation; or so shamefully disingenuous, as righteously to entitle them to the honours of the pillory. In referring our readers to this treatise, it may be necessary to apprise them by way of caution, that, on the subject of inspiration, the laxity of the author's notions is somewhat greater than would be approved by the Anglican School of Divinity. So far as relates to mere matters of fact, he is much disposed to place the evangelists (or at all events those two of them who were not apostles) precisely on the footing of so many ordinary mortal witnesses. He contends, however, quite irresistibly, that their testimony, even so considered, is abundantly sufficient to place the resurrection of Christ beyond the reach of doubt." (British Critic and Theological Review, vol. v. pp. 331, 332.)

9. A Harmony of the Evangelical History of the Sufferings, Death, Burial, Resurrection, and Ascension, of our blessed Lord and Saviour Jesus Christ; in which the narrative of the Four Evangelists, arranged in parallel columns on one side, is harmonised on the other. By the Rev. Frederick Russell, M. A. Halifax and London, 1839. 8vo.

A well executed little work. The plan of exhibiting the text of the four evangelists in parallel columns on one page, and of harmonising them on the other, enables the author to produce the whole in one consistent narrative.

SECTION IV.

HARMONIES OF THE ACTS OF THE APOSTLES AND OF THE APOSTOLIC EPISTLES.

1. The Apostolical History, containing the Acts, Labours, Travels, Sermons, Discourses, Miracles, Successes, and Sufferings, of the Holy Apostles, from Christ's Ascension to the Destruction of Jerusalem. Also a Narration of the particular times and occasions upon which the Apostolical Epistles were written, together with a brief analytical Paraphrase of them. By Samuel Cradock, B. D. London, 1672. folio.

This author, an eminent non-conformist divine, also wrote " A plain and brief Exposition of the Revelation," now superseded by later and better works; "The Old Testament History methodised," folio, now also superseded by the valuable work of Mr. Townsend, noticed in p. 153. *suprà;* and the " Harmony of the Four Evangelists," likewise noticed in page 155. " Cradock's three volumes are very valuable: the two last on the New Testament are much better than the first on the Old. His extracts in the margin, from Hammond, Lightfoot, and Grotius, are *very judicious;* and I think, on the whole, I never read any one author, that assisted me more in what relates to the New Testament." (Dr. Doddridge.) The book is by no means dear, which to students is a great advantage.

2. A History of the First Planting of Christianity, taken from the Acts of the Apostles and their Epistles. Together with the remarkable Facts of the Jewish and Romish History, within this period. By George BENSON, D.D. London, 1735; Second and best edition, 1756. 3 vols. 4to.

Though this work does not profess to be a harmony of the Acts of the Apostles and of their Epistles, it may justly be considered as one. Besides illustrating the history of the Acts throughout, and most of the Epistles, by a view of the history of the times, the occasions of the several Epistles, and the state of the churches to which they were addressed, the learned author has incorporated a paraphrastic abstract of those Epistles in the order of time when they were written; and has also established the truth of the Christian religion on a number of facts, the most public, important, and incontestable. It is indeed a most valuable help to the study of the Epistles; but it is to be regretted that its scarcity renders it accessible to few.

3. The Life of the Apostle Paul, as related in Scripture; but in which his Epistles are inserted in that part of the History to which they are supposed respectively to belong; with select Notes, critical and explanatory, and relating to persons and places, and a Map of the countries in which the Apostle travelled. By Joseph Gurney BEVAN. London, 1807. 8vo.

The narrative of St. Paul's life is studiously related in the very words of Scripture, having only such additional matter as is necessary to introduce or connect the several parts. Attention, however, has been paid to the task of selecting, from different parts of the New Testament, such passages as belong to the regular chain of the history. The notes are principally selected from the best critics and commentators, and those which are geographical are the most conspicuous, and stamp a real value on the work; which, though designed for young persons of his own religious communion (The Society of Friends), may be studied with advantage by those of every other class of Christians, especially such as have not many commentators within their reach, "without danger of finding any thing introduced which can give the smallest bias towards any principle that is not really and truly Christian." (British Critic, O. S., vol. xxxiii. p. 477.)

4. A Harmony of the Epistles of the Holy Apostles, to which is added a Summary of the Entire. By the Rev. Peter ROBERTS, M. A. Cambridge, 1800. 4to.

This Harmony of the Apostolic Epistles differs, in its form and structure, from the three publications last noticed. It "consists of two columns, in the first of which a kind of continued Epistle is formed, principally, but not entirely, from the Epistle to the Romans; which the author considers as intended more particularly for a delineation of the scheme of Christianity, as to the speculative part." This continued text or clue is printed in a narrow column and a large letter, which gives room for the introduction of all the parallel passages in the second column, which is much broader, and printed in a closer form and smaller type. The whole is digested under four principal divisions. 1. Introductory address. 2. Doctrinal instruction. 3. Practical precepts. 4. Conclusion. In this way the whole substance of the Apostolical Epistles is arranged; and any particular passages are found by means of a table at the end of the book. Subjoined to this Harmony is the "Summary of the Epistles; in which the view of the contents is designed to be completely conveyed, according to the author's system." This part is followed by a very useful selection of notes. "Mr. Roberts deserves the highest commendation for his zeal and diligence in thus illustrating the Epistles, and for the attention and acuteness manifested in digesting their various contents." (British Critic, O. S., vol. xx. pp. 419—421.)

5. Harmonia Paulina: being an arrangement, in the words of the Apostle, of the complete Scheme of Christian Faith and Practice, contained in the several Epistles of St. Paul. By the Rev. Henry LATHAM, M.A. London, 1837. 8vo.

This very valuable work (the title of which fully expresses its design) is an attempt to compile a full system of Christian Faith and Practice by an arrangement of St. Paul's Epistles in a continuous context; the object being to sum up, and exhibit in one view the *perfect* Christian character, in the same words in which St. Paul has from time to time exhibited its *detached* features." (Introd. p. 1.) In the prosecution of this design, the author has judiciously thrown into an Appendix all those parts of the several epistles, which, being addressed exclusively to a particular church or individual, are not contained in the Harmony. He has then condensed together several passages of St. Paul's Epistles, which are related to each other, so as to form sixteen continuous discourses in as many chapters; which treat on our Christian calling; on faith; on faith in God the Father; faith in God

the Son,—the atonement of his death, and our justification through his merits only,—his resurrection, ascension, and return to judgment; faith in God the Holy Ghost, and our sanctification by him alone; on our duty to God; the social duties; the personal duties of the believer; Christian love or charity; Christian hope; the Church of Christ and its two Sacraments; the corruption of its doctrines and discipline; and the intention of the Jewish Dispensation. The passages from the Pauline Epistles are given in the words of the authorised version; and to the whole the author has prefixed a well-written introduction explanatory of the plan of his work.

CHAPTER III.

APOCRYPHAL BOOKS AND WRITINGS.

SECTION I.

APOCRYPHAL BOOKS OF THE OLD TESTAMENT.

THE Apocryphal Books, attached to the Old Testament, are to be found in the various Polyglott editions of the Bible, and also in most of the larger editions of the Septuagint Version. Dr. Masch (Bibl. Sacr. part i. pp. 427—436.) has described the various editions of the Apocryphal Books, as well collectively, as of particular Books. The following are the principal and more easily procurable editions, including some which have appeared subsequently to the date of his publication:—

1. Libri Veteris Testamenti Apocryphi omnes, Græce, ad Exemplar Vaticanum emendatissime expressi. [Curâ Ludolphi LEUSDENII] Francofurti ad Mœnum, 1694. 8vo.

2. Libri Apocryphi, Græce. Introductionem præmisit Georgius Johannes HENKIUS. Halæ, 1711. 8vo.

The Introduction was subsequently printed in a separate form, in 4to.

3. Libri Veteris Testamenti Apocryphi. Textum Græcum recognovit, et variarum Lectionum Delectum adjecit, Joannes Christianus Gulielmus AUGUSTI. Lipsiæ, 1804. 8vo.

4. Libri Veteris Testamenti Apocryphi, Græce. Accurate recognitos brevique diversarum lectionum delectu instructos edidit Henricus Eduardus APEL. Lipsiæ, 1837. 8vo.

5. The Books of the Apocrypha, with Critical and Historical Observations prefixed to each Book: also, two Introductory Discourses; the first explaining the Distinctions between Canonical and Apocryphal Writings, estimating the Value of the latter, and ascertaining the time when they were introduced as Ecclesiastical Books into the Service of the Church; the second illustrating the intimate connection between the Old and New Testament in religious and moral views, in matters of faith and practice, in style, composition, and allusion; with a Sketch of the History of the Jews from the cessation of Prophecy in Malachi, to the final dissolution of their State under the Emperor Vespasian, A.D. 70. By Charles WILSON, D.D. Edinburgh, 1801. 8vo.

6. The Five Books of Maccabees in English. With Notes and Illustrations. By Henry COTTON, D.C.L. Oxford, 1832. 8vo.

Of the Apocryphal books which bear the name of the Maccabees, some account will be found in Vol. IV. pp. 247—249. Dr. Cotton has collected them together in this beautifully printed volume, and has, for the *first time*, given an English translation of what are called the fourth and fifth books; and he has successfully adapted the style and language of his version to those of the preceding books, as closely as was consistent with a careful adherence to the original. The whole is illustrated with very numerous notes, a valuable

critical Introduction, Genealogical Tables of the Families of the Maccabees and of Herod, together with a Chronological Table, and a copious Index. This work is a necessary supplement to every edition of our authorised English Version of the Bible.

7. Sapientia Jesu filii Sirachi, Græce. Textum ad fidem Codd. et Versionum emendavit et illustravit Joh. Guil. LINDE. Gedani, 1795. 8vo.

8. Liber Jesu Siracidæ, Græce: ad fidem Codicum et Versionum emendatus, et perpetua adnotatione illustratus, a Car. Gottl. BRETSCHNEIDER. Ratisbon, 1806. 8vo.

"This work is, without contradiction, the best that has appeared on the Book of Ecclesiasticus; and the Commentary is an excellent critique." (Classical Journal, vol. v. p. 4.) It "deserves to be introduced into the library of every theological scholar. The Greek text has, undoubtedly, been very much corrupted. . . . . . Dr. Bretschneider has spared no labour in his valuable collection of readings from the Vatican and Alexandrian MSS., from that manuscript on which the text of the Complutensian Polyglott was founded, and from various other sources. Much interesting matter will be found in his elaborate Prolegomena, and in the five dissertations at the close of the volume. His perpetual annotations on the text afford evidence of great critical ability and theological information, but perhaps exhibit a little of that tedious prolixity which is not uncommon in the German school." (Christian Remembrancer, vol. ix. p. 263.)

9. Liber Ecclesiasticus. The Book of the Church; or, Ecclesiasticus: translated from the Latin Vulgate. By Luke HOWARD. London, 1827. Royal 8vo.

"It is a miserable attempt at an English version of Ecclesiasticus, from the Latin translation of the Vulgate." (Christ. Rememb. vol. ix. p. 263.) In pp. 266—272. there is an analysis, with specimens of this publication.

10 *a*. The Book of Jasher. With Testimonies and Notes explanatory of the Text.

To which is Prefixed various Readings.

Translated into English from the Hebrew, by Alcuin, of Britain, who went a Pilgrimage into the Holy Land.

This Book is twice mentioned in Holy Scripture, viz. in Josh. x. 13., and in 2 Sam. i. 18.; in both which Places it is appealed to as a Work of Credit and Reputation, and as such was at that Time had in great Esteem.

Printed in the Year MDCCLI. 4to.

10 *b*. The Book of Jasher. With Testimonies and Notes, *Critical and Historical*, explanatory of the Text.

To which is prefixed Various Readings, *and a Preliminary Dissertation, proving the Authenticity of the Work.*

Translated into English from the Hebrew, by *Flaccus Albinus* Alcuin*us* of Britain, *Abbot of Canterbury.* Who went a Pilgrimage into the Holy Land, *and Persia, where he discovered this volume, in the City of Gazna.*

"*Is not this written in the Book of Jasher?*" Joshua x. 13.

"*Behold it is written in the Book of Jasher.*" 2 Sam. i. 18.

Bristol: Printed for the Editor[1], by Philip Rose, 20. Broadmead. MDCCCXXIX. 4to.

Of the literary forgery contained in the volume or rather pamphlet printed in the year 1751 (9 *a*), the following account is given by Mr. Rowe-Mores, a diligent topographer and antiquary of the eighteenth century, in his "Dissertation upon English Typographical Founders and Founderies," published in 1778 (page 65.). "In the year 1751, Mr. Ilive published "a pretended translation of the Book of Jasher, said to have been made by one "Alcuin of Britain. The account given of the translation is full of glaring absurdities: "but of the publication this we can say, from the information of the Only-One who is

[1] In a prospectus for a second edition of this reprint, which was circulated in London in 1833, the editor announced himself as "the Reverend C. R. Bond, formerly of Em. Col. Cantab."

"capable of informing us, because the business was a secret between the Two: Mr. Ilive "in the night-time had constantly an Hebrew Bible before him (*sed qu. de hoc*), and cases "in his closet. He produced the copy for Jasher, and it was composed in private, and the "forms worked off in the night-time in a private press-room by these two, after the men "of the Printing House had left their work."

Jacob Ilive, the person here mentioned, was a type-founder and printer, who carried on business in London between the years 1730 and 1763, in which last year he died. "Being "not perfectly sound in his mind, he produced some strange works. In 1733, he published "an Oration, intended to prove the plurality of worlds, and asserting that this earth is hell, "that the souls of men are apostate angels, and that the fire to punish those confined to "this world at the day of judgment will be immaterial .... In this strange perform-"ance the author unveils his deistical principles, and takes no small liberty with the sacred "Scriptures, and especially with the character af Moses. Emboldened by this first ad-"venture, he determined to become the public teacher of infidelity. For this purpose he "hired the use of Carpenters' Hall, where for some time he delivered his orations, which "consisted chiefly of scraps from Tindal and other similar writers." (Chalmers's Biographical Dictionary, vol. xix. p. 228.)

In November 1751 he published "The Book of Jasher," of which the following account was given in the Monthly Review for December in the same year (vol. v. p. 250.)—"The "publisher, in order to give a sanction to this pretended Book of Jasher, refers to the "mention made to such a book in Josh. x. 13., and 2 Sam. i. 18. In both which places, "says he, it is appealed to as a work of credit and reputation, and as such was at that time "had in great esteem. But the work now published does not in the least appear to be "that book referred to in the Scriptures; but a palpable piece of contrivance, intended to "impose on the credulous and the ignorant, to sap the credit of the books of Moses, and to "blacken the character of Moses himself. Hence it is no wonder that the editor or author "has had the precaution to conceal his name. He has trumped up an idle story of the "means, by which the MS. fell into his hands, which he relates in a prefatory epistle to a "nameless earl. He has also prefixed a history of Alcuin's pilgrimage to the Holy Land, "of the manner of his procuring a sight of the Book of Jasher, and the means by which "he obtained permission to translate it into English. But the whole is so full of blunders, "inconsistencies, and absurdities, that we think it beneath any further notice."

With this quotation from the Monthly Review, in addition to the contemporary evidence above given, the author would have dismissed the pretended Book of Jasher, had it not come to his knowledge that very many individuals had been induced to purchase the reprint of this forgery, executed at Bristol in 1829[1] (9 *b*), of which an account is given in pages 170–173. *infrà*, under the idea of its being the genuine long lost Book of Jasher. In the hope of preventing future unwary purchasers from being similarly misled, he now subjoins a few specimens of the falsehoods, anachronisms, and contradictions of the Holy Scriptures, which characterise this nocturnal production of the non-sane infidel author, Jacob Ilive.

1. The assertion, in the title-page, that Alcuin of Britain "went a pilgrimage into the "Holy Land and Persia, where he discovered this volume in the city of Gazna," is *contrary to historical fact*. Alcuin neither visited the Holy Land nor travelled into Persia: to which we may add, that there is a geographical falsehood in stating Gazna to be in Persia: there is a city of that name in *Caubul*. Alcuin was born in Yorkshire about the middle of the eighth century, and was educated at York, where probably he embraced the monastic profession. It is not known what preferments he held before he left England; though some accounts state that he was a deacon of the church at York, and others, that he was abbot of Canterbury. His earlier years were *wholly* spent in England; and having been sent on an embassy from Offa king of Mercia to the emperor Charlemagne (who formed so high an opinion of his acquirements and character as to become his pupil), he was induced, by the emperor's intreaties, to settle in France. In that country, accordingly, with the exception of one short visit to England, he spent the remainder (*the chief part*) of his life, having rendered essential services to the cause of religion and learning, and there he died, A. D. 804, in the abbey of St. Martin, at Tours, *without ever quitting Europe*. (Cave, Scriptorum Ecclesiasticorum Historia Literaria, pp. 420, 421. Coloniæ, 1720. Chalmers's Biographical Dictionary; article Alcuin.)
2. All the genuine writings of Alcuin are printed in Latin, as well as some doubtful and spurious pieces which have been ascribed to him.[2] If he had composed any treatise in

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[1] In the prospectus for a second edition of the reprint above alluded to, it is stated that "the first edition has been honoured with the autographs of NEARLY ONE THOUSAND of "the most literary characters as subscribers: among whom are *many* PRELATES *and other* "DIGNITARIES, *as well as most of the public Establishments of the country*."

[2] The best and most complete collection of Alcuin's works was published at Ratisbon, in 1777, in two large volumes, folio; it was edited by M. Frobenius (or Froben), abbot of

any other language, it would doubtless have been written in the then vernacular language of England, that is, the Anglo-Saxon; fragments of which language have come down to our time in some portions of the Anglo-Saxon version of the Scriptures, executed in the eighth century. Whereas *the* WHOLE *of this pretended Book of Jasher is in* MODERN ENGLISH, and not a few passages of it are verbatim the same as our present authorised English version of the Bible, which was first published in 1611, *only eight hundred and seven years after Alcuin's death*; and what is not copied from our English Bible, is a lame and studied imitation of its style and diction, both to conceal the fraud and to deceive readers.

3. In "the translator's preface" (p. iv.) Alcuin is made to say, — "I took unto me two "companions, who learned with me, in the University of Oxford, all those languages "which the people of the East speak." But the University of Oxford, according to the earliest date which has been stated by its historians, was not founded by King Alfred before the year 886; that is to say, only *eighty-two years* AFTER *Alcuin's decease!*
4. "The Words of Alcuin, which are read before the book of Jasher," are further convicted of falsehood by the anachronisms they contain.
   [i.] In p. v. mention is made of "*the paper on which it is wrote*" only three hundred years before the art of making cotton-paper was introduced into Europe (the use of which did not become general until the thirteenth century), and considerably more than three hundred years before paper, made from linen rags, was in use.
   [ii.] In p. vi. he mentions *stationers* upwards of four centuries before bookselling was known. Stationers were not heard of, in Europe, before the middle of the thirteenth century. (Ducange, Glossarium, voce *Stationarii*, vol. vi. col. 716.) And the Company of Stationers, who were the first booksellers in London, was not incorporated until May, 1557, in the third and fourth year of the reign of Philip and Mary; that is, *only seven hundred and fifty-three years* AFTER *Alcuin's death.*
5. The book itself is replete with falsehoods, and with contradictions of the Pentateuch and the Book of Joshua. The restricted limits necessarily allotted to this article will only allow the specification of a few examples.

The books of MOSES and of JOSHUA are contradicted by	JASHER.
GEN. xxii. 2. 11—13. And He [God] said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.... And the angel of the LORD called unto him [Abraham] out of heaven.... And he said, Lay not thine hand upon the lad, neither do thou any thing unto him.... And Abraham lifted up his eyes, and looked, and, behold, behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.	CHAP. iii. 19—21. And when Isaac was twenty and five years old, Abraham heard a voice saying, Take thy son, and slay him, and offer him up a burnt-offering in the land wherein he was born. And Sarah spake unto Abraham, and said, The holy voice hath not so spoken: for remember thou the words of that voice which said unto thee, I will make of thee a great nation. And Abraham repented him of the evil he purposed to do unto his son: his only son Isaac.
Exod. ii. 1—5. relates the birth and exposure of Moses in an ark of bulrushes on the bank of the river Nile, and the discovery of him by Pharaoh's daughter: —	
5—8. And when she [Pharaoh's daughter] saw the ark among the flags, she sent her maid to fetch it. And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is *one* of the Hebrew's children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said unto her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.	v. 9—12. And Jochebed the mother of Moses, with Miriam his sister, came unto Pharaoh's daughter: and Jochebed said, Behold here the son of thy hand maid! And Pharaoh's daughter said, What wist ye? And they said, Thy father hath commanded that this infant be slain: yea, and that all the Hebrew males as soon as they are born be slain also. And Pharaoh's daughter said, Give unto me the child. And they did so. And she said, This shall be my son.

Saint Emmeran, near that city, who has carefully distinguished the doubtful and spurious pieces from Alcuin's genuine writings, all of which are in Latin. It is, perhaps, scarcely necessary to state, that here is not a single word or allusion to the Book of Jasher, as being translated by him.

Exod. i. 22. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river.	iii. 13. And it came to pass, that the wrath of Pharaoh was turned away from slaying the males of the Hebrews.
Concerning the particular subjects of Moses's education the book of Exodus is silent.	iii. 14. And the child Moses grew and increased in stature: and was learned in all the magic of the Egyptians.
Numb. xxxii. 11, 12. Surely none of the men that came up out of Egypt, from twenty years old and upwards, shall see the land which I swear unto Abraham, unto Isaac, and unto Jacob, because they have not wholly followed me; save Caleb the son of Jephunneh, the Kenezite, and Joshua the son of Nun.	xxxv. 3, 4. It is affirmed that, after the death of Moses, Joshua, and Caleb, the people were without a leader, and that Phinehas and the elders of Israel "named Jasher the son of Caleb, by Azuba, seeing he is an upright man. And moreover this we know, that he hath seen all the wonders wrought in Egypt, in the wilderness: even all the mighty works that have been done."
Josh. ii. relates the mission of the two men whom Joshua sent to explore the land of Canaan, and who "went and came into an *harlot's* house, named Rahab, and lodged there;" together with their covenant with her, who was a Canaanitess.	xxvii. 8. Rahab is styled "one of the *princesses* of Jericho;" and in v. 8. she is represented as saying, "I also am the *daughter of an Israelite by a woman* of Midian."
Josh. iii. 14—16. It came to pass.... As they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) that the waters which came down from above, stood, *and* rose up upon an heap, very far from the city Adam, that is besides Zaretan; and those that came down towards the sea of the plain, *even* the salt sea, failed, *and* were cut off; and the people passed over right against Jericho.	xxviii. 10. And the wood whereon the children of Israel passed over Jordan stayed upon the face of the waters six days and six nights.
Josh. vi. 17. 20, 21. 24, 25. And the city shall be accursed, *even* it, and all that *are* therein, to the Lord.... The people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword, ... And they burnt the city with fire, and all that was therein.... And Joshua saved Rahab the harlot alive, and her father's household, and all that she had.	xxviii. 15, 16. 18. Then Rahab sent unto Joshua, saying, Let me intreat with thee for my nation that they may live. And Joshua answered and said, As many as save themselves by flight may live: but whosoever shall be found in Jericho shall surely die the death.... And the people of Jericho fled from the city every one to the mountains.
Josh. vii. relates the circumstances of Achan's secreting a Babylonish garment, two hundred shekels of silver, and a wedge of gold of fifty shekels' weight, contrary to the divine command; for which crime he and all he had were destroyed in the valley of Achor.	xxviii. 20—25. Achan is represented as charging Joshua with having "taken from the congregation all the gold, all the silver, and all the brass; even all the spoil of the city of Jericho, and given it to the tribe of Levi." For which crime he ALONE was stoned.

Ilive's forgery was published in 1751 for *two shillings and sixpence.* For the publication (9 *b.*) printed at Bristol in 1829 the modest charge of ten shillings was originally made, which was subsequently increased to ONE POUND sterling. Of this publication the author is now to give some account.

Though published *apparently* for the first time in 1829, there is every reason for concluding that this is an unacknowledged reprint of Ilive's forgery, with some unimportant variations (which will be pointed out in the course of the present article), and for the following reasons:—

1. The TITLE PAGE, with the exception of the few sentences printed in italics in page 167., is the same as in Ilive's forgery. The two titles are there printed in columns, in order that the reader may the more readily compare them: he will observe that the editor of the Bristol publication in 1829 expressly says that the pseudo-book of Jasher is "Translated into ENGLISH from the Hebrew." In his proposals for a new edition already alluded to, this is altered into—"Translated into ANGLO-SAXON from the Hebrew!" Query, by whom was this pretended Anglo-Saxon version translated into modern English?
2. The "ADVERTISEMENT," if not colourably altered, is evidently taken from Ilive's pre-

liminary letter to a nameless earl; as will be evident to any one who compares the following extracts.

9 *a.* The Book of Jasher. 1751.

"To the Right' Honourable the Earl "of * * * * * *

"My Lord, *The following translation of the* "*Book of Jasher fell into my hands thirty years* "*ago*" [that is, in 1721] "by mere accident. "I was *travelling in the North of England,* "to see the country." Ilive then proceeds to give a false account of his purchasing the manuscript at an auction of "the goods "and books of an old gentleman lately de-"ceased, who was upwards of one hundred "years of age."

"Among the papers" (Ilive continues), "my Lord, I found the *following translation* "*of the Book of Jasher, which I last summer* "*communicated to your Lordship on a rumour* "*of a new translation of the Bible.* I own "that till then *it lay by me* quite unregarded. "*Your Lordship upon perusal was pleased to* "*approve of it, and to advise its publication* "*as* A WORK OF GREAT SINCERITY, PLAINNESS, "AND TRUTH. Your *Lordship's* remark I "must not omit, 'That it was your *opinion,* "'*the Book of Jasher ought to have been printed* "'IN THE BIBLE BEFORE THAT OF JOSHUA.'"

"BY A WRITING ON THE OUTSIDE OF THE "MANUSCRIPT IT SHOULD SEEM THAT THIS "TRANSLATION WAS LAID BEFORE OUR FIRST "REFORMERS, BECAUSE IT SAYS: 'I HAVE "'READ THE BOOK OF JASHER TWICE OVER, "'AND I MUCH APPROVE OF IT, AS A PIECE OF "'GREAT ANTIQUITY AND CURIOSITY, BUT I "'CANNOT ASSENT THAT IT SHOULD BE MADE "'A PART OF THE CANON OF SCRIPTURE.

"'Signed 'WICKLIFFE.'

"I am your Lordship's most humble and "obedient Servant, the Editor."

9 *b.* The Book of Jasher. 1829.

The following translation of "*The Book of* "*Jasher*" *was discovered by a gentleman in a Journey through the North of England in* 1721.

"It lay by him for several years, until "in 1750, there was *a rumour of a new* "*translation of the Bible, when he laid it be-*"*fore a noble Earl. On perusal he highly* "*approved of it,* AS A WORK OF GREAT SIN-"CERITY, PLAINNESS, AND TRUTH. *His Lord-*"*ship's opinion was that it should have been* "*placed* IN THE BIBLE BEFORE *the Book* OF "JOSHUA."

He further adds:—

"BY A WRITING ON THE OUTSIDE OF THE "MANUSCRIPT, IT SHOULD SEEM, THAT THIS "TRANSLATION WAS LAID BEFORE OUR FIRST "REFORMERS, BECAUSE IT SAYS: 'I HAVE "'READ THE BOOK OF JASHER TWICE OVER; "'AND I MUCH APPROVE OF IT, AS A PIECE "'OF GREAT ANTIQUITY AND CURIOSITY, BUT "'I CANNOT ASSERT, THAT IT SHOULD BE "'MADE A PART OF THE CANON OF SCRIPTURE.

"'Signed 'WICKLIFFE.'"

The editor of 1829 proceeds to state, that "Since 1751" [the reader will bear in mind that this is the identical date of Ilive's forgery] "the manuscript[1] has been preserved with "great care by a gentleman, who lived to a very advanced age, and died some time since. "On the event of his death, a friend to whom he had presented it gave it to the present "editor, who, conceiving that so valuable a piece of antiquity should not be lost to men "of literature and biblical students, has committed it to the press, not doubting but that "the attention of the learned will be attracted to so singular a volume." The editor of 1829 further adds, that "he cannot assert any thing from his own knowledge beyond "Alcuin's account; but *that* carries with it such an air of probability and truth, that "he does not doubt its authenticity."—"Nothing" (he affirms in his "Preliminary "Dissertation on the Antiquity and Authenticity of the Book of Jasher") "can be pro-"duced to invalidate this authentic statement, and consequently it merits our credence." (p. v.) Again, "As a book of record, it appears to have truth without mixture of error "for its peculiar object and design." (p. vi.) And in the concluding paragraph of his "*Testimonies and notes concerning the Book of Jasher*" (p. 9. col. 2.) he expresses himself in the following terms:—"Thus, then, it appears, that as far as such a work can be "authenticated, this possesses every proof of being a transcript of the original manuscript; "and consequently, that it is worthy to be preserved as a collateral evidence of the facts

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[1] In the prospectus of 1833 above referred to, for "manuscript" the word "copy" is substituted,—a general term, which is equally applicable to printed matter as to manuscript. The Editor of the Bristol reprint never exhibited his pretended manuscript to the critical examination of the learned.

"detailed more fully in the writings of Moses, the Book of Joshua, and the Book of "Judges." A reference to the *positive* historical evidence of Mr. Rowe-Mores above given, and also to the *internal* evidence furnished by the anachronisms, falsehoods, and contradictions, in Ilive's forgery (see pp. 162—164.), *all which are to be found verbatim, literatim, et punctuatim, in the edition of* 1829, must convince the reader that this publication is neither "authentic" nor does it "merit" any "credence" whatever; and that, with the exception of such passages as are copied from our authorised translation of the Bible, it is a worthless tissue of "error" and falsehood, without the slightest "mixture" of "truth." In the Dublin Christian Examiner, or Church of Ireland Magazine, for June, 1831 (vol. xi. pp. 426—429), there is an able exposure of this edition of 1829, containing five or six instances of falsehoods and contradictions, different from those above given in pp. 169, 170., to which we refer the reader who may be desirous of further evidence, and also to the British Critic for January 1834, pp. 127—153.

"Some account of this volume" (says the editor of 1829) "may be found in Alcuin's "works, published in one volume fol. in the year 1600, in Paris." Now, what is the fact? The FIRST edition of Alcuin's collected works was published at Paris by André Duchesne (Andreas Quercetanus) only *seventeen years* AFTER *the date assigned by the Bristol Editor*, viz. in 1617, in three parts, forming one volume folio; and in this collection of Alcuin's works NO BOOK OF JASHER IS TO BE FOUND. As Duchesne's editio princeps is not of very common occurrence, the reader, who may be desirous of seeing a list of the pieces actually written by Alcuin, is referred to Dupin's Bibliothèque des Auteurs Ecclésiastiques, tom. vi. pp. 120—123. 4to. 1692, and to Dr. Cave's Historia Literaria, pp. 420, 421.; each of whom has given a catalogue of Alcuin's works from Duchesne's edition, and they are both totally silent concerning the pretended Book of Jasher.

3. Although the concluding paragraph of the "Translator's Preface" in the edition of 1751 is omitted in the reprint of 1829, the editor of the latter must have been acquainted with it, as the subjoined verbal coincidences are too minute and specific to be merely accidental.

9 *a.* ILIVE'S BOOK OF JASHER, 1751. (p. vi.)

"Some years after my arrival I related "this adventure to several, and showed them "the work, who advised me not to suffer a "copy of it to fall into the hands of the "stationers ([1]), lest I should incur the dis- "pleasure of the purple. Being now GROWN "OLD and infirm, I have LEFT IT among "OTHER papers TO A CLERGYMAN IN YORK- "SHIRE."

9 *b.* BOOK OF JASHER, 1829. (p. v.)

"It appears he" [Jasher] "never made it "public, beyond the circle of his friends, "and when GROWN OLD he LEFT IT, with his "OTHER manuscripts, TO A friend, a PRIEST "IN YORKSHIRE."

4. The "Various Readings," which follow "the words of Alcuin," are *verbatim* the same in both publications, except that, in the Bristol edition of 1829, "desart"—the supposed various reading in chap. xii. 18.—is printed desert.

5. The pseudo-book of Jasher itself is next in order; and it COINCIDES with Ilive's fabrication printed in 1751, with most marvellous exactness, both as to certain GRAMMATICAL BLUNDERS, and also as to the MATTER which the two publications severally contain.

[i.] GRAMMATICAL BLUNDERS.

In the title-pages of both publications we have, "*To which* IS *prefixed Various Readings*" for *are* prefixed. Compare page 167. *suprà.*

In Jasher, chap. vii. 7. we read, "*Thus hATH said our fathers*," for *hAVE said;* xiv. 11. "*Thou judgeTH the people*," for *thou judgeST*; xxvii. 15. "*Whom thou knoweTH not*," for *knoweST not;* and in the margin, "*Whom thou doTH not worship*," for *doST not;* and in xxxvi. 11. "*Thou haTH spoken*," for *Thou haST spoken.*

[ii.] WITH REGARD TO THE CONTENTS.

The Book of Jasher, in Ilive's forgery of 1751, fills exactly *sixty* pages; in the Bristol edition of 1829 it makes *sixty*-TWO *pages and a* HALF, the excess being caused by the addition between brackets of seventeen verses from Gen. xxii. 3—20. in ch. iii., and of twenty-eight verses in ch. xi. from Exod. xiv. 23—31. and xv. 1—19., of our authorised version. Except as occasionally affected by these additions, the *same quantity of matter* is comprised in *each column*, the *summaries of chapters*, and the *head lines* or summaries at the top of each page, the pretended *chronology, marginal readings*, and *punctuation*, are all PRECISELY THE SAME, the spelling only of a very few words being modernised, as ether for æther, encrease and encreased for increase and increased; and in the "Testimonies and Notes," Phinehas for Phineas.

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[1] On the anachronism in this word, see the remark 4. [ii.] in page 169. *suprà.*

The following are the only additional material variations between the two publications which, after a careful collation, the author has been able to detect.

9 *a.* ILIVE'S BOOK OF JASHER, 1751.	9 *b.* BOOK OF JASHER, 1829.
Ch. i. 17. Cain *conceived and bare* Enoch	Ch. i. 17. Cain *begat* Enoch.
20. Seth *conceived and bare* Enos	20. Seth *begat* Enos.
ii. 1. Lamech. . . . . . . *conceived and bare* Noah	ii. 1. Lamech *begat* Noah.
v. 9. ye	v. 9. you.
xxiii. 8. doETH	xxiii. 8. doesT.
13. nor	13. or.
xxxv. 28. Debor*a*	xxxv. 28. Debor*ah*.
xxxvi. 11. thou command*eth*	xxxvi. 11. thou command*est*.

The variations in the edition of 1829 are such as might be made by any careful compositor, and cannot (we conceive) in any degree affect the identity of the two publications.

6. The "Testimonies and Notes" appended to both publications are for the most part the *same*, and profess to bear the names of Hur, Phinehas, Othniel, Jazer, Jezer, Zadock, and Tobias. On the miraculous passage of the Israelites over the Red Sea, the editor of the Bristol impression of the Book of Jasher has inserted a note, chiefly taken from Dr. Hale's Analysis of Chronology, vindicating that miracle against the sceptical objections of Michaelis. The notes on ch. i. of Ilive's edition in 1751 are omitted; as also are the two concluding notes on ch. xviii., and the whole of those on ch. xix. and following to the end: in which "chapters," says the editor of 1829, "nothing occurs but what fully "accords with the statements of Moses." (Testimonies, p. 9.) If, however, the reader will turn back to pp. 169, 170., he will find *only* FIVE *passages which* DO *directly* CONTRADICT "*the statements of Moses*," besides four more which equally contradict the book of Joshua.

The result, then, of the preceding examination is, that the pretended Book of Jasher is a gross and shameless LITERARY FORGERY, which has no claim whatever to "credence," and which is utterly destitute of authenticity. Respecting the Book of Jasher mentioned in Josh. x. 13. and 2 Sam. i. 18., see Vol. I. pp. 111, 112., and Vol. IV. p. 39. Bartolocci, in his *Bibliotheca Rabbinica* (vol. iii. p. 868.) mentions a treatise on the Jewish Laws, composed by Rabbi Tham, and called *Sepher Jasher* or the Book of Jasher, which was printed at Cracow, in 1617.

There is also extant a rabbinical-Hebrew Book of Jasher, printed at Venice in 1625, which pretends to be an explanation of the histories comprised in the Pentateuch and Book of Joshua. Bartolocci says that it contains some curious but many fabulous statements; and particularly, that this book was discovered at the time of the destruction of the temple at Jerusalem in a certain place, in which an old man was shut up, in whose possession a great number of Hebrew books were found, and among them the book of Jasher; which was first carried into Spain, and preserved at Seville, whence finally it was taken to Naples, where it was first published. (Bibliotheca Rabbinica, vol. iii. p. 935.) A translation of this pretended book of Jasher was published by Mr. M. M. Noah, a Jew resident at New York, intitled,

9* ספר ה־ישר [SEPHER HE-JASHER] or the Book of Jasher; referred to in Joshua and Second Samuel. Faithfully translated from the original Hebrew into English. New York, 1840. 8vo.

Proposals for an English translation of the Rabbinical-Hebrew book of Jasher were issued many years since (but without success) by Mr. Samuel, a Jew, resident at Liverpool; and as the Jewish-American editor and publisher mentions in his preface (p. iii.), that he had succeeded in obtaining the work "after several years' negotiation with the owner and translator of the work in England," this translation is most probably the production of Mr. Samuel. It is but justice to add that the accuracy and fidelity of this version were attested by the learned professors of Hebrew at New York, the Rev. Dr. Turner of the Theological Seminary of the Protestant Episcopal Church; Mr. Bush, of the New York City University; and Mr. Nordheimer (a Jew) of the University of the City of New York.

11. Codex Pseudepigraphus Veteris Testamenti, collectus, castigatus, Testimoniisque, Censuris, et Animadversionibus, illustratus. Accedit Josephi veteris Christiani scriptoris Hypomnesticon: cum versione ac notis Johannis Alberti FABRICII. Hamburgi et Lipsiæ, 1713-23. 2 vols. in 3 tomis 8vo. Editio secunda, Hamburgi, 1741. 2 tomis 8vo.

Besides the books commonly termed apocryphal, which have been deservedly rejected from the canon of Scripture, there are numerous spurious productions extant, the earliest of which (the pretended Book of Enoch) could not have been written till shortly before the commencement of the Christian æra; but by far the greatest part of them were forged between the second and fourth centuries. The industrious bibliographer, John Albert Fabricius, collected fragments and notices of all (or nearly all) these productions, which

he has discussed in the two hundred and forty chapters, of which his *Codex Pseudepigraphus Veteris Testamenti* consists. The bare enumeration of these forgeries would extend this article to an undue length: but there are three apocryphal productions, bearing the names of Enoch, Isaiah, and Ezra, which have been rescued from utter oblivion by the Rev. Dr. Laurence (subsequently Archbishop of Cashel), and which are of sufficient importance to claim a distinct notice.

12. The Book of Enoch the Prophet: an Apocryphal Production supposed to have been lost for ages; but discovered at the close of the last century in Abyssinia, now first translated from an Ethiopic MS. in the Bodleian Library. By Richard LAURENCE, LL.D., Archbishop of Cashel. Oxford, 1821. Second edition, corrected and enlarged, 1833. Third edition, 1838. 8vo.

The apocryphal Book of Enoch, in the last and preceding century, proved a prolific subject for critical speculation and theological discussion. The circumstance of its having been quoted by an inspired writer of the New Testament[1], augmented the despair of recovering a supposed treasure which had been long lost. It was known until the eighth century of the Christian æra, after which it seems to have sunk into complete oblivion. A considerable fragment of it, however, was discovered by Julius Cæsar Scaliger, in the Chronographia of Georgius Syncellus; a work which had not then been printed. He extracted the whole of this fragment, which he published in his notes to the Chronicle of Eusebius.[2] Still, however, as it did not contain the passage quoted by St. Jude, doubts were entertained, whether the apostle really referred to the same production as was cited by Syncellus, or derived his information respecting the prophecy of Enoch from some other source. Since the discovery of Scaliger, much has been written, but very little if any additional information has been obtained on this subject. The fullest account of the opinions entertained by the Fathers, and the quotations which they made from this celebrated apocryphal production, *before* it was lost, as well as what has *since* been conjectured respecting it by modern critics, are to be found in the Codex Pseudepigraphus of Fabricius[3] above mentioned, who has also printed at length the Greek fragment of it preserved by Syncellus. But though the Greek copy of this book (itself perhaps nothing more than a mere translation from some Hebrew or Chaldee original) seems to have been irretrievably lost; yet an idea prevailed, so early as the commencement of the seventeenth century, that an Ethiopic version of it still existed in Abyssinia. Finally, researches were made for it by the distinguished Ethiopic scholar Ludolph; and every idea that the book was extant in an Ethiopic version was altogether abandoned from that time until towards the close of the last century, when our enterprising countryman, Mr. Bruce, not only proved its existence, but brought with him from Abyssinia *three* manuscript copies of it, one of which he presented to the Royal Library at Paris, another to the Bodleian Library at Oxford, and the third he reserved for himself.[4] From the Bodleian MS. Archbp. Laurence made his translation, to which he prefixed an elaborate preliminary dissertation on the history, &c. of this apocryphal production, to which we are principally indebted for the present outline of its history and contents. The subject of the apocryphal Book of Enoch is, a series of visions respecting the fallen angels, their posterity, the giants which occasioned the deluge, the mysteries of heaven, the place of the final judgment of men and angels, and various parts of the universe seen by Enoch. The language is the purest Ethiopic, and its style is evidently copied after that of the book of Daniel. In an appendix, Dr. Laurence has printed a Latin version of many chapters executed by the learned Baron Sylvestre de Sacy from the Paris manuscript.

Although neither the Jewish nor the Christian church ever admitted the Book of Enoch into the canon, it was regarded by a learned but, in some respects, fanciful writer, of the second century, Tertullian[5], both as an inspired composition, and also as the genuine production of him whose name it bears; but his opinion is contradicted by the uniform judgment of the Jewish and of the Christian church (the Abyssinian church alone excepted), among whose canonical books it was never enumerated. Dr. Laurence has proved, by internal evidence, that the production in question was the composition of some unknown Jew, under the borrowed name of Enoch; that it must have originally been extant in Hebrew, though such original is now lost; and he has further argued that it was written be-

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[1] Jude, ver. 14, 15.

[2] Pp. 404, 405. edit. Amst. 1658.

[3] Vol. i. pp. 160—224. In pp. 222, 3., Fabricius mentions twenty different authors who have more or less alluded to this book.

[4] A short summary of the contents of the Apocryphal Book of Enoch is given in a note to vol. ii. pp. 424—426., of the octavo edition of Mr. Bruce's Travels, by the editor, Mr. Murray.

[5] Tertulliani Opera, pp. 95. 150, 151. The passages are given at length by Dr. Laurence. Prel. Diss. pp. xv.—xvii.

fore the rise of Christianity, by a Jew, who did not reside in Palestine, and most probably in the earlier part of Herod's reign, about thirty years before the birth of Christ. But the learned prelate's arguments have been controverted at great length in a critique in the Christian Observer (vol. xxix. pp. 417—426.; 496—503.), the author of which has endeavoured to show, from internal evidence, that this apocryphal book was not and could not have been written earlier than the middle of the second century of the Christian Æra. The additions in the second impression consist, 1. of Greek Extracts (accompanied with a Latin version) from the Book of Enoch given by Syncellus in his Chronographia, and 2. of a synopsis of the contents of the work. A German translation of the Prophecy of Enoch was published at Jena by Dr. A. G. Hoffmann, 1833–38, in 2 vols. 8vo. In the course of his work, the translator expresses his obligations to the previous labours of Archbishop Laurence.

13. Enoch Restitutus; or, an Attempt to separate from the Books of Enoch the Book quoted by St. Jude. By the Rev. E. Murray. Dublin and London, 1836. 8vo.

The object of this work is to prove, first, "that there is internal evidence of a more antient book in combination with the apocryphal Books of Enoch. The more antient book, Mr. Murray thinks, was written in Hebrew, as he endeavours to show: and he afterwards collects the internal evidence to the point of the existence of an antient book. Of the books which are combined with it, Mr. Murray agrees with Archbishop Laurence in attributing one (that which contains the Jewish History) to an early period of the reign of Herod: and he thinks that which relates to astronomy probably to be the more antient. The varieties of style in various parts of the whole composition betray different tongues; and the obscurity of some of the fables in the historical one show that it cannot be earlier than the date assigned. In that which he conceives to be the antient book, there is no trace of rabbinical interpretation, such as might be expected, at all events, after the second century; the coincidence of its pages with those of Scripture is remarkably characterised by a want of previous knowledge of those passages which have similar meaning. The whole work displays much learning, research, and diligent inquiry." (British Magazine, July, 1836, p. 57.)

14. Ascensio Isaiæ Vatis, Opusculum Pseudepigraphum, multis abhinc seculis, ut videtur, deperditum, nunc autem apud Æthiopas compertum, et cum versione Latina Anglicanaque publici juris factum, à Ricardo Laurence, LL. D., Hebraicæ Linguæ Professore Regio. Oxonii et Londini, 1819. 8vo.

This volume contains a pretended history of the prophet Isaiah's ascension through the firmament and six heavens into the seventh; together with some pseudo-prophecies, and a relation of the prophet's martyrdom. With a view to ascertain the date of this composition, as no satisfactory external evidence is furnished by the early writers who have incidentally mentioned it, Dr. Laurence has instituted a minute investigation of the internal testimony, furnished by the production itself. The result of this examination, which is conducted with singular acuteness and felicity, is that the ascension of Isaiah must have been composed towards the close of the year 68 or in the beginning of the year 69. From the circumstance of an anonymous author having used in the Ethiopic the unusual Greek word *αετωμα* for the roof of a house, while in the Hebrew and in all the versions the word signifies a net, (that is, a lattice placed in the flat roof to light the apartment beneath, see 2 Kings i. 2.)— the learned editor concludes that this production must have been written in *Greek*. It appears, however, that this Greek word was in use in Egypt in the second century, whence in all probability it crept into the Ethiopic language about that period. A Jew writing in Greek would have used that word which his own Scriptures and the Septuagint had previously adopted in 2 Kings i. 2. A translator would have used the first term that suggested itself. From the prevalence of the oriental orthography of particular words, as well as from the Hebrew Scriptures being quoted instead of the Greek version, in a passage where they differ, it seems more probable that the *Ascensio Isaiæ* was originally written in Hebrew, the native tongue of the writer. (See Antijacobin Review for July 1819, vol. lvi. pp. 430, 431.)

15. Primi Ezræ Libri, qui apud Vulgatam appellatur quartus, Versio Æthiopica, nunc primum in medio prolata, et Latine Angliceque reddita a Ricardo Laurence, LL.D. &c. &c. Oxoniæ, 1820. 8vo.

The first book of Ezra or Esdras, as it is termed in the Ethiopic Version, forms the second book of Esdras in the Apocrypha usually annexed to the larger editions of the English Bible. A notice of its contents will be found in Vol. IV. Part I. pp. 239, 240. Archbishop Laurence has the honour of being the first editor of the Ethiopic Version. The Latin Version, which accompanies it, is partly original, and in part taken from the

Latin Vulgate, where this could be employed. To the Ethiopic Version are subjoined a collation of it with the Latin Vulgate, and a new English translation. The volume terminates with an elaborate critical disquisition on the author of this book, the time when he probably lived, the character and value of the Ethiopic, Arabic, and Latin versions, and the use to be made of the book in a theological point of view.

16. An Inquiry into the Truth and Use of the Book of Enoch, as to its Prophecies, Visions, and Accounts of Fallen Angels. By John OVERTON. London, 1822. 8vo.

17. Prophetæ Veteres Pseudepigraphi partim ex Abyssinico vel Hebraico Sermonibus Latine versi. Edente A. F. GFROERER. Stuttgardiæ, 1840. 8vo.

This publication contains the Book of Enoch, the Ascension of Isaiah, and the third and fourth Books of Ezra, which are re-printed from the two last described publications of Dr. Laurence; also Gilbert Gaulmyn's Latin translation of a rabbinical Life and Death of Moses, the pretended predictions of the Welsh prophet Merlin, with his life by Geoffrey of Monmouth, a prophecy of the monk Hermann in 1306, and the prophecy respecting the popes of Rome, which bears the name of Malachy, archbishop of Armagh.

SECTION II.

APOCRYPHAL BOOKS OF THE NEW TESTAMENT.

1. CODEX Apocryphus Novi Testamenti, collectus, castigatus, testimoniisque, censuris, et animadversionibus illustratus, à Johanne Alberto FABRICIO. Partes I. et II. Hamburgi, 1703, 2 vols. 8vo.; 1719, 2 vols. 8vo. Pars III. Hamburgi, 1743. 8vo.

A curious collection of apocryphal pieces, which is not very often to be met with complete. The learned Mr. Jones made great use of it, and, in fact, translated the greater part of it in his elaborate work on the Canon of the New Testament, which is noticed in page 178. of this Appendix.

2. Auctarium Codicis Apocryphi N. T. Fabriciani, continens plura inedita, alia ad fidem cod. MSS. emendatius expressa. Congessit, disposuit, edidit, Andreas BIRCH. Fasciculus primus. Havniæ, 1804. 8vo.

3. Acta S. Thomæ Apostoli. Ex Cod. Paris. primum edidit, et adnotationibus illustravit Johannes Carolus THILO. Lipsiæ, 1823. 8vo.

4. Acta Apostolorum Petri et Pauli, Græcè ex Codd. Parisiensibus, et Latinè ex Codd. Guelpherbytanis. Nunc primùm edita, et annotationibus illustrata, à Joanne Carolo THILO. Particulæ I. II. Halæ Saxonum, 1838. 8vo.

5. Codex Apocryphus Novi Testamenti e libris editis et manuscriptis, maxime Gallicanis, Germanicis, et Italicis, collectus, recensitus, notisque et prolegomenis illustratus, operâ et studio Joannis Caroli THILO. Tomus I. Lipsiæ, 1832. 8vo.

This work, when finished, will be the most complete collection of the Apocryphal Books of the New Testament. The very copious prolegomena, which are prefixed to the first volume, treat on the collections, editions, and versions of the Apocryphal Gospels. These are succeeded by the History of Joseph the Carpenter, in Arabic and Latin; the Gospel of the Saviour's Infancy, also in Arabic and Latin; the Protevangelion of James, and the Gospel of Thomas the Israelite, in Greek and Latin; the Gospel of the Nativity of Mary, and the History of the Nativity of Mary and of the Saviour, in Latin; the Gospel of Marcion, collected by Dr. Augustus Hahn, from antient documents, in Greek; the Gospel of Nicodemus, in Greek and Latin; a narrative of the apprehension and death of Pilate, in Greek; a collation of the manuscript of the mutilated and altered Gospel of John (which is preserved in the archives of the Templars of St. John of Jerusalem at Paris), with Griesbach's text. So numerous are the alterations, &c. in this Gospel, that Dr. Thilo considers it altogether as an apocryphal writing, and has therefore given it a place in his collection of the Apocryphal Books of the New Testament. The volume closes with an Apocryphal Book of the Apostle John, in Latin, which abounds with Gnostic notions;

various readings and notes are placed, throughout, at the foot of each page: and, besides the general prolegomena, there is much curious prefatory matter relative to several of the pieces here printed. Dr. Thilo has discharged his arduous duties as editor, with equal industry and ability.

6. The Apocryphal New Testament: being all the Gospels, Epistles, and other pieces now extant, attributed in the first four centuries to Jesus Christ, his Apostles, and their Companions, and not included in the New Testament by its Compilers. Translated and collected into one volume, with Prefaces and Tables, and various Notes and References. [By William HONE.] London, 1820. Second Edition, 1821. 8vo.

See an Analysis of this publication, with remarks, in Vol. I. Appendix, No. I. Sect. II.

7. Fragment des Révélations Apocryphes de S. Barthélemy, et de l'Histoire des Communautés Religieuses fondées par S. Pakhome, traduit sur les textes Coptes-Thebains inédits conservés à la Bibliothèque du Roi. Par Edouard DULAURIER. Paris, 1835. 8vo.

PART II.

Sacred Philology;

Or, the Criticism and Interpretation of the Scriptures.

CHAPTER I.

TREATISES ON THE CANON OF SCRIPTURE, AND ON APOCRYPHAL BOOKS.

1. A SCHOLASTICAL HISTORY of the Canon of the Holy Scripture: or, the certain and indubitable Books thereof, as they are received in the Church of England. By John COSIN, D.D., Bishop of Durham. London, 1657. 4to. Second edit. 1672. 4to.

2. Dissertation Préliminaire, ou Prolégomènes sur la Bible. Par Louis Ellies DU PIN. Amsterdam, 1701. 2 tomes, 4to.

3. A Complete History of the Canon and Writers of the Books of the Old and New Testament. By L. E. DU PIN. Done into English from the French original. London, 1699, 1700. 2 vols. folio.

4. Traité Historique du Canon des Livres de la Sainte Ecriture, depuis leur première publication jusqu' au Concile du Trent. Par Jean MARTIANAY. Paris, 1703. 12mo.

5. Bibliotheca Sacra: sive Diatribe de Librorum Novi Testamenti Canone. Quâ primæ Sacrorum N. T. Librorum Collectionis Historiam ex antiquitatibus ecclesiasticis depromit, atque Canonem nunc vulgò receptum continere vetustissimam et genuinam illorum Recensionem ostendit, Johannes ENS. Amstelædami, 1710. 12mo.

6. Gerardi van MAESTRICHT Commentatio de Canone Scripturæ ecclesiastico, secundum seriem sæculorum post Christum natum. Bremæ, 1722. 8vo.

7. A New and Full Method of settling the Canonical Authority of the New Testament. By the Rev. Jeremiah JONES. Oxford, 1798. 3 vols. 8vo.

The first edition of this elaborate work appeared in 1726, two years after the death of its learned author (a dissenting minister), who died at the early age of 31. He had previously published "A Vindication of the former part of St. Matthew's Gospel, from Mr. Whiston's Charge of Dislocations;" in which he successfully proved that our present Greek copies of that Gospel are in the same order in which they were originally written by the evangelist. "In drawing up these works he took care to consult and examine the originals, instead of satisfying himself with the quotations of other learned men. They remain as monuments of his learning, ingenuity, and indefatigable industry, and would have done credit to the assiduity and ability of a literary man of sixty. They were become very scarce, and bore a high price, when, with the liberality and zeal which reflects honour on them, the conductors of the Clarendon Press republished them at Oxford. Mr. Jones, observes Dr. Maltby, has brought together, with uncommon diligence, the external evidence for the authenticity and genuineness of the canonical books; and he has, with equal ability and fairness, stated his reasons for deciding against the authority of the apocryphal." (Chalmers's Biographical Dictionary, vol. xix. p. 95.)

8. The Credibility of the Gospel History; or, the Facts occasionally mentioned in the New Testament, confirmed by Passages of Antient Authors, who were contemporary with our Saviour, or his Apostles, or lived near their time. By Nathaniel LARDNER, D.D. London, Part I.

1727. 2 vols. 8vo. Part II. 1733–1755. 12 vols. 8vo. Also in the 8vo. Edition of his Collective Works, vols. 1 to 5: and in vols 1 and 2 of the 4to. Edition.

The publication of Dr. Lardner's Credibility was received with every mark of respect and gratitude, both by members of the Church of England and by Dissenters, and its reputation gradually extended into foreign countries. How deeply the present work is indebted to his laborious and accurate investigations our multiplied references will amply attest. "It is indeed an invaluable performance, and hath rendered the most essential service to the cause of Christianity. Whoever peruses this work, will find it replete with admirable instruction, sound learning, and just and candid criticism." (Dr. Kippis's Life of Dr. Lardner, Works, vol. v. p. vi. 4to. edit.) The Abbé Labouderie, in his historical notice of father Colonia (see No. 14. below), justly pronounces the Credibility to be a magnificent apology for Christianity, and a chef-d'œuvre of learning and criticism.

9. A Supplement to the Second Part of the Credibility of the Gospel History, containing a History of the Apostles and Evangelists, Writers of the New Testament, with Remarks and Observations upon every Book of the New Testament. By Nathaniel LARDNER, D.D. London, 1756, 1757. 3 vols. 8vo.

This history forms the sixth volume of the 8vo. (the third volume of the 4to.) edition of Dr. Lardner's Works, and also the second volume of Bishop Watson's Collection of Tracts: it "is an admirable introduction to the New Testament," — and "a storehouse of literary information, collected with equal industry and fidelity." (Bishop Marsh.)

10. Horæ Paulinæ: or, the Truth of the Scripture History of St. Paul evinced by a comparison of the Epistles, which bear his name, with the Acts of the Apostles. By William PALEY, D.D. London, 1790. 8vo. and numerous subsequent editions in 8vo. 12mo. and 18mo.

10*. The Horæ Paulinæ of William Paley, D.D. carried out and illustrated in a continuous history of the apostolic labours and writings of St. Paul, on the basis of the Acts, with intercalary matter of sacred narrative supplied from the Epistles and elucidated in occasional Dissertations. By James TATE, M.A. London, 1840. 8vo.

"A book of invaluable reference, when any difficulty arises as to the order of events or any question as to obscure allusions, and other matters connected with the Epistles and Acts. Mr. Tate has contributed some valuable critical observations on particular expressions. Altogether we are delighted to receive such an important addition to the Horæ Paulinæ." (Ecclectic Review, Sept. 1841. p. 264.)

10**. A Supplement to the Horæ Paulinæ of Archdeacon Paley: wherein his argument is applied to the Epistle to the Hebrews and the First Epistle of Peter. By the Rev. Edward BILEY, M.A. London, 1845. 8vo.

11. The Veracity of the Five Books of Moses argued from the undesigned coincidences to be found in them when compared in their several parts. By the Rev. J. J. BLUNT, B.D. London, 1830. 8vo.

12. The Veracity of the Historical Books of the Old Testament, from the conclusion of the Pentateuch to the opening of the Prophets, argued from the undesigned coincidences to be found in them, when compared in their several parts; being a continuation of the Argument for the Veracity of the Five Books of Moses. By the Rev. J. J. BLUNT, B.D. London, 1832. 8vo.

13. The Veracity of the Gospels and Acts of the Apostles, argued from the undesigned coincidences to be found in them, when compared, 1. With each other, and 2. With Josephus. By the Rev. J. J. BLUNT, B.D. London, 1828. 8vo.

In each of these three works, Mr. Blunt has with singular ability newly applied and illustrated the principle laid down by Dr. Paley, in his masterly treatise entitled "Horæ Paulinæ." The ingenuity of many of Mr. B.'s sections might stand in competition with any of his predecessor's master-piece; and the clearness and liveliness of the language are such, that his works cannot be too earnestly recommended to biblical students.

14. La Religion Chrétienne, autorisée par le Témoignage des Anciens Auteurs Paiens. Par le Père Dominique de Colonia. Lyon, 1718. 2 tomes 12mo. — Seconde Edition, revue et précédée d'une Notice Historique par M. l'Abbé Labouderie. Paris, 1826. 8vo.

This treatise, though published nine years before Dr. Lardner commenced his admirable work on the Credibility of the Gospel History, does not appear to have been known to him. The subjects discussed by Colonia are comprised in the third volume of the octavo edition of Dr. Lardner's works, from page 594 to the end, and in the fourth volume, from page 3 to page 430 of the quarto edition published at London in 1815. Father Colonia has collected together numerous important facts, which he has illustrated with many valuable remarks, though he has not always followed strict chronological order in the arrangement of his materials. His chapter on Mohammed is full of errors and ridiculous declamations. Notwithstanding all its defects, his work may be read with pleasure, even after a perusal of Dr. Lardner's volumes on the Credibility of the Gospel History; the whole of which the Abbé Labouderie has announced his intention of translating into French.

15. Historia Canonis Sacrique Textûs Novi Fœderis, à Joanne Millio in Prolegomenis ad Novum Testamentum tradita, cum Adnotationibus Danielis Salthenii. Regiomonti, 1733. 8vo.

16. Ferdinandi Stosch Tractatus Theologicus de Epistolis Apostolorum Idiographis: quo Apostolis, non per Amanuenses sed sua manu Epistolas suas scripsisse, luculenter demonstratur. Guelpherbyti, 1751. 8vo.

17. Ferdinandi Stosch ΑΠΟΣΤΟΛΙΚΟΝ ΟΛΟΚΛΗΡΟΝ; hoc est, Tractatus Theologicus de Epistolis Apostolorum non deperditis; quo nullam ex Epistolis ab Apostolis Jesu Christi exaratis periisse demonstratur. Groningæ, 1753. 8vo.

18. Eberhardi Henrici Danielis Stosch Commentatio Historico-Critica de Librorum Novi Testamenti Canone. Præmissa est Dissertatio de Cura Veteris Ecclesiæ circa Libros Novi Testamenti. Francofurti ad Viadrum. 1755. 8vo.

19. Christiani Friderici Schmidii Historia Antiqua et Vindicatio Veteris Novique Testamenti, libris duobus comprehensi. Lipsiæ, 1775. 8vo.

An excellent treatise, in which the Canon of Scripture is most satisfactorily vindicated from the rash criticisms and assertions of Oeder, Semler, and other modern German theologians.

20. Observationes ad Illustrationem Doctrinæ de Canone Veteris Testamenti. Auctore Claudio Frees Hornemann. Havniæ, 1775. 8vo.

21. Lectures on the Canon of the Old Testament; comprehending a Dissertation on the Septuagint Version. By John Blair, L.L.D. London, 1785. 4to.

22. The Canon of the Old and New Testaments ascertained; or, the Bible complete without the Apocrypha and Unwritten Traditions. By Archibald Alexander, Professor of Didactic and Polemical Theology, in the Theological Seminary at Princeton, New Jersey. Princeton, 1826. 12mo. London, 1828. 12mo.

Professor Alexander published this very useful volume on the Canon of Scripture, as a Supplement to a Treatise on the Evidences of the Christian Religion, which has been very favourably received in North America. His Treatise on the Canon is avowedly compiled from the previous labours of the most eminent critics, especially Bishop Cosins's Scholastical History of the Canon of the Old Testament, and the ample collections of the impartial and indefatigable Dr. Lardner, and the learned Jeremiah Jones, whose works are noticed in the preceding page. The London reprint is very neatly executed.

23. Critical History and Defence of the Old Testament Canon. By M. Stuart, Professor of Sacred Literature in the Theological Seminary, Andover, Massachussetts. Andover and New York, 1845. 8vo.

This learned volume was occasioned by an attack made upon the Jewish Dispensation, the Pentateuch, and the other Books of the Old Testament, by a Mr. Norton in a work, which he entitles "Evidences of the Genuineness of the Gospels." The object of Professor Stuart is, to exhibit a critical and historical view of the Jewish Canon of Scripture in the

days of Christ and of the Apostles; and to show that this Canon, as received by the Jews at that time, was declared by our Saviour and his Apostles to be of divine origin and authority, and was treated by them as entitled to these claims. It is scarcely necessary to say that this very important object has been completely attained by Prof. Stuart, who has thus acquired an additional claim to the grateful esteem of all Christian students of the Bible.

24. Censura Librorum Apocryphorum V.T. adversum Pontificios, imprimis Robertum Bellarminum: quâ, tum Divina et Canonica Sacræ Scripturæ Autoritas asseritur solidissimè: tum variæ Quæstiones et Controversiæ tam dogmaticæ quam historicæ, imprimis quæ est de Duratione Monarchiæ Persicæ, et de 70 hebdomadis Danielis, expediuntur accuratissimè; Prælectionibus 250 posthumis in Academia Oxoniensi tractata, à Johanne RAINOLDO, Anglo, Academiæ Oxon. Prof. Theol. Oppenhemii, 1611. 2 vols. 4to.

This elaborate work is now rare. Dr. Rainoldes was termed by Antony à Wood, the Oxford antiquary and biographer, "a living library and a third university." He was one of the greatest Hebrew scholars of his age (if not the greatest); and it was at his instance that King James I. assented to the proposal for a new Translation of the Bible. In the Hampton Court Conference, as well as in this work, Dr. R. strenuously opposed the reading of apocryphal lessons in the public service of the Church.

25. WETSTENII (Joh. Rod.) Dissertatio Philologico-Theologica de Historia Susannæ. Basileæ, 1691. 4to.

26. Gottlieb WERNSDORFII Commentatio de Fide Historica Librorum Maccabæorum. Wratislaviæ, 1747. 4to.

27. De Secundo Libro Maccabæorum Dissertatio. Scripsit C. BERTHEAU, Gottingæ, 1829. 8vo.

28. An Epistolary Discourse concerning the Books of Ezra, genuine and spurious; but more particularly the second apocryphal Book under that name, and the Variations of the Arabic Copy from the Latin. Together with a new Version of the Fifth Book of Esdras, &c. By Francis LEE, M.D. London, 1722. 8vo.

29. An Essay concerning the Books commonly called Apocrypha and the public Reading of them in the Church. London, 1740, 8vo.

CHAPTER II.

INTRODUCTIONS TO THE STUDY OF THE SCRIPTURES.

SECTION I.

GENERAL INTRODUCTIONS TO THE ENTIRE BIBLE.

1. DISSERTATIONS, qui peuvent servir de Prolégomènes de l'Ecriture Sainte, revues, corrigées, considérablement augmentées et mises dans

un ordre méthodique. Par Augustin CALMET. Paris, 1715, in 5 vols. 8vo. also 1720, 3 vols. 4to.

This publication contains the various Dissertations, prefixed by the learned father Calmet to the different books of Scripture, and published in his commentary, with numerous corrections and additions. *Eighteen* new Dissertations have been added in the quarto edition; and the whole has been arranged in a new and commodious order, in order to render these disquisitions what the author designed they should be,—Prolegomena to the Bible. Many important topics are here treated at considerable length. Vol. I. of the quarto edition contains the Dissertations relating to the Scriptures generally, and to the History, Discipline, Customs, and Opinions of the Jews. Vol. II. comprises Prefaces to the several books of the Old Testament, both canonical and apocryphal. Vol. III. contains similar prefaces to the different books of the New Testament, and thirty-one Dissertations on various subjects. A Latin version of these Dissertations was published by John Dominick Mansi, at Lucca, in two folio volumes, 1729; and a German version, with notes and prefaces, by John Laurence Mosheim, at Bremen, 1738-47, in 6 vols. 8vo.

2. Antiquities, Sacred and Profane; or, a Collection of Critical Dissertations on the Old and New Testament, translated from the French of Dom Augustin Calmet, by N. TINDAL. Vol. I. London, 1727. 4to.

This work was never completed. It originally appeared in numbers, and comprises select dissertations on the Poetry and Music of the Hebrews, their History and Chronology, Money and Coins, &c. &c., translated from the preceding French work of Calmet.

3. Aug. Herm. FRANCKII Manuductio ad Lectionem Scripturæ Sacræ. Halæ, 1693; 1704, &c. 8vo. various editions.

This well known and very useful little work was translated into English by Mr. Jacques, and entitled "A Guide to the Reading and Study of the Holy Scriptures." London, 1813. 8vo., afterwards reprinted in 12mo.

4. Introduzione alla Sacra Scrittura, che comprende le Prenozioni più importante relative ai Testi Originali e alle loro versioni, del professore G. Bernardo DE ROSSI. Parma, 1817. 8vo.

5. Introduction Historique et Critique aux Livres de l'Ancien et du Nouveau Testament. Par J. B. GLAIRE. Paris, 1839—41. 5 tomes 8vo.

6. Manuel Biblique: ou Guide du Lecture de la Bible. Par V. de HANERAW. Bruxelles, 1838. 2 tomes, 8vo.

7. Prolegomena in Scripturam Sacram. Auctore Car Frid. HOUBIGANT. Parisiis, 1746. 4to.

8. Sebaldi RAVII Exercitationes Philologicæ in C. Hubigantii Prolegomena in Scripturam Sacram. Lugduni Batavorum, 1785. 4to.

"The principles of Houbigant, who carried his conjectures beyond all bounds, have been very ably combated" in this work. (Bp. Marsh.)

9. Johannis Henrici Danielis MOLDENHAWERI Introductio in omnes Libros Canonicos, cum Veteris, tum Novi Fœderis, ut et eos qui Apocryphi dicuntur, cum Appendice, quæ tradit Acta Apostoli Pauli chronologice digesta. 8vo. Regiomonti, 1744.

Few treatises, professing to be introductions to the Bible, are more useful than this work of Professor Moldenhawer's. Having briefly shown the canonical authority of the Bible, and noticed its various divisions, he treats of each book in its order, showing its author, time of writing, argument, scope, chronology, and division. He carefully points out those passages which are more particularly worthy of consideration, or more difficult: and under each book of the Old Testament he specifies the types and prophecies of Jesus Christ, and the citations from each book in the New Testament. The author has derived much assistance from the labours of Moldenhawer in the fourth volume of this work.

10. A Scripture Help, designed to assist in reading the Bible profitably, by the Rev. Edward BICKERSTETH. London, 1806. 12mo., and numerous subsequent editions in 12mo. and 8vo.

This work is professedly a practical introduction to the reading of the Scriptures. The sale

of nearly 50,000 copies of the large editions, and of more than 160,000 copies of the 12mo. and 18mo. abridgements, sufficiently attest the high estimation in which this manual is deservedly held. It has been translated and published in the French and modern Greek languages.

11. The Biblical Companion; or, an Introduction to the Reading and Study of the Holy Scripture. By William CARPENTER. London, 1836, imperial 8vo.

12. The Sacred Interpreter; or a Practical Introduction towards a beneficial reading and thorough understanding of the Holy Bible. By David COLLYER, 8vo. 2 vols. London, 1746. Carlisle, 2 vols. 8vo. 1796. Oxford, 1815. 2 vols. 8vo.

13. Motives to the Study of Biblical Literature, in a course of Introductory Lectures. [By William GOODHUGH.] London, 1838.

14. A General Introduction to the Study of the Hebrew Scriptures, with a Critical History of the Greek and Latin Versions of the Samaritan Pentateuch, and of the Chaldee Paraphrases. By the Rev. George HAMILTON, M. A. 8vo. Dublin, 1814.

The origin and antiquity of the Hebrew language and characters, vowel points, various readings, and the question relative to the integrity of the present text, together with an account of the rabbinical notes on the Old Testament, are the topics principally discussed in this small volume; and to these succeeds a notice of the different versions and paraphrases mentioned in the title. "Its general execution is highly creditable to the author's industry and judgment; and we cheerfully recommend it to that class of students for whose use it was chiefly designed." (Eclectic Review, (N. S.) vol. i. p. 503.)

15. A Compendious Introduction to the Study of the Bible. By Thomas Hartwell HORNE, B.D. Illustrated with Maps and other Engravings. First and Second Editions. London, 1827. 12mo. Boston (Massachussets), 1827, 12mo. Third Edition, London, 1829. Fourth Edition, 1833. Fifth Edition, 1836. Sixth Edition, 1839. 12mo.

This little manual (which has been introduced as a class-book into King's College, London) is an analysis or abridgement of the present work, undertaken by the author in consequence of requests long since communicated to him, and frequently repeated, that he would prepare such an epitome, as an assistant to the studies of those who may already possess the present larger Introduction. At the same time this abridgment has been so arranged as to form a comprehensive Guide to the study of the Bible, adapted to General Readers. In preparing this Manual for the press, the order of the present larger Introduction has generally been followed: the Parts and Books, into which it is divided, corresponding with the volumes and parts of volumes in this work. Those bibliographical, critical, and other details, only have been omitted, which either would not admit of abridgment, or which would be uninteresting to the generality of English readers. A series of Examination Questions (for which repeated applications had been made) was added in the fifth edition, for the use of schools and young persons. The repeated and unprincipled attempts made to pirate the present larger Introduction to the Critical Study and Knowledge of the Holy Scriptures, will perhaps justify the author in the estimation of *candid readers* for thus describing his own publication. The North-American reprint is very neatly executed.

16. Herméneutique Sacrée; ou, Introduction à l'Ecriture Sainte en général, et en particulier à chacun des Livres de l'Ancien et du Nouveau Testament, à l'Usage des Séminaires; par J. Hermann JANSSENS. Traduit du Latin par J.J. Pacaud. Paris, 1828. 2 tomes 8vo. Third Edition, revised by the abbé Sionnet, 1842. 2 tomes 8vo.

This is a translation of a Latin treatise, published by Professor Janssens at Liege in 1818. It consists of five parts or chapters; in the first of which, the author endeavours to establish the canonical authority of all the books enumerated as sacred in the canon of the assembly or Council of Trent. The second chapter treats on their divinity and inspiration; the third, on their authenticity; the fourth, on the substantial integrity of the original text, its authority, and the use to be made of it, as well as on antient versions of the Bible, and particularly on the Vulgate. The fifth and last chapter contains general and particular rules for the understanding and interpretation of the Scriptures: and, in a short

appendix, there is given an outline of the geography of Palestine, and the divisions of time, festivals, sacrifices, weights and measures of the Hebrews. This work is intended for members of the Romish church, to whose dogmas the author bows most submissively. The original Latin edition called forth some very severe pseudonymous strictures, entitled "*Amandi à Sanctâ Cruce, Diœc. Leod. Presbyteri Animadversiones Criticæ in Hermeneuticam Sacram, Mosaci*, 1820:" in this publication, (which is said to have been written by M. Waltrin, a curate in the diocese of Liege) the errors of M. Janssens on some topics, and his deficiencies in others, are pointed out. Although the French translator professes to have availed himself of these critical remarks, in order to explain or correct the original work, in some instances, yet he has left others unnoticed. It was to be expected, that M. Janssens would maintain, at all hazards, the genuineness of the disputed clause in 1 John v. 7.; but it will scarcely be credited that he should rely on the Codex Ravianus, (which has been demonstrated, by actual collation, to be a mere transcript of the Greek Testament printed in the Complutensian Polyglott, and of Stephens's third edition,) and that he has cited the English manuscript, (Manuscrit d'Angleterre, the Codex Britannicus cited by Erasmus,) and that of Dublin, as *two separate* authorities! whereas they are but ONE and the same manuscript, now generally known under the appellation of the Codex Montfortianus, which was not written till the close of the fifteenth century. The most useful part is the third chapter, in which the objections of Deists, and of the modern German neologian critics, Eck and Paulus, are examined in detail, and refuted.

17. Apparatus Biblicus: or, an Introduction to the Holy Scriptures in three Books. 1. Of the original and antiquity of the Jews. 2. Of the canon authors, original texts, versions, editions and interpretations of Scripture. 3. Of the false gods, &c. mentioned in the Scriptures. From the French of Père LAMY. With Engravings. Second Edition. London, 1728. 2 vols. 8vo.

18. Clavis Bibliorum. The Key of the Bible, unlocking the richest Treasures of the Holy Scriptures. Whereby the Order, Names, Times, Penmen, Occasion, Scope, and Principal Parts, containing the Subject Matter of the Books of the Old and New Testament, are familiarly and briefly opened: for the help of the weakest capacity in the understanding of the whole Bible. Wherein the Scripture Songs, dispersed here and there in the Old and New Testament, are metrically translated out of the Hebrew, and analytically explained. By Francis ROBERTS, D.D. Third Edition. London, 1665. folio.

The popularity of this work, which contains a comprehensive digest of the most valuable observations of the earlier biblical critics, caused it to pass through several editions between the middle and latter part of the seventeenth century, principally in folio; though copies are sometimes to be met with in two volumes 8vo. The fourth volume of this work is indebted to Dr. Roberts's Clavis Bibliorum for many useful remarks. His analyses of the different books of the Old and New Testament are, however, sometimes tediously minute. The third edition contains, for the first time, a metrical version of the Psalms, made immediately from the Hebrew, together with an analytical exposition of every Psalm, and a general preface to the whole book of Psalms.

19. Introduction to the Criticism and Interpretation of the Bible. By C. E. STOWE, Professor of Biblical Literature, in Lane Seminary, Cincinnati. [Ohio.] Vol. I. Cincinnati, 1835. 8vo.

The object of this work is to give a clear statement of the principles and facts most necessary to be known, preparatory to the critical study of the Scriptures. The subjects discussed are, Divine Revelation, the language in which it is given, and its peculiarities in respect to interpretation; the genuineness of the Pentateuch, with a vindication of it from objections; the origin and early progress of alphabetic writing; the authenticity and character of the Gospels; the genuineness and interpretation of the Apocalypse; Hebrew and Pagan Prophets contrasted; the doctrine, scriptural idea, and proof of inspiration; and miracles. A second volume was announced, which, if yet published in America, has not yet reached this country. It was to contain "a history of the Old and New Testaments, a brief account of the principal manuscripts and critical editions, and a particular introduction to each of the remaining books of the Bible, similar to those given in the first volume to the Pentateuch, the Gospel, and the Apocalypse." In the arrangement of topics the author has endeavoured to adopt that method, by which the discussion of each preceding subject will throw most light on the succeeding, and the greatest clearness will be secured with the least repetition.

SECTION II.

INTRODUCTIONS TO THE STUDY OF THE OLD TESTAMENT, INCLUDING THE APOCRYPHAL BOOKS.

1. INTRODUCTIO ad Libros Canonicos Veteris Testamenti omnes, præcognita Critica et Historica ac Auctoritatis vindicias exponens. Adornata studio D. J. Gottlob CARPZOVII. Lipsiæ, 1731; 2d edit. 1741. 4to.

The reader will here find very learned disquisitions upon every book of the Old Testament, and a catalogue of the most approved writers on most of them. "Carpzov was a man of profound erudition and indefatigable industry. His work contains the principal materials, which have been afforded by his predecessors, perspicuously arranged, and augmented by his own valuable observations." (Bp. Marsh.) The third part was translated from the Latin into English, with additional notes, by Moses Marcus, a converted Jew, and published at London in 1729, in 8vo.

2. J. G. EICHHORN Einleitung ins Alte Testament.—Introduction to the Old Testament, by J. G. Eichhorn. Leipzig, 1823–24. 4 vols. 8vo. Best Edition.

Professor Eichhorn succeeded the celebrated Michaelis in the Divinity Chair at Gottingen. Proposals were issued, many years since, by the Rev. Dr. Lloyd, at that time Regius Professor of Hebrew at the University of Cambridge, for publishing by subscription a translation from the German of Professor Eichhorn's Introduction to the Study of the Old Testament. But the translation never appeared. Of this work the reader will find a copious analysis in the Monthly Review (N. S.) vol. xxiii. pp. 481—497. Eichhorn was one of those German Critics, who *reject* the inspiration of Moses; and he advocated the untenable opinion that the great Jewish Legislator compiled his primæval history from distinct *sagas* or traditional documents.

3. A Critical and Historical Introduction to the Canonical Scriptures of the Old Testament: from the German of Wilhelm Martin Leberecht DE WETTE. Translated and enlarged by Theodore Parker. Boston [Massachussetts] 1843. 2 vols. 8vo.

4. Handbuch der Historich-Kritischer Einleitung in das Alte Testament: von H. A. Ch. HAEVERNICK [Manual of an Historico-Critical Introduction to the Old Testament: by H. A. Ch. Haevernick] Vol. I. [in 2 parts] Erlangen, 1837. 8vo.

The author was a private teacher in the University of Rostock. "He prepared the present publication with the deep and firm conviction, that the object of the Scriptures is, to lead man, now sunk in sin and misery, into the way of salvation and peace. After some general preliminary remarks, the author considers the history of the canon, the history of the original languages of the Old Testament, history of the text, history of the translations of the Old Testament, principles of criticism on the text, and special introductions to the Pentateuch, and its various books, and to disputed passages in them, together with some account of the Samaritan Pentateuch, &c." . . . The author "is evidently not wanting in critical acuteness, nor in general ability and learning; but he is not unfrequently hasty and careless in his statements and conclusions." (American Biblical Repository, January, 1839, p. 255.) This work was left incomplete by the death of the learned and pious author in 1845.

5. Introductio in Libros Sacros Veteris Fœderis in Compendium redacta à Johanne JAHN. Viennæ, 1804. 8vo.

A most valuable treatise to which the author of this work has been largely indebted, as his frequent references to it will abundantly show. By a decree of pope Pius VII. dated, August 26. 1822, this introduction of Jahn was put into the Index of Prohibited Books; as also were his Enchiridion Hermeneuticæ Generalis Vet. et Nov. Fœderis, and his Archæologia Biblica. (Index Librorum Prohibitorum, Gregorii XVI., pontificis maximi jussu editus. Romæ, 1841, pp. 185, 186.) The two last mentioned treatises are noticed in a subsequent page of this Appendix.

6. Introduction to the Old Testament, translated from the Latin and German Works of John Jahn, Doctor of Philosophy and Theology; and Professor of Oriental Languages, &c. in the University of Vienna. By Samuel H. TURNER, D.D. Professor of Biblical Learning and the Interpretation of Scripture in the General Theological Seminary of the Protestant Episcopal Church in the United States of America, and the Rev. William R. WHITTINGHAM. New York, 1827. 8vo.

This truly valuable work contains an entire translation of the preceding treatise, with various improvements from the larger German work of Jahn, sometimes translated in full, and sometimes abridged, and from other works of approved character.

7. Introductio in Libros Canonicos Veteris Fœderis, usibus academicis accommodata à Fouerio ACKERMANN. Viennæ, 1825. 8vo.

Though published ostensibly as a new work, this treatise is in fact nothing more than an *expurgated* edition of Jahn's Introduction. Professor Ackermann states that he has changed the text of Jahn in very many chapters, but has retained his order and his words wherever he could. The editor introduces this work to the notice of his readers by a profession of his profound submission to the modern church of Rome.

8. A Key to the Old Testament and the Apocrypha; or, an account of their several books, their contents and authors, and of the times when they were respectively written. By Robert GRAY, D.D., afterwards Bishop of Bristol. London, 1790, and numerous subsequent editions all in 8vo.

The very numerous editions which have been printed of this valuable work attest the estimation in which it is deservedly held. It was undertaken in imitation of Bp. Percy's well-known and often-printed "Key to the New Testament;" but it is a much more elaborate performance. Dr. Gray has diligently consulted, and brought together a great mass of information from the writings of the fathers, the antient ecclesiastical historians, and other original authorities which are not accessible to the generality of students. Bp. Mant and Dr. D'Oyly have liberally availed themselves of Dr. G.'s researches in their commentary on the Holy Scriptures. The edition of 1829 (the last published by its learned author) is corrected and greatly enlarged and improved; it was beautifully and accurately reprinted in 1841 under the auspices of the author's son.

9. Introduction à la Lecture des Livres Saints, à l'Usage des Hommes religieux et éclairés, par J. E. CELLERIER, fils. Génève, 1832. 8vo.

The first sketch of this work was a small essay or discourse, accompanied with notes and illustrations, on the authenticity and divine origin of the Old Testament; this was published in 1826. The substance of the proofs and illustrations in that publication is retained in the present volume, which the author has divided into three parts, viz. Part I. On the authenticity, integrity, credibility, and divine origin of the Pentateuch; Part II. On the books posterior to the Pentateuch, including the Prophets, the Hagiographa, and the Apocryphal Books; Part III. Observations on the Old Testament and its interpretation. An Appendix, of proofs and illustrations, terminates this work, in which the author has evinced much diligence and research; but it must not be concealed, that its value is greatly diminished by his evident leaning towards the bold and unhallowed speculations of the continental neologian critics. M. Cellérier's work is reviewed at considerable length, and with great severity, in the first number of MM. Haevernick's and Steiger's Mélanges de Théologie Reformée, published at Geneva, in 1833, in 8vo.

10. Joh. Gottfr. EICHHORN, Einleitung in die Apocryphischen Schriften des Alten Testaments. Leipzig, 1795. 8vo.

11. Geo. Johannis HENKII Introductio ad Libros Apocryphos Veteris Testamenti. Halæ, 1718. 4to.

12. Notice sur les Livres Apocryphes de l'Ancien Testament. Par C.E.F. MOULINIE. Génève, 1828. 8vo.

13. Josephi Zamæ MELLINII Institutiones Biblicæ, sive Dissertationes Isagogicæ in Sacram Scripturam. Editio Tertia, emendata et aucta. Bononiæ, 1841. 8vo.

SECTION III.

INTRODUCTIONS TO THE STUDY OF THE NEW TESTAMENT IN PARTICULAR.

1. An Introduction to the Reading of the New Testament, by MM. BEAUSOBRE and L'ENFANT. Translated from the French. London, 1726. 4to. Cambridge, 1779, 1788, 1806, 1816, 1819. 8vo.

This was originally a preface to the French version of the New Testament published by MM. Beausobre and l'Enfant at Amsterdam in 1718. It has been several times printed, and is also to be found in the third volume of the Theological Tracts collected by Bishop Watson.

2. Commentatio Critica ad Libros N. T. in genere; cum præfatione J. Gottlob CARPZOVII. Accurante J. W. Rumpæo. Lipsiæ, 1757. 4to. 2d edit.

Critical questions of great variety and importance are here briefly but satisfactorily discussed, by a reference to the writers of the greatest credit who have treated on each of them.

3. Jo. Gottfr. EICHHORN Einleitung ins Neue Testament. — Introduction to the New Testament. Leipzig, 1804-15. 3 vols. 8vo.

The first volume of this work is analysed in the Critical Review, Series III. vol. x. for 1807, pp. 449—465.

4. An Introduction to the Writings of the New Testament, by Dr. John Leonard HUG, Professor of Theology in the University of Freyburg, in Brisgau, &c. Translated from the original German, by the Rev. Daniel Guilford WAIT, LL.D. London, 1827. 2 vols. 8vo.

Professor Hug (who is in communion with the church of Rome) may be considered as the principal and most learned writer of that class, which has opposed itself to the scepticism and fanciful theories of some modern German Divines. His Introduction has long been held in the highest estimation on the Continent for the variety and importance of his critical researches on the New Testament. Dr. Wait has added numerous notes, chiefly derived from Jewish and oriental Antiquities; and he has occasionally corrected the erroneous statements of Hug relative to some of the antient versions. Some parts of his work, however, evidently show that he was not sufficiently acquainted with the German language. To the first volume he has prefixed a copious preface, containing an epitome of Dr. Bertholdt's Introduction to the New Testament, in which many important topics of sacred criticism are discussed.

4*. An Introduction to the Writings of the New Testament, by Dr. J. L. HUG. Translated from the German, by D. Fosdick, Jun.; with Notes by Professor Stuart. Andover [Massachussets], 1837. 8vo.

An excellent translation, which in every respect is preferable to that of Dr. Wait.

5. An Introduction to the New Testament, by John David MICHAELIS, late Professor in the University of Gottingen. Translated from the fourth edition of the German, by Herbert MARSH, D.D. [afterwards Bishop of Peterborough.] Cambridge 1802. Third Edition, 1818. 4 vols. in 6 parts. 8vo.

The first edition of Michaelis's inestimable work was published in Germany, in 1750, and translated into English in 1761, 4to.; its value is very materially enhanced by the notes of Bishop Marsh (which extend to part of the work only), who has further added a Dissertation on the Origin and Composition of the three first Gospels. The Rev. Dr. Randolph (who was subsequently Bishop of London), in 1802, published anonymously some severe "Remarks" on the "Dissertation," by way of caution to students in divinity. To these remarks Dr. Marsh replied in some "Letters," which were published in the same year, in 8vo. See an ample critique on Bishop Marsh's work, in the British Critic, (O. S.) vol. iii. p. 601—608., and vol. iv. pp. 46—54. 170—176.

6. Introduction au Nouveau Testament, par J. D. Michaelis; quatrième édition, traduite sur la troisième de Herbert Marsh, évêque de Peterborough, avec une partie de ses notes, et des notes nouvelles, par J. J. CHENEVIERE,

pasteur et professeur en théologie à Génève. 4 tomes, 8vo. Genève, 1822.

7. Essai d'une Introduction Critique au Nouveau Testament, par J. E. CELLERIER, fils. Génève, 1823. 8vo.

Partly a translation, and partly an analysis of Professor Hug's German Introduction to the writings of the New Testament.

8. Georgii PRITII Introductio ad Lectionem Novi Testamenti, in quâ quæ ad rem criticam, historiam, chronologiam, et geographiam pertinent, breviter et perspicuè exponuntur. First edition. Lipsiæ, 1704. 12mo.; Fourth edition by Hoffman, in 1737, 8vo. and reprinted, with corrections, in a large octavo volume, in 1764.

"The service rendered by Carpzov to the Old Testament was performed by Pritius for the New. The improvements of his editor, Hoffman, on the original, are so considerable, that whoever purchases the Introduction of Pritius (and it deserves to be purchased by every student in divinity) must be careful in regard to the date of the title-page." (Bishop Marsh.)

9. An Introduction to the Study and Knowledge of the New Testament. By Edward HARWOOD, D.D. London, 1767—1771. 2 vols. 8vo.

The learned author designed a third volume, which was to embrace the chief critical questions respecting the New Testament. This work "contains a collection of dissertations, relative partly to the characters of the sacred writers, partly to the Jewish history and customs, and to such part of heathen antiquities as have reference to the New Testament. As these dissertations display great erudition, and contain much information illustrative of the New Testament, Dr. Harwood's Introduction is certainly to be recommended to the Theological Student." (Bishop Marsh.) Another experienced divinity tutor (the late Rev. Dr. Williams) has also justly remarked, that this work may be read with advantage, making allowance for the author's theological sentiments (Christian Preacher, p. 417.), which were Arian. The writer of these pages has derived many useful illustrations from Dr. Harwood's labours, in the third volume of this work. The value of Dr. H.'s Introduction would not have been diminished, if he had acknowledged his obligations to the preceding work of Pritius, to which he has been very considerably indebted.

10. A Key to the New Testament, giving an Account of the several Books, their Contents, their Authors, and of the Times, Places, and Occasions, on which they were respectively written. [By Thomas PERCY, D.D. Bishop of Dromore.] Third and best Edition. London, 1779. 12mo.

The multiplied editions of this valuable little manual attest the high esteem in which it is deservedly held, as a guide for younger students.

11. Isagoge Historico-Critica in libros Novi Fœderis sacros. Scripsit Henricus Augustus SCHOTT. Jenæ, 1830. 8vo.

12. Antonii BLOCH Chronotaxis Scriptorum Divi Pauli. Flensburgi et Lipsiæ, 1782. 8vo.

13. Introduction Générale aux Livres du Nouveau Testament. Par Guillaume STEIGER, ci-devant Professeur de l'Ecole de Théologie. Genève et Paris, 1837. 8vo.

This is a posthumous publication, printed from the manuscript notes taken by M. Steiger's pupils, at the time he delivered his lectures. The present work therefore must be regarded as a kind of supplement to an introduction to the study of the New Testament. The author gives a summary of the most recent researches concerning the New Testament, and developes some new ideas, without entering into certain details, which are necessary to constitute a complete introduction. Still the fragments, of which this volume consists, contain much valuable information concerning the history of the canon and the text of the New Testament.

CHAPTER III.

TREATISES ON THE SACRED TEXT, ITS STYLE, IDIOM, AND VERSIONS.

SECTION I.

TREATISES ON SACRED CRITICISM GENERALLY, AND ON THE STYLE AND IDIOM OF THE SCRIPTURES.

1. PENTATEUCHI Hebræo-Samaritani Præstantia in illustrando et emendando Textu Masorethico ostensa. Auctore Alexio à S. AQUILINO. Heidelbergæ, 1784. 8vo.

2. The Sacred Classics Defended and Illustrated. by Anthony BLACKWALL. London, 1727–31. 2 vols. 8vo.

Blackwall was a strenuous advocate for the purity of the Greek style of the New Testament, which he vindicates in his first volume. The second volume, which is the most valuable, contains many excellent observations on the division of the New Testament into chapters and verses, and also on various readings. This work was translated into Latin by Christopher Woll, and published at Leipsic, in 1736. 4to.

3. De Paronomasia, finitimisque ei Figuris Paulo Apostolo frequentatis, Dissertatio Rhetorico-Exegetica. Scripsit Julius Fridericus BÖTTCHER. Lipsiæ, 1824. 8vo.

4. Jo. Theoph. BUSLAV Dissertatio Historico-Critico-Exegetica de Lingua Originali Evangelii secundum Matthæum. Vratislaviæ, 1826. 8vo.

5. Horæ Biblicæ; being a connected Series of Miscellaneous Notes on the original Text, early Versions, and printed Editions of the Old and New Testament. By Charles BUTLER, Esq. Oxford and London, 1799. 8vo.

The first edition of this judicious manual of Biblical Criticism was privately printed in 1797, for the author's friends. It has since been repeatedly printed in royal 8vo. with an additional volume, treating on the books accounted sacred by the Mohammedans, Hindoos, Parsees, Chinese, and Scandinavians. In 1810 M. Boulard published a French translation of this work from the edition printed at Oxford, in 1799.

6. Popular Lectures on Biblical Criticism and Interpretation. By William CARPENTER. London, 1829. 8vo.

7. Joh. Gottlob CARPZOVII Critica Sacra Veteris Testamenti. Lipsiæ, 1738. 4to.

This elaborate work consists of three parts, treating, 1. On the Divine Origin, Authenticity, Divisions, and original Language of the Old Testament, the Masora, Keri, and Ketib, and the principal MSS. and Editions of the Hebrew Scriptures; — 2. On the different Versions of the Old Testament, antient and modern; and, 3. A Vindication of the Hebrew Scriptures against the rude attacks of Mr. Whiston, in his Essay towards restoring the true Text of the Old Testament. Carpzov adheres to the high notions which in his time continued to prevail concerning the integrity of the Hebrew Text: but (Bp. Marsh remarks) "if proper allowance be made on this account, it will be found to be a very useful work, and replete with information on the subject of Hebrew criticism." (Lectures on Divinity, part ii. p. 133.)

8. An Elementary Course of Lectures on the Criticism, Interpretation, and Leading Doctrines of the Bible, delivered at Bristol College, in the years 1832-33. By W.D. CONYBEARE, M.A. London, 1834. 18mo. Second Edition, enlarged. 1836. 12mo.

9. The Literary History of the New Testament. [By Josiah CONDER]. London, 1845. 8vo.

10. An Inquiry into the Books of the New Testament. By John Cook, D. D. London, 1821. 8vo.

For an analysis of this masterly treatise on Sacred Criticism, see the Eclectic Review, (N. S.) vol. xvii. pp. 310—324.

11. J. A. Dathii Opuscula ad Interpretationem et Crisin Veteris Testamenti. Edidit E. F. C. Rosenmüller. Lipsiæ, 1796. 8vo.

12. Lectures on Biblical Criticism, exhibiting a Systematic View of that Science. By Samuel Davidson, LL.D. Edinburgh and London, 1839. 8vo.

13. Compendio di Critica Sacra, dei Difetti e delle Emendazioni del Sacro Testo, e Piano d'una Nuova Edizione del Dottore G. Bernardo De-Rossi. Parma, 1811.

In this little tract, Professor De Rossi has given a very concise but interesting sketch of the state of the Text of the Hebrew Scriptures, from the earliest period to our own time; and he has subjoined an outline of his plan for a new edition of the Hebrew Bible, with select various readings.

14. Dominici Diodati, J.C. Neapolitani, de Christo Græce loquente Exercitatio: quâ ostenditur Græcam sive Hellenisticam Linguam, cum Judæis omnibus, tum ipsi Christo Domino et Apostolis, nativam ac vernaculam fuisse. Neapoli, 1767. 8vo.

The probable extent, to which the Greek language was understood and spoken in Palestine in the time of Jesus Christ, has been stated in Vol. II. pp. 14—18. The design of signor Diodati, in this volume, is, to prove first, that Greek had at that time become the national language of Palestine: secondly, that Christ, his Apostles, and the Jews generally spoke Greek: and thirdly, to refute the opposite opinion. This learned treatise excited great attention when it was first published: a copy of it is in the Library of the British Museum.

14*. Dominici Diodati, J. C. Neapolitani, de Christo Græce loquente Exercitatio . . . . . . Edited, with a preface, by Orlando T. Dobbin, LL.B. London, 1843, small 8vo.

A very neat and accurate reprint of Diodati's rare treatise, for which biblical students are much indebted to Mr. Dobbin; who has printed an English translation of it in the eleventh and following volumes of the second series, and in the first volume of the third series, of the Biblical Repository, published at New York.

15. Edwards (Thomæ) Duæ Dissertationes: In priore quarum probatur, Variantes Lectiones et Menda, quæ in Sacram Scripturam irrepserunt, non labefactare ejus Auctoritatem, in rebus quæ ad fidem et mores pertinent: In posteriore vero, Prædestinationem Paulinam ad Gentilium vocationem totam spectare. Cantabrigiæ, 1768. 8vo.

16. Fabricy (Gabriel) Des Titres Primitifs de la Révélation; ou Considérations Critiques sur la Pureté et l'Intégrité du Texte Original des Livres Saints de l'Ancien Testament. Rome, 1772. 2 parts 8vo.

This work contains much curious learning, urged with a considerable degree of ingenuity in favour of the Masoretic system.

17. Nicolai Fulleri Miscellanea Sacra, cum Apologia contra V. Cl. Johannem Drusium. Lugd. Bat. 1622. 8vo. best edition. Also in the last volume of the Critici Sacri.

18. Institutes of Biblical Criticism, or Heads of the Course of Lectures on that subject, read in the University and King's College of Aberdeen. By Alexander Gerard, D.D. Edinburgh, 1808. 8vo.

"Of *general* and *elementary* treatises," on sacred criticism, "there is none which is more to be recommended, either for perspicuity or correctness, than the Institutes of Biblical Criticism, published by Dr. Gerard, Professor of Divinity at Aberdeen." (Bp. Marsh.)

19. Gulielmi Gesenii de Pentateuchi Samaritani Origine, Indole, et Auctoritate, Commentatio Philologico-critica. Halæ, 1815. 4to.

In the North-American Review, vol. xxii. pp. 274—317. there is an elaborate digest from the pen of the Rev. Professor Stuart, drawn up from this dissertation and from other philological works of Professor Gesenius, of almost every thing that is known concerning the Samaritans and the Samaritan Pentateuch. This very valuable disquisition is reprinted in the Andover Biblical Repository for 1832, pp. 681—724.

20. Gulielmi GESENII Anecdota Oxoniensia, Tomus Primus. Lipsiæ, 1822. 4to.

This volume comprises two fasciculi, the first of which contains the Samaritan Psalms, with an Arabic version and notes; in the second fasciculus, there is a dissertation on Syriac Lexicons, with specimens of the hitherto inedited lexicons of Bar Ali and Bar Bahluli.

21. Salomonis GLASSII Philologia Sacra; quâ totius S.S. Veteris et Novi Testamenti Scripturæ tum Stylus et Litteratura, tum Sensûs et Genuinæ Interpretationis Ratio et Doctrina, libris quinque expenditur ac traditur. Lipsiæ, 1725. 4to. Best edition.

An "inestimable and immortal work, than which none can be more useful for the interpretation of Scripture, as it throws an uncommon degree of light upon the language and phraseology of the inspired writers." (Mosheim's Eccl. Hist. vol. v. p. 296.) The first edition was printed at Jena in 1623, and was followed by several others at the same place, in 1643, 1663, and 1668; at Frankfort, in 1653; at Leipsic, in 1691, 1705, 1713, and at Amsterdam in 1711, all in quarto. The *first* and *second* books treat on the style and meaning of the sacred writers; the *third* and *fourth* on Sacred Grammar, and the *fifth* on Sacred Rhetoric. To the edition of 1705 and the subsequent impressions is annexed a treatise, by Glassius, on Sacred Logic, first published by Olearius at Jena, in 1704. A new edition of this work was published in 8vo. at Leipsic, in 1776, 1795, 1797, by the Professors Dathe and Bauer, intitled *Salomonis Glassii Philologia Sacra his Temporibus accommodata.* The *first* volume, in two parts, edited by Dathe, contains the treatise *de Grammatica et Rhetorica Sacra,* which are materially improved without debasing Glassius's pious and learned expositions of Scripture by his own speculations. The *second* volume, edited by Prof. Bauer of Altorf, contains the *Critica Sacra.* Glassius had adopted Buxtorf's high notions concerning the integrity of the Hebrew Text, which are properly modified in Bauer's revision of the work. The *third* volume contains Glassius's second book, which treats on the interpretation of Scripture: as it is frequently to be met with in a detached form, it is noticed in a subsequent page of this Appendix, among the works on that branch of sacred philology.

22. Thèse Critique sur la Langue Originale de l'Evangile selon Saint Matthieu, soutenu devant la Faculté Protestante de Montauban. Par Charles GRAWITZ. Paris, 1827. 8vo.

In this small tract, the author ingeniously contends for the Hebrew original of St. Matthew's Gospel.

23. The Connexion between the Sacred Writings and the Literature of Jewish and Heathen Authors, particularly that of the Classical Ages, illustrated; principally with a view to evidence in confirmation of the truth of Revealed Religion. By Robert GRAY, D.D. [afterwards Bishop of Bristol.] London, 1819, in two volumes, 8vo.

The first edition of this valuable work, which is indispensably necessary to the biblical student who cannot command access to *all* the classic authors, appeared in one volume 8vo. in 1817. A multitude of passages of Scripture is illustrated, and their truth confirmed. Classical literature is here shown to be the handmaid of sacred literature, in a style and manner which cannot fail to instruct and gratify the reader. Independently of the main object of these volumes, — the illustration of the Scriptures, — Bp. Gray's general criticisms on the classic writers are such as must commend them to the student. "The remarks are every where just, always impressed with a candid and sincere conviction of the blessing for which our gratitude to God is so eminently due, for his revealed word, whose various excellencies rise in value upon every view, which the scholar or divine can take, of what have been the best efforts of the human mind, in the best days which preceded the publication of the Gospel. There is no one portion of these volumes that is not highly valuable on this account. The praise is given which is due to the happiest fruits of human genius; but a strict eye is evermore preserved for the balance of preponderation, where the Word of Truth, enhanced by divine authority, bears the scale down, and furnishes the great thing wanting to the sage and the teacher of the heathen world. Their noblest sentiments, and their obliquities and deviations into error, are alike brought to this test, and referred to this sure standard. The concurrent lines of precept or instruction, on this comparative survey,

are such as establish a sufficient ground of evidence that all moral goodness, and all sound wisdom, are derived from one source and origin, and find their sanction in the will of Him, of whose perfections and of whose glory they are the manifest transcripts." British Critic (New Series), vol. xiii. p. 316., in which journal the reader will find a copious and just analysis of Bp. Gray's volumes.

24. Josiah and Cyrus, the two great objects of Divine Notice in the Scheme of Revelation. With illustrations and confirmations of the truth of Sacred History, and of the Accomplishment of Prophecy with respect to those Sovereigns, drawn from the Accounts of a Modern Traveller. By Robert GRAY, D. D. Bishop of Bristol. London, 1833. 12mo.

25. Humphredi HODY de Bibliorum Textibus Originalibus, Versionibus Græcis, et Latinâ Vulgatâ Libri Quatuor. Oxonii, 1704. folio.

"This is *the classical* work on the Septuagint." (Bp. Marsh.) The first book contains Dr. Hody's dissertation, with improvements, against Aristeas's History, which he had before published, in 1685, in opposition to Isaac Vossius's *Dissertationes de Septuaginta Interpretibus, eorumque Tralatione et Chronologiâ:* in which the latter ascribed more authority to the Greek Version than to the Original itself. In the second book, the author treats of the true authors of the Septuagint Version, — of the time when, and the reasons why, it was undertaken — and of the manner in which it was performed. The third book contains a history of the original Hebrew text of the Septuagint, and of the Vulgate Latin Version, showing the authority of each in different ages, and that the Hebrew text has always been most esteemed and valued. In the fourth and last book, he gives an account of the Greek Versions of Symmachus, Aquila, and Theodotion, and of Origen's Hexapla, and other antient editions: to which are subjoined, lists of the books of the Bible at different times, which exhibit a concise, but full and clear view of the canon of Scripture.

26. Bibliotheca Criticæ Sacræ, circa omnes fere Sacrorum Librorum difficultates, ex Patrum Veterum traditione et probatiorum interpretum collecta. Ab uno ordinis Carmelitarum Discalceatorum Religioso. (F. Cherubino à S. JOSEPH.) Lovanii, 1704. 4 vols. folio.

In this very prolix, but elaborate work, every possible question relative to Scripture criticism is discussed and illustrated, from the writings of the fathers and most eminent divines, principally of the church of Rome. The last volume contains prefaces to the different books of the Old and New Testament, exhibiting the time when they were written, their language, authors, and respective authority, together with copious synopses of the contents of each book.

27. Commentatio, quâ Linguæ Aramaicæ Usus ad judicanda et interpretanda Evangelia Canonica novis exemplis defenditur. Auctore Chr. KAISER. Erlangæ, 1823. 4to.

28. The state of the Printed Hebrew Text of the Old Testament considered. By Benjamin KENNICOTT, M.A. Oxford, 1753–1759. 2 vols. 8vo.

These dissertations preceded Dr. Kennicott's celebrated collation of Hebrew MSS., and his edition of the Hebrew Bible, which is noticed in p. 8. *suprà.* The first dissertation, in two parts, contains a comparison of 1 Chron. xi. with 2 Sam. v. and xxiii., and observations on seventy Hebrew MSS., with an extract of mistakes and various readings. In the second, the Samaritan copy of the Pentateuch is vindicated; the printed copies of the Chaldee Paraphrase are proved to be corrupted; the sentiments of the Jews on the Hebrew text are ascertained; an account is given of all the Hebrew MSS. known to be extant; and also a particular catalogue of one hundred Hebrew MSS. preserved in the public libraries at Oxford, Cambridge, and the British Museum. Dr. Kennicott's first dissertation was translated into Latin by M. Teller, in 2 vols. 8vo. Lipsiæ, 1756.

29. Benj. KENNICOTTI Dissertatio Generalis in Vetus Testamentum Hebraicum. Curavit P. J. Bruns. Brunsvici, 1783. 8vo.

A neat reprint of Dr. Kennicott's Dissertatio Generalis, annexed to vol. ii. of his edition of the Hebrew Bible, noticed in p. 9. *suprà.*

30. Ignatii KOEGLER Notitia S.S. Bibliorum Judæorum in Imperio Sinensi. Editio altera. Edidit C. Th. de Murr. Halæ, 1806. 8vo.

31. Joannis LANIGAN S. Th. D. et in Academia Ticinensi Professoris, Institutionum Biblicarum Pars prima. Pavia, (1794) 8vo.

The second part of this work was not published; nor has the writer of these pages been able to obtain the *sight* even of a copy of the first portion. He was informed, many years since, by Mr. Butler, the learned author of the "Horæ Biblicæ," noticed in p. 189., that it was suppressed in Italy. A short Analysis of the first part is given in the Monthly Review (N. S.) vol. xxii. pp. *552—554.*; where it is said (p. *555.*) that "this volume contains a large portion of text matter, well arranged, and accompanied with many learned notes, selected from the best critics of the present age, together with a considerable number of just remarks from the author's own pen."

32. Johannis LEUSDENII Philologus Ebræus, continens Quæstiones Ebraicas quæ circa Vetus Testamentum Ebræum fere moveri solent. Ultrajecti, 1656, 1672, 1695. 4to. Amstelædami, 1686. 4to.

33. Johannis LEUSDENII Philologus Ebræo-Mixtus, una cum spicilegio philologico, continente decem quæstionum et positionum præcipuè Philologico-Ebraicarum et Judaicarum centurias. Ultrajecti, 1663, 1682, 1699. 4to.

Besides discussing critical questions, this volume of the laborious philologer Leusden treats very copiously on Jewish rites and antiquities.

34. Johannis LEUSDENII Philologus Ebræo-Græcus generalis, continens quæstiones Ebræo-Græcas, quæ circa Novum Testamentum fere moveri solent. Ultrajecti, 1670, 1685, 1695. 4to.

Various questions relative to the original language of the New Testament, its editions, versions, divisions, &c. are concisely illustrated in this volume. All the three preceding volumes of Leusden are valuable, and may frequently be obtained at a low price.

35. Johannis LEUSDENII de Dialectis N.T., singulatim de ejus Hebraismis, Libellus singularis iterum editus ab Joh. Frider. Fischero. Accessit Joh. Vorstii Commentariolus de Adagiis N. T. Hebraicis. Lipsiæ, 1792. 8vo.

This publication contains a reprint of Leusden's critical disquisitions on the Hebraisms of the New Testament. They are enriched with very numerous philological observations of the learned John Frederick Fischer, who first published them in a detached form, in 8vo. in 1754.

36. Ant. Aug. Hen. LICHTENSTEIN Paralipomena Critica circa Textum Veteris Testamenti Codicum Hebraicorum. Helmstadii, 1799. 4to.

37. MOLKENBUHR (Marcellini) Problema Criticum: Sacra Scriptura Novi Testamenti in quo idiomate originaliter ab Apostolis edita fuit? Paderbornæ, 1822. 8vo.

38. BINTERIM (A. J.), Propempticum ad problema criticum, Sacra Scriptura Novi Testamenti in quo idiomate originaliter ab apostolis edita fuerit? A Doctore Marco Molkenbuhr nuper propositum. Moguntiæ, 1822. 8vo.

The object of Molkenbuhr's tract is, to revive the absurd and long since exploded hypothesis, announced in the former part of the last century by father Hardouin, viz. That the Greek Testament was a translation from the Latin Vulgate. Molkenbuhr has been most satisfactorily refuted by Binterim, and with equal learning and ability.

39. MORINI (Joannis) Exercitationes Biblicæ, de Hebræi Græcique Textûs Sinceritate, germana LXXII. Interpretum Translatione dignoscenda, illius cum Vulgatâ conciliatione, et juxta Judæos divinâ integritate, totiusque Rabbinicæ Antiquitatis et operis Masorethici æra, explicatione et censurâ. Parisiis, 1633. 4to.

40. MORINI (Johannis) Exercitationes Ecclesiasticæ in utrumque Samaritanorum Pentateuchum. Parisiis, 1631. 4to.

41. Simeonis de MUIS Assertio Veritatis Hebraicæ adversus Exercita-

tiones Ecclesiasticas in utrumque Samaritanorum Pentateuchum Joannis Morini. Parisiis, 1631. 12mo.

42. HOTTINGERI (Johannis Henrici) Exercitationes Anti-Morinianæ, de Pentateucho Samaritano, ejusque αυθεντια. Tiguri, 1644.

For an account of the controversy between Morin and his antagonists, on the integrity of the Hebrew Text, &c. see Wolfius's Bibliotheca Hebraica, Part II. pp. 25. 270., and Part IV. p. 7.

43. Brevis Expositio Critices Veteris Fœderis, auctore Hermanno MUNTINGHE. Ediderunt B. Nieuwold et C. H. van Herwerden. Groningæ, 1827. 8vo.

An elegantly-written compendium of the most valuable observations of the most distinguished critics who have treated on the Old Testament. Though it is a posthumous publication, the editors state, that the author composed it some years before his death. It consists of four chapters, in which are discussed the original language of the Old Testament, the History of the Sacred Text, the origin of various readings, together with the several classes into which they may be divided, the critical aids for determining various readings, and the best rules to be employed in settling them, and in correcting the sacred text.

44. The Veracity of the Evangelists Demonstrated by a comparative View of their Histories. By the Rev. Robert NARES, A. M. London, 1815. Second Edition, 1818. 12mo.

45. An Inquiry into the Integrity of the Greek Vulgate, or Received Text of the New Testament; in which the Greek Manuscripts are newly classed; the Integrity of the Authorised Text vindicated; and the Various Readings traced to their Origin. By the Rev. Frederick NOLAN, LL.D. London, 1815. 8vo.

" We trust that this volume will command the attention of every scholar throughout the kingdom; and that it will find its way into the foreign universities, and be thoroughly scrutinized by the learned in them. To the Biblical Inquirer, it will present not only a new and wide field of most curious and happy research, but a mine of the most valuable information: to the classical inquirer it will be a most interesting work, as it involves so many points, both with respect to manuscripts and editions, which to him must be highly important. Of a volume, which displays so much labour in investigation, so much originality in deduction, and so much sound principle in design, we can in common justice say no less, than that, whatever be the issue of the controversy which it has, we think very seasonably, revived, it reflects honour on the age and nation in which it was produced." (British Critic, N. S. Vol. V. p. 24.)

46. Supplement to an Inquiry into the Integrity of the Greek Vulgate, or Received Text of the New Testament; containing the Vindication of the Principles employed in its Defence. By the Rev. Fred. NOLAN, LL.D. London, 1830. 8vo.

47. Critica-Sacra; or a short Introduction to Hebrew Criticism. [By the Rev. Dr. Henry OWEN.] London, 1774. 8vo.

This little tract is not of common occurrence. Dr. Owen was a learned and sober critic, but no advocate for the absolute inerrancy and integrity of the Hebrew text. His book was violently attacked by Mr. Raphael Baruh in his Critica Sacra Examined. (London, 1775. 8vo.) Dr. Owen rejoined in a learned tract entitled *Supplement to Critica Sacra;* in which the principles of that treatise are fully confirmed, and the objections of Mr. Raphael Baruh are clearly answered. London, 1775. 8vo.

48. PALÆOROMAICA, or Historical and Philological Disquisitions: inquiring, whether the Hellenistic Style is not Latin Greek? Whether the many new words in the Elzevir edition of the Greek Testament are not formed from the Latin? And whether the Hypothesis, that the Greek Text of many manuscripts of the New Testament is a translation or re-translation from the Latin, seems not to elucidate numerous passages, to account for the different recensions, and to explain many phenomena hitherto inexplicable to the Biblical Critics? [By John BLACK.] London, 1823. 8vo.

The absurd reasonings and mischievous tendency of this paradoxical publication (which is noticed here to put the unwary student on his guard against it) are exposed with equal learning and ability in a review inserted in the British Critic for January, February, and April, 1823, which is now known to have been written by the Rt. Rev. Dr. C. J. Blomfield, Bishop of London; in the Rev. J. J. Conybeare's "Examination of certain Arguments" contained in it (Oxford, 1823. 8vo.); in the Rev. W. G. Broughton's [now Bishop of Australia] "Examination of the Hypothesis advanced in a recent publication, entitled 'Palæoromaica,'" (London, 1823. 8vo.)[1]; and in Bishop Burgess's Postscript to the second edition of his "Vindication of 1 John v. 7. from the objections of Mr. Griesbach" (London, 1823.) "The publication entitled Palæoromaica," (this distinguished prelate has most justly said) "is a work of very extensive reading and research; and abounds with valuable quotations. But the materials are as destitute of selection, as his" [the anonymous author's] "strictures are of simplicity and candour." (Postscript, p. 196.) The hypothesis, which the author of Palæoromaica endeavours to maintain, is briefly this:—That the received text of the Greek Testament is a servile translation from a Latin original long since lost, and that this translation was made by a writer imperfectly acquainted with one or possibly with both of the languages in question. In support of this hypothesis, the anonymous writer has recourse to two sorts of proof, *direct* and *indirect*.

1. The *direct* proof he finds in the many and obvious Latinisms which he asserts to exist in almost every page of the Greek Text; but, besides these, the anonymous writer has collected many others, which he has arranged under several heads or classes, which the nature of the subject and the limits of the present notice forbid us to detail. The reader is therefore necessarily referred to pp. 29—51. of Mr. Conybeare's Examination, in which the anonymous writer's errors are completely exposed.

2. The *indirect* proofs that the New Testament is a servile translation of a lost Latin original are two-fold: *first*, the existence of certain analogous cases of translation from the Latin, and particularly the Aldine edition of the Greek Simplicius; and, *secondly*, the certainty that the Latin rather than the Greek was the prevalent language of Palestine and its neighbourhood, in the age of the evangelists and apostles.

(1.) Bishop Burgess (Postscript, pp. 186. *et seq.*) and Mr. Conybeare (Examination, pp. 7—16.) have demonstrated that the case of the Aldine Simplicius is utterly inapplicable to the purpose for which it is adduced: and to their learned publications the reader is necessarily referred. It must suffice here to remark, that the case of this Simplicius is very different from that of a book, like the New Testament, which was in the custody of the whole Christian church,—a book in which every part of the church took a deep interest, and of which every separate congregation had its copy or copies. When the Aldine Greek version of the barbarous Latin translation, made by W. de Moorbeka in the thirteenth century, was published, the Greek original was unknown, and continued to be unknown, until it was discovered a few years since by M. Peyron: whereas the Greek Text of the New Testament was *never* lost or missing.

(2.) In *full disproof* of the alleged certainty of the prevalence of the Latin language, in Palestine and its vicinity, during the apostolic age, it will be sufficient to refer to Vol. II. pp. 14—18. which contain some evidences of the general prevalence of the Greek Language that have escaped the researches of Bishop Burgess and of Mr. Conybeare: and also to the *fact*, that the Old Syriac Version of the New Testament made in the close of the first, or at the beginning of the second century, contains many Greek words *untranslated*;—an incontestable proof this, of the previous existence of a Greek original. For the following additional evidences of the existence of the Greek original of the New Testament we are indebted to that learned prelate. "If," says he, "from the prevalence of the Greek language at the time of the Apostles, we extend our view to the state of the Christian church in its earliest period, we shall find increasing probabilities of a Greek original. All the Gentile churches established by the Apostles in the East were Greek churches; namely, those of Antioch, Ephesus, Galatia, Corinth, Philippi, Thessalonica," &c. Again: "The first bishops of the Church of Rome were either Greek writers or natives of Greece.—According to Tertullian, Clemens, the fellow-labourer of St. Paul, was the first bishop of Rome, whose Greek Epistle to the Corinthians is still extant. But whether Clemens or Linus was the first bishop of Rome, they were both Greek writers, though probably natives of Italy. Anencletus was a Greek, and so were the greater part of his successors to the middle of the second century. The bishops of Jerusalem, after the expulsion of the Jews by Adrian, were Greeks. From this state of the government of the primitive church by Greek ministers,—Greeks by birth, or in their writings,—arises a high probability, that the Christian Scriptures were in Greek.

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[1] In reply to Bishop Burgess and to Messrs. Conybeare and Broughton, the author of Palæoromaica in 1824 published a "supplement," containing many ingenious but desultory observations, which however do nothing towards supporting his untenable hypothesis. This publication drew forth an able "reply" from Dr. Broughton, to whom the author of Palæoromaica rejoined; and his rejoinder was satisfactorily refuted by Dr. B. in a second reply.

"The works" also "of the earliest fathers in the church, the contemporaries and immediate successors of the Apostles, were written in Greek. They are altogether silent, as to any *Latin* original of the New Testament. They say nothing, indeed, of a *Greek* original by name. But *their* frequent mention of παλαια αντιτυπα, without any distinction of name, can mean only *Greek* originals.

"But if we have in the Greek fathers no mention of a Greek original, we have the most express testimony of Jerome and Augustine, that the New Testament (with the exception of the Gospel of Saint Matthew, which some of the fathers supposed to have been written by its author in Hebrew), was originally composed in Greek. Jerome said, that the *Greek* original of the New Testament 'was a thing not to be doubted.'"

"Of all the [Latin] MSS. of the New Testament which had been seen by Jerome (and they must have been very numerous), the author of Palæoromaica observes, that 'the whole, perhaps, of the Gospels and Epistles might be versions *from the Greek.*' Surely this is no immaterial evidence, that Greek was the original text; and this will be more evident, if we retrace the history of the Greek text upwards from the time of Jerome. The Greek edition nearest his time was that of Athanasius. Before him, and early in the same century, Eusebius published an edition by the command of Constantine. In the *third* century, there were not less than three Greek editions by Origen, Hesychius, and Lucianus. In the *second* century, about the year 170, appeared the *Diatessaron* of Tatian, containing not the whole of the New Testament, but a harmony of the four Gospels. And in the same century we have an express appeal of Tertullian to the *authenticum Græcum* of St. Paul, which, whether it means the *autograph* of the Apostle, or an authentic copy of it, is, of itself, a decisive proof of a Greek original. Again, in the same century, before either Tertullian or Tatian, we have, A. D. 127, the Apostolicon of Marcion, which, though not an *authenticum* Græcum, was Græcum.

"To the evidence from the Greek editions of the New Testament in the second, third, and fourth centuries, and Tertullian's testimony, we may add the language of those Greek ecclesiastical writings which were not admitted into the sacred canon, but were, for the most part, of primitive antiquity;—I mean the Apostles' Creed, the Letter of Abgarus to Christ, and the Answer to it; the Liturgies of St. James, St. John, and St. Peter; the Epistle of St. Paul to the Laodiceans; the Apostolical Constitutions, &c. These would never have been written in Greek, if the apostolical writings had not been published in the same language." (Postscript to Vindication of 1 John v. 7. pp. 182—185.)

Lastly, the language and style of the New Testament are such as afford indisputable proof of its authenticity as an antient volume, and, consequently, that it was originally written in Greek. On this topic compare Volume I. pp. 89—92.

On all these grounds, we conclude with the learned writers already cited, that Greek was and is the original language of the New Testament, and, consequently, that there is no evidence whatever to support the hypothesis that it is a translation from a lost Latin original.

49. Augusti PFEIFFERI Critica Sacra, de Sacri Codicis partitione, editionibus variis, linguis originalibus et illibata puritate fontium; necnon ejusdem translatione in linguas totius universi, de Masora et Kabbala, Talmude et Alcorano. Dresdæ, 1670, 1688, 1702, 1721. 8vo. Lipsiæ, 1712. 8vo. Altorfii, 1751. 8vo. Also in the second volume of the collective edition of his Philological Works, published at Utrecht in 1704. 4to.

50. Nouveaux Eclaircissements sur l'origine, et le Pentateuque des Samaritains. Par un Réligieux Bénédictin de la Congregation de Saint-Maur [Dom Maurice PONCET.] Paris, 1760. 8vo.

51. Recherches Critiques et Historiques sur le Texte Grec des Evangiles. Par Albert RILLIET. Genève, 1832. 8vo.

52. La Fionda di David; ossia, l'Antichità ed Autorità dei Punti Vocali nel Testo Ebreo, dimostrata e difesa per Ippolito ROSELLINI. Bologna, 1823. 8vo. Risposta del medesimo al sign. Abate Luigi Chiarini, respetto all' Antichità ed autorità dei Punti Vocali. Bologna, 1824. 8vo.

These two publications defend the antiquity and authority of the Masoretic Vowel Points, against the objections of Masclef, Houbigant, and other Hebraists. (Journal des Savans pour 1825, p. 384.)

53. De la Littérature des Hébreux, ou des Livres Saints considérés sous le Rapport des Beautés Littéraires. Par J. B. SALGUES. Paris, 1825. 8vo.

54. Joannis Nepomuceni SCHÆFER Institutiones Scripturisticæ usui au-

ditorum suorum accommodata. Pars prima, Moguntiæ, 1790. Pars secunda, Moguntiæ, 1792. 8vo.

55. Commentatio de Fontibus Historiæ Veteris Testamenti antiquissimæ integrè servatis, auctore Josepho Martino Augustino SCHOLZ. Bonnæ, 1830. 4to.

56. A. B. SPITZNERI Commentatio Philologica de Parenthesi in Libris Sacris Veteris et Novi Testamenti. Lipsiæ, 1773. 12mo.

57. A. B. SPITZNERI Vindiciæ Originis et Auctoritatis Divinæ Punctorum Vocalium et Accentuum in libris sacris Veteris Testamenti. Lipsiæ, 1791. 8vo.

58. Histoire Critique du Vieux Testament. Par le Père SIMON. Paris, 1678. 4to. Amsterdam, 1680. Rotterdam, 1685. 4to. Best edition.

The first edition was suppressed by the influence of the Jesuit le Tellier; it is very inferior to the subsequent impressions.

59. Histoire Critique du Texte du Nouveau Testament; où l'on établit la Vérité des Actes, sur lesquels la Religion Chrétienne est fondée. Par le Père SIMON. Rotterdam, 1689. 4to.

60. Histoire Critique des Versions du Nouveau Testament, où l'on fait connoître quel a été l'usage de la lecture des Livres Sacrés dans les principales églises du monde. Par le Père SIMON. Rotterdam, 1690. 4to.

61. Nouvelles Dissertations sur le Texte et les Versions du Nouveau Testament. Par le Père SIMON. Rotterdam, 1695. 4to.

All the works of father Simon are characterised by great learning and research. "The criticism of the Bible being at that time less understood than at present, the researches which were instituted by Simon soon involved him in controversy, as well with Protestant as with Romish writers, particularly with the latter; to whom he gave great offence by the preference which he showed to the Hebrew and Greek texts of the Bible above that which is regarded as the oracle of the church of Rome, — the Latin Vulgate. "Though I would not be answerable for every opinion (says Bp. Marsh) advanced by Simon, I may venture to assert that it contains very valuable information in regard to the criticism both of the Hebrew Bible and of the Greek Testament." (Lectures, part i. p. 52.) Walchius has given an account of the various authors who attacked Simon, in his Bibliotheca Theologica Selecta, vol. iv. pp. 250—259. The Histoire Critique du Vieux Testament was translated into English "by a person of quality," and published at London in 1682. 4to. The translation abounds with gallicisms in every page.

62. Johannis SIMONIS Analysis et Explicatio Lectionum Masorethicarum Kethiban et Karjan Vulgo dictarum, eâ formâ, quâ illæ in sacro textu extant, ordine alphabetico digesta. Editio tertia. Halæ, 1823. 8vo.

63. VORSTII (Johannis) De Hebraismis Novi Testamenti Commentarius. Edidit notisque instruxit Johannes Fridericus Fischerus. Lipsiæ, 1778. 8vo.

64. An Examination of the Antient Orthography of the Jews, and the Original State of the Text of the Hebrew Bible. Part I. An Inquiry into the Origin of Alphabetical Writing. By the Rev. T. WALL, D.D. London, 1835, royal 8vo.

The design of this elaborate treatise is to show that Alphabetic writing was a divine revelation, given for a most worthy purpose. For an outline of the facts and arguments by which he has established his point, see the British Magazine for January, 1836, pp. 64, 65.

65. Briani WALTONI in Biblia Polyglotta Prolegomena. Præfatus est J. A. Dathe, Prof. Ling. Heb. Ord. Lipsiæ, 1777. 8vo.

66. Briani Waltoni S.T.P. in Biblia Polyglotta Prolegomena Specialia recognovit, Dathianisque et variorum Notis suas immiscuit, Franciscus

Wrangham, A.M. S.R.S. Clevelandiæ Archidiaconus. Cantabrigiæ, typis ac sumptibus academicis, 1828. 2 tomis 8vo.

The variety, accuracy, and extent of information contained in Bishop Walton's special Prolegomena to his edition of the Polyglott Bible, have concurred to give it a high place among standard critical works on the sacred text. In the long interval that has elapsed since the first appearance of that work in 1657, many topics have been controverted, and much additional light has been thrown on all the subjects discussed in Bishop Walton's Prolegomena by the researches of various learned men. As Professor Dathe's octavo edition had become extremely scarce, Mr. Archdeacon Wrangham conferred no small obligation on biblical students by presenting to them a new edition of the Prolegomena. It is executed on the following plan: — The text of Walton has been accurately printed, and the punctuation amended and improved, and errors in numbers have been carefully corrected. The observations which Dathe had collected in the preface to his edition, not in the best possible order, are here inserted in the notes, under the topics to which they referred; and with them Mr. Wrangham has inserted very numerous observations of his own, explaining, confirming, or correcting the text of Walton, which are derived from the best critical sources, both antient and modern, besides references to the best writers who have treated on sacred criticism. Many critical canons of Wetstein, Houbigant, and other editors of the Holy Scriptures, the rarity and high price of whose works place them beyond the reach of ordinary students, are here inserted; and where particular subjects required a more copious discussion, Mr. Wrangham has treated them at length at the end of each chapter, in excursus, after the plan adopted by Heyne in his admirable edition of Virgil. Among the subjects thus copiously illustrated we may enumerate the disquisitions on the Square Samaritan Characters, the Antiquity of the Vowel Points, the Matres Lectionis, א ה ו י the principal Manuscripts of the New Testament, particularly the Codex Alexandrinus, Various Readings, the Septuagint Version, Antient and Modern Latin Versions of the Scriptures, the Samaritans and the Samaritan Pentateuch, the Chaldee Paraphrases and their Uses, Editions of the Syriac Versions, the agreement between the Hebrew and Arabic dialects, and the Persic Versions.

Fac-similes of eight of the MSS. of chief note are prefixed; and in the course of the work there are inserted alphabets of the principal modern languages; viz. Hebrew and Chaldee, with the rabbinical letters, the Samaritan, Syriac, with the Nestorian and antient Estrangelo letters, Arabic, Persic, Ethiopic, Armenian, Coptic or Egyptian, Illyrian, Dalmatian, Georgian, and Gothic: together with a specimen of Chinese characters, and tables of the dates of the principal modern versions of the Scriptures.

The work is beautifully executed at the expense, and press, of the University of Cambridge, by whose munificence Mr. Archdeacon Wrangham was enabled to offer to critical students of the Scriptures the results of his learned researches at a price, for which they could not otherwise be afforded. There are a few copies on large paper, which are a chef-d'œuvre of typographical skill.

67. Wetstenii (Johannis Jacobi) Prolegomena ad Testamenti Græci editionem accuratissimam, e vetustissimis codicibus denuo procurandam: in quibus agitur de codicibus manuscriptis Novi Testamenti, Scriptoribus qui Novo Testamento usi sunt, versionibus veteribus, editionibus prioribus, et claris interpretibus; et proponuntur animadversiones et cautiones, ad examen variarum lectionum Novi Testamenti. Amstelædami, 1730. 4to.

68. Casparis Wyssii Dialectologia Sacra, in quâ quicquid per universum Novi Testamenti contextum in apostolicâ et voce et phrasi, a communi linguæ et grammaticæ analogiâ discrepat, methodo congruâ disponitur, accurate definitur, et omnium Sacri Contextûs exemplorum inductione illustratur. Tiguri, 1650. 4to.

"The peculiarities of the New Testament diction, in general, are arranged in this book under the following heads, viz. Dialectus Attica, Ionica, Dorica, Æolica, Bœotica, Poetica, et Hebraica. This is very inconvenient; inasmuch as, in this way, many things of a like kind will be separated, and often treated of in four different places. Moreover, the author shows, that his knowledge of Greek did not extend beyond what was common at his time; as the mention of a *poetic* dialect evinces, and as an examination of what he calls the Attic will render still more evident. But as a collection of examples, which in many parts is perfectly complete, the book is very useful. In reference, also, to the Hebraisms of the New Testament, the author showed a moderation which deserved to be imitated by his contemporaries." (Winer's Greek Grammar of the New Test. p. 13.)

69. A Vindication of the Authenticity of the Narratives contained in the first Two Chapters of the Gospels of St. Matthew and St. Luke, being an

Investigation of Objections urged by the Unitarian Editors of the Improved Version of the New Testament, with an Appendix containing Strictures on the Variations between the first and fourth Editions of that Work. By a Layman. [John BEVANS.] London, 1822. 8vo.

In this very elaborate work, the authenticity of Matt. i. and ii. and Luke i. and ii. are most satisfactorily vindicated from the objections of the Editors of the Unitarian Version of the New Testament; whose disingenuous alterations in successive editions of that work are exposed in the Appendix.

SECTION II.

TREATISES ON HEBREW POETRY.

1. EXERCITATIO in Dialectum Poeticam Divinorum Carminum Veteris Testamenti. Auctore Geo. Joh. Lud. VOGEL. Helmstadii, 1764. 4to.

2. De Sacra Poësi Hebræorum Prælectiones Academicæ. Auctore Roberto LOWTH, nuper Episcopo Londinensi. Oxonii. 1821. 8vo.

The first edition of Bishop Lowth's Lectures appeared in 1753. That of 1821 may be considered as the best, as it includes, besides the additional observations of Prof. Michaelis, the further remarks of Rosenmüller, (whose edition appeared at Leipsic in 1815,) Richter, and Weiske. Bp. Lowth's Lectures are reprinted in the thirty-first volume of Ugolini's Thesaurus Antiquitatum.

3. Lectures on the Sacred Poetry of the Hebrews: translated from the Latin of the Rt. Rev. Robert Lowth, D.D. Bishop of London, by G. GREGORY. To which are added the principal Notes of Professor Michaelis, and Notes by the Translator and others. London, 1787. 2 vols. 8vo. 1816. 2 vols. 8vo. second edition. Also, 1839, in one volume 8vo.

4. Lectures on the Sacred Poetry of the Hebrews, by Robert Lowth, D.D. Bishop of London. Translated from the original Latin, with Notes, by Calvin E. STOWE, A.M. Andover [Massachussetts], 1829. 8vo.

"In 1815 Rosenmüller prepared a new edition of Lowth's work, to which he added many notes of his own, and corrected the errors into which Michaelis had fallen. Besides these writers, Sir Wm. Jones, Eichhorn, Gesenius, De Wette, and some others, since the time of Michaelis, contributed not a little to the elucidation of this subject. From all these authors, the American Editor of this work has enriched it with valuable selections. He has also added a number of notes, which are entirely original. He has displayed in the execution of his task much sound judgment and research. All the notes he has selected are of sterling value: and those which are the result of his own investigation exhibit originality and research." (North American Review, October, 1830. vol. xxxi. p. 375.)

5. Sacred Literature; comprising a Review of the Principles of Composition laid down by the late Robert Lowth, D.D. Lord Bishop of London, in his Prælections and Isaiah, and an application of the principles so reviewed to the illustration of the New Testament; in a series of Critical Observations on the style and structure of that Sacred Volume. By the Rt. Rev. John JEBB, D.D. Bishop of Limerick. London, 1820. 8vo. Second Edition, corrected. 1828. 8vo.

An analysis of the system developed in this admirable work has already been given in Vol. II. pp. 498—515.

6. Tactica Sacra: an Attempt to develope, and to exhibit to the eye, by Tabular Arrangements, a general Rule of Composition prevailing in the Holy Scriptures. By Thomas BOYS, A.M. London, 1824. 4to.

An ingenious attempt to extend to the epistolary writings of the New Testament the principles of composition so ably illustrated by Bishop Jebb. The work consists of two parts: the first contains the necessary explanations; and the second comprises four of the

epistles arranged at length in Greek and English examples. For specimens of this work, with appropriate Observations, see the British Review, vol. xxii. pp. 176—185.

7. J. G. EICHHORN Commentationes de Propheticâ Poësi. Lipsiæ, 1823. 4to.

8. An Essay on Hebrew Poetry, Antient and Modern. By Philip SARCHI, LL.D. London, 1824. 8vo.

9. The Spirit of Hebrew Poetry. By J. G. HERDER. Translated from the German. By James MARSH, Burlington [New Jersey], 1833. 2 vols. 12mo.

10. The Poetry of the Pentateuch. By the Rev. John Hobart CAUNTER, B.D. London, 1839. 2 vols. 8vo.

In this work an exposition is given of the poetical portions of the Pentateuch, the intent of which is examined and explained. Difficulties are attempted to be cleared, and perplexities unravelled: the poetical structure of the composition is exhibited; the peculiar characteristics of Hebrew Poetry are defined and exemplified; and it is clearly proved that the poetry of the Bible far surpasses that of any uninspired human production.

SECTION III.

TREATISES ON THE QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW.

1. JOANNIS DRUSII Parallela Sacra: hoc est, Locorum Veteris Testamenti cum iis quæ in Novo citantur conjuncta Commemoratio, Ebraice et Græce, cum Notis. Franeckeræ, 1588. 1616. 4to. Also in the eighth volume of the Critici Sacri edited by Bishop Pearson and others, Londini, 1660, folio, and in the ninth volume of the reprint of that work at Amsterdam, 1698, folio.

2. Βιβλος Καταλλαγης, in quo secundum veterum Theologorum Hebræorum Formulas allegandi, et Modos interpretandi, conciliantur Loca ex V. in N. T. allegata. Auctore Guilielmo SURENHUSIO. Amstelædami, 1713. 4to.

This elaborate Work is divided into four Books. The first treats on the formulæ of citing the Old Testament in the New; the second, on the modes of quotation; the third, on the methods of interpretation adopted by the sacred writers; and the fourth on the mode of explaining and reconciling the seeming contradictions occurring in the genealogies. Many very difficult passages are here happily illustrated.

3. Immanuelis HOFFMANNI Demonstratio Evangelica per ipsum Scripturarum consensum, in oraculis ex Vet. Testamento in Novo Allegatis declarata. Edidit, observationibus illustravit, Vitam Auctoris, et Commentationem Historico-Theologicam de recta ratione Allegata ista interpretandi, præmisit Tob. Godofredus Hegelmaier. Tubingæ. 1773–79–81, in three volumes, 4to.

In this very elaborate work, every quotation from the Old Testament in the New is printed at full length, first as cited by the Evangelists and Apostles, then in the original Hebrew, and thirdly in the words of the Septuagint Greek Version. The learned author then examines it both critically and hermeneutically, and shows the perfect harmony subsisting between the Old and New Testament. Hoffmann's Demonstratio Evangelica is extremely scarce, and very little known in this country.

4. The Prophecies and other Texts cited in the New Testament, compared with the Hebrew original, and with the Septuagint version. To which are added Notes by Thomas RANDOLPH, D.D. Oxford, 1782. 4to.

This valuable and beautifully-printed tract is now rarely to be met with, and only to be procured at *seven* or *eight times* its original price. The most material of this excellent

critic's observations are inserted in the notes to our chapter on the Quotations from the Old Testament in the New, in Vol. II. pp. 282—323.

5. The Modes of Quotations, used by the Evangelical Writers, explained and vindicated by the Rev. Dr. Henry OWEN. London, 1789. 4to.

The design of this elaborate work is, 1. To compare the quotations of the Evangelists with each other, and with the passages referred to in the Old Testament, in order to ascertain the real differences: — 2. To account for such differences; and to reconcile the Evangelists with the Prophets, and with each other: — and, 3. To show the just application of such quotations, and that they fully prove the points which they were brought to establish.

6. A Collation of the Quotations from the Old Testament in the New, with the Septuagint. [By the Rev. Thomas SCOTT.] 8vo.

This important Collation is inserted in the ninth and tenth volumes of the Christian Observer for the years 1810 and 1811; where it is simply designated by the initials of the venerable and learned author's name. Many of his valuable critical Observations will be found in the notes to Vol. II. pp. 282—323.

7. Passages cited from the Old Testament by the writers of the New Testament, compared with the Original Hebrew and the Septuagint Version. Arranged by the Junior Class in the Theological Seminary, Andover, and published at their request under the Superintendence of M. Stuart, Associate Professor of Sacred Literature. Andover, Massachussetts, 1827. 4to.

In this beautifully-printed pamphlet the quotations are arranged in a different order from that adopted in Vol. II. pp. 282—323. There, we have printed the Hebrew, Septuagint, and Greek texts of the New Testament in three parallel columns, with English versions of each. In the Anglo-American tract, the quotations are given in three columns, thus: Septuagint, Hebrew text, and passages from the New Testament. The Hebrew texts are taken, with points, from Michaelis's edition, printed in 1720; those from the Septuagint version are from Mr. Valpy's edition after the Vatican exemplar; and those from the New Testament are from Dr. Knappe's second edition. The formulæ of quotation are included in brackets, in order that the eye may readily seize them. The tract concludes with "an Index of Passages, in which the writers of the New Testament have referred to the Old, without formally quoting it:" this is stated to be selected from Dr. Knappe's Recensus Locorum, &c. appended to his edition of the New Testament. There are no notes to account for seeming discrepancies in the quotations, nor are there any hints or suggestions to enable students to classify them.

SECTION IV.

TREATISES ON MANUSCRIPTS AND ON VARIOUS READINGS. — COLLATIONS OF MANUSCRIPTS AND COLLECTIONS OF VARIOUS READINGS.

§ 1. TREATISES ON MANUSCRIPTS.

1. DE USU Palæographiæ Hebraicæ ad explicanda Biblia Sacra, Dissertatio. Scripsit Jo. Joach. BELLERMANN. Halæ et Erfordiæ, 1804.

2. TYCHSEN (O. G.) Tentamen de variis Codicum Hebraicorum Veteris Testamenti manuscriptorum generibus a Judæis et non-Judæis descriptis, eorumque in classes certas distributione, et antiquitatis et bonitatis characteribus. Rostochii, 1772. 8vo.

3. Caroli Godofredi WOIDII Notitia Codicis Alexandrini, cum Variis ejus Lectionibus omnibus. Recudendum curavit, Notasque adjecit Gottlieb Leberecht Spohn. Lipsiæ, 1790. 8vo.

4. J. L. HUG de Antiquitate Vaticani Codicis Commentatio. Friburg. 1810. 4to

5. De Antiquissimo Turicensis Bibliothecæ Græco Psalmorum Libro, in

Membranâ Purpureâ titulis aureis ac litteris argenteis exarato, Epistola: ad Angelum Mariam Card. Quirinum scripta a Joanne Jacobo BREITINGERO. Turici, 1748. 4to.

6. Codicum Novi Testamenti Græcorum, qui Havniæ in Bibliotheca Regia adservantur, Notitia, adjecta Lectionis varietate. Auctore Christiano Gotthilf HENSLER. Havniæ. 1784. 8vo.

7. H. C. HWIID Libellus Criticus de Indole MS. Græci Novi Testamenti Vindobonensis Lambecii 34. Accessit Textus Latinus ante-Hieronymianus e Codice Laudiano. Havniæ, 1785. 8vo.

Extracts from this manuscript are given in Alter's edition of the Greek Testament, vol. ii. pp. 415—558. in which volume Professor Alter also gave extracts from various MSS. in the imperial library at Vienna.

8. Henr. Phil. Conr. HENKE Codicis Uffenbachiani, qui Epistolæ ad Hebræos fragmenta continet, Recensus Criticus. Helmstadii, 1800. 4to.

This dissertation is also reprinted in Pott's and Ruperti's Sylloge Commentationum Theologicarum, vol. ii. p. 1—32.

9. Commentatio Critica, sistens duorum Codicum MStorum Biblia Hebraica continentium, qui Regiomonti Borussorum asservantur, præstantissimorum Notitiam; cum præcipuarum Variantium Lectionum ex utroque codice excerptarum Sylloge. Auctore Theod. Christ. LILIENTHAL. Regiomonti et Lipsiæ, 1770. 8vo.

10. Friderici MÜNTERI, Episcopi Selandiæ, Notitia Codicis Græci Evangelium Johannis variatum continentis. Hauniæ, 1828. 8vo.

"This little tract of Bishop Münter deserves a place in the library of every critical divine. The manuscript, of which it gives an account, cannot however be of any importance except in the point of view under which the bishop has brought it forward. On questions of minute criticism its testimony is evidently of no value. Every one knows, that certain heretics mangled the Gospel of St. Matthew, while Marcion dismembered St. Luke's; but St. Mark's and St. John's Gospels were supposed hitherto to have escaped a mutilation of the same wilful nature. The manuscript, however, of which this little tract contains the collation, appears to exhibit a conception deliberately made, to bring the latter down to a standard of certain opinions. It is now in the library of a Johannite convent "[the Templars of St. John of Jerusalem]" at Paris, and appears to be a copy of some more antient MS., which is *said* to exist at present in a monastery on mount Athos; although its very existence, or at any rate its present abode, is rather problematical. The original manuscript is assigned to the latter part of the twelfth century; but bishop Münter adjudges both it and the Paris copy of it to the end of the thirteenth. It contains all the writings of the evangelist St. John, but its chief variations from the established copies are confined to the gospel. The gospel is divided into sections, each of which is called an *εὐαγγέλιον*. They correspond nearly with our chapters. The bishop's first notion was, that it might be a corruption of some of the Gnostic sects. On closer examination, however, and comparing it with what Clemens Alexandrinus, Origen, and other ecclesiastical writers have related of these sects, it does not appear to agree with any of their particular corruptions. It is not, however, free from impure Greek, barbarisms, and Latinisms. It is, evidently, also accommodated to some peculiar opinions. The deductions drawn by the bishop, as to the doctrines of those who concocted this perversion of St. John, are the following: — that they acknowledged the Trinity and the orthodox doctrine as to the procession of the Holy Spirit; that they recognised the divine mission of our Saviour, but attributed his wisdom and his power to his instruction in some Egyptian temple; that they placed all our Saviour's merit on his divine doctrine, and by no means recognised the efficacy of his death as a sacrifice; that they described the miracles, with the omission of all that makes them miraculous; that they reject almost all actual prophecies, all that relates to Jewish customs, and almost all that has any tendency to magnify St. Peter, and they have a curious addendum at xvii. 26. which ascribes a kind of supremacy to St. John." (Foreign Quarterly Review, vol. iv. pp. 312, 313.) In all the topics here enumerated, Dr. Münter has adduced numerous proofs in his collation of the manuscript with the received Greek text of the New Testament. A collation of this manuscript with Griesbach's edition of the Greek Testament is given by Dr. Thilo in the first volume of his Codex Apocryphus Novi Testamenti, noticed in p. 176. *suprà*.

11. Codicis Manuscripti N. T. Græci Raviani in Bibliotheca Regia Berolinensi Publica asservati Examen, quo ostenditur, alteram ejus partem

majorem ex Editione Complutensi, alteram minorem ex Editione Rob. Stephani tertia esse descriptam, instituit Georgius Gottlieb PAPPELBAUM. Appendix exhibet, I. Addenda ad Wetstenii Collectionem Lectionum Varr. Editionis Complutensis. II. Epistolam ad Geo. Travis Rev. Anglum jam 1785 scriptam, at nondum editam. Berolini, 1796, 8vo.

12. Codicem Manuscriptum Novi Testamenti Græcum, Evangeliorum quatuor partem dimidiam majorem continentem, in Bibliotheca Regia Berolinensi publica asservatum, descripsit, contulit, animadversiones adjecit G. Th. PAPPELBAUM. Berolini, 1824. 8vo.

13. A Catalogue of the Ethiopic Biblical Manuscripts in the Royal Library of Paris, and in the Library of the British and Foreign Bible Society; also some account of those in the Vatican library at Rome, with Remarks and Extracts. To which are added Specimens of Versions of the New Testament in the modern languages of Abyssinia, and a Grammatical Analysis of a Chapter in the Amharic Dialect; with fac-similes of an Ethiopic and an Amharic Manuscript. By Thomas Pell PLATT, B.A. Fellow of Trinity College, Cambridge. London, 1823. 4to.

A beautifully-executed work, which is of considerable interest to Ethiopic and other oriental scholars.

14. Programma Theologicum, Notitiam continens de antiquissimo Codice Manuscripto Latinam quatuor Evangeliorum Versionem complectente, et in Bibliothecâ Academiæ Ingolstadiensis adservato. Descripsit Codicem, Variantes ejusdem à Vulgatâ Lectiones inde a Marc. XII. 21. usque ad finem hujus Evangelii excerpsit, et criticè recensuit Sebastianus SEEMILLER. Ingolstadii, 1784. 4to.

15. Dissertatio in aureum ac pervetustum SS. Evangeliorum Codicem MS. Monasterii S. Emmerani, Ratisbonæ. Auctore P. Colomanno SANFTL. [Ratisbonæ], 1786. 4to.

16. Josephi Friderici SCHELLINGII Descriptio Codicis Manuscripti Hebræo-Biblici, qui Stutgardiæ in Bibliotheca Illustris Consistorii Wirtembergici asservatur, cum Variarum Lectionum ex eo notatarum Collectione. Præmissa est Dissertatio de justo hodierni Studii, quod in excutiendis Codicibus Vet. Testamenti MSS. collocatur, Pretio et Moderamine. Stutgardiæ, 1775. 8vo.

17. Curæ Criticæ in Historiam Textus Evangeliorum, Commentationibus duabus Bibliothecæ Regiæ Parisiensis Codices N. T. complures, speciatim vero Cyprium, describentibus, exhibitæ a Joh. M. Augustino SCHOLZ, Theologiæ Doctore. Heidelbergæ, 1820. 4to.

This publication consists of two Dissertations, the first of which contains the results of Dr. Scholz's researches (during a residence of two years) among forty-eight Manuscripts in the Royal Library at Paris, seventeen of which were entirely collated by him, with the greatest care. Nine of them had never before been collated by any individual. Dr. Scholz further announces in this dissertation his first theory of recensions, of which an abstract has been already given in Volume II. p. 58. note. The second Dissertation comprises a minute account of the Codex Cyprius, a manuscript of the four Gospels, of which he has for the first time given the entire collation.

18. Biblische Kritische Reise in Frankreich, der Schweitz, Italien, Palästina, und im Archipel, in den Jahren 1818, 1819, 1820, 1821, nebst einer Geschichte des Textes des N. T. von Dr. Joh. Mart. Augustin SCHOLZ. Leipzig und Sorau, 1823. 8vo.

This work is comparatively little known in England. It contains an account of Dr. Scholz's "Biblico-Critical Travels in France, Switzerland, Italy, Palestine, and the Archipelago, between the years 1818 and 1821." He has briefly described the manuscripts which came under his observation, and has extracted the most interesting various readings. He has also given a plate of fac-similes of ten of the most remarkable Manuscripts. Many of his various readings are inserted by Dr. Schulz in his third edition of the first volume of

Griesbach's Greek Testament; and also by M. Dermout in the first part of his Collectanea Critica in Novum Testamentum. The most important part of Dr. Scholz's treatise is his Outlines towards a History of the Text of the New Testament, containing his second theory of recensions of MSS., an abstract of which has been given in Volume II. pp. 58—64.

19. Sacram Memoriam Regis Serenissimi Friderici Guilielmi III. augustissimi Universitatis [Bonnæ] conditoris, natali ejus III. Nonas Augustas Hora XI., ab Litterarum Universitate Fridericia Guilelmia Rhenana piè celebrandam indicit D. I. Mart. Augustinus SCHOLZ. Inest Commentatio de Virtutibus et Vitiis utriusque Codicum N. T. Familiæ. Bonnæ, 1845. 4to.

20. Natalitia Friderici Guilielmi III. Regis [Borussiæ] . . . . rite celebranda Academiæ Viadrinæ Vratislaviensis nomine indicit D. Davides SCHULZ. Disputatur de Codice IV. Evangeliorum Bibliothecæ Rhedigerianæ, in quo Vetus Latina Versio continetur. Vratislaviæ, 1814. 4to.

An inaccurate account of the Codex Rhedigerianus having appeared in the year 1763 from the pen of J. E. Scheibel, Dr. Schulz was induced to examine the manuscript with minute attention; he has investigated its external appearance, critical value, and age, at considerable length, and has inserted its most valuable various readings in his third edition of the first volume of Dr. Griesbach's Greek Testament.

21. Descriptio Codicis Manuscripti, qui Versionem Pentateuchi Arabici continet, asservati in Bibliotheca Universitatis Vratislaviensis ac nondum editi, cum speciminibus Versionis Arabicæ. Auctore G. A. THEINER. Vratislaviæ, 1823. 4to.

The manuscript described in this dissertation formerly belonged to the Convent of Augustinians at Sagan: whence it was removed to the University of Breslau, together with some other oriental manuscripts. A note, at the end, indicates the date of this MS. to be the year 1290. It is supposed to have been written in Egypt by a Christian Copt. (Journal de la Littérature Etrangère, 1823. p. 248.)

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§ 2. TREATISES ON VARIOUS READINGS.

1. Ludovici CAPPELLI Critica Sacra; sive de Variis, quæ in Sacris Veteris Testamenti libris occurrunt, Lectionibus Libri sex. Parisiis, 1650. folio. Halæ, 1775–1786. 3 vols. 8vo.

In this work Cappel attacked the notion, which at that time obtained generally among biblical critics, of the absolute integrity of the Hebrew text. So much were the French Protestants displeased at it, that they prevented it from being printed either at Sedan, Geneva, or Leyden, At length Father Morinus and some other learned men in communion with the church of Rome, obtained permission for its publication at Paris. It is *now* admitted that Cappel has fully proved his point. He was however severely attacked by Arnold Boott, in his Epistola *De Textus Hebraici Veteris Testamenti Certitudine et Authentia*, 4to. Parisiis, 1650, and especially by the younger Buxtorf, who in 1623 printed his *Anti-Critica, seu Vindiciæ Veritatis Ebraicæ adversus Ludovici Capelli Criticam, quam vocat Sacram, &c.* Basileæ, 4to.; in which Buxtorf most strenuously advocates the authority and absolute integrity of the Hebrew text. This standard work, which cost its learned author thirty-six years' labour, exhibits in six books the various readings, which result, 1. From a juxta-position of different parts of the Old Testament; 2. From a collation of the parallel passages of the Old and New Testament; 3. From collations of the Masora, Samaritan Version, and most antient printed editions of the Hebrew Scriptures; 4. From a collation of the Septuagint with the Hebrew Text; 5. From collations of the Hebrew text with the Chaldee Paraphrase, and the Greek versions of Aquila, Symmachus, and Theodotion; with the Latin Vulgate; and with the Masoretic and Rabbinical commentators; 6. The sixth and concluding book treats on the errors which are to be attributed to transcribers, and on the readings derived from conjectural criticism. The best edition of Cappel's work is the octavo one above noticed; it contains his various defences of himself against his bitter antagonists, and was superintended by MM. Vogel and Scharfenberg, who have inserted numerous valuable notes, in which the arguments and statements of Cappel are occasionally examined, corrected, or refuted.

2. Adami RECHENBERGII Dissertatio Critica de Variantibus Novi Testamenti Lectionibus Græcis. Lipsiæ, 1690. 4to.

3. Joannis CLERICI Ars Critica. 8vo. Londini, 1698.

The two first sections of the third part of this very valuable critical work treat on the origin and correction of false readings, both in profane and particularly in the sacred writers.

4. Christoph. Matt. PFAFFII Dissertatio Critica de Genuinis Librorum Novi Testamenti Lectionibus. Amstelodami, 1709. 8vo.

5. J. H. ab ELSWICH Dissertatio de Recentiorum in Novum Fœdus Critice. Vitebergæ, 1711.

6. J. W. BAIERI Dissertatio de Variarum Lectionum Novi Testamenti usu et abusu. Altdorf, 1712.

7. J. L. FREY Commentarius de Variis Lectionibus Novi Testamenti. Basil. 1713.

8. Chr. LUDERI Dissertatio de Causis Variantium Lectionum Scriptur. Lipsiæ, 1730.

9. Antonii DRIESSENII Divina Auctoritas Codicis Novi Testamenti, vindicata à strepitu Variantium Lectionum. Grœningæ, 1733. 4to.

10. J. A. OSIANDRI Oratio de Originibus Variantium Lectionum Novi Testamenti. Tubingen, 1739. 4to.

11. J. A. OSIANDRI Disputatio de Præcipuis Lectionibus Variis Novi Testamenti. Tubingen, 1747. 4to.

12. J. C. KLEMM Principia Criticæ Sacræ Novi Testamenti. Tubingen, 1746. 4to.

13. Jo. Geo. RICHTER Exercitatio de Arte Critica Scripturæ Interprete. Lugd. 1750. 4to.

14. C. B. MICHAELIS Tractatio Critica de Variis Lectionibus Novi Testamenti caute colligendis et dijudicandis, in qua cum de illarum causis tunc de cautelis agitur, simulque de codicibus, versionibus antiquis, et Patribus partim curiosa, partim utilia, asseruntur. Halæ, 1749. 4to.

This treatise was the foundation on which J. D. Michaelis built his "admirable chapter" on the various readings of the New Testament, as Bishop Marsh most truly terms it. This chapter forms by far the largest portion of the first volume of his Introduction to the New Testament. The Latin treatise of his father is of extreme rarity.

15. Jo. Jac. WETSTENII Libelli ad Crisin atque Interpretationem Novi Testamenti. Adjecta est Recensio Introductionis Bengelii ad Crisin Novi Testamenti, atque Glocestrii Ridley Dissertatio de Syriacarum Novi Fœderis Indole atque Usu. Illustravit Joh. Salomo Semler. Halæ Magdeburgicæ, 1766. 8vo.

The first 109 pages of this volume contains Wetstein's *Animadversiones et Cautiones ad Examen Variarum Lectionum Novi Testamenti Necessariæ*, which were first printed in the second volume of his edition of the Greek Testament, pp. 859—874. They have been consulted for our observations on various readings. Wetstein's rules for judging of various readings are given with great clearness and precision; and the whole volume is "a publication which should be in the hands of every critic." (Bishop Marsh.)

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§ 3. COLLATIONS OF MANUSCRIPTS AND COLLECTIONS OF VARIOUS READINGS.

*** *Of the earlier collections of Various Readings, an account may be seen in Le Long's Bibliotheca Sacra*, vol. i. pp. 460—472.

1. Collatio Codicis Cottoniani Geneseos cum Editione Romanâ a viro clarissimo Joanne Ernesto GRABE olim facta; nunc demum summâ curâ edita ab Henrico Owen. Londini, 1778. 8vo.

2. A Collation of an Indian copy of the Pentateuch, with preliminary remarks, containing an exact description of the manuscript, and a notice of some others, Hebrew and Syriac, collected by the Rev. C. Buchanan, D.D. in the year 1806, and now deposited in the Public Library, Cambridge. Also a collation and description of a manuscript roll of the book of Esther, and the Megillah of Ahasuerus, from the Hebrew copy, originally extant in brazen tablets at Goa; with an English Translation. By Thomas Yeates. Cambridge, 1812. 4to.

An account of the manuscript, which Mr. Yeates has collated in this learned and valuable publication, is given in Vol. II. pp 87—89. For an analysis of his work, see the Christian Observer for the year 1812, pp. 172—174.

3. Variæ Lectiones Veteris Testamenti, ex immensa MSS. editorumque Codicum congerie haustæ, et ad Samaritanum Textum, ad vetustissimas Versiones, ad accuratiores Sacræ Criticæ Fontes ac Leges examinatæ: a Jo. Bern. De Rossi. Parmæ, 1784-87. 4 tomis 4to. Ejusdem Scholia Critica in Vetus Testamentum, seu Supplementum ad Varias Sacri Textûs Lectiones. Parmæ, 1799. 4to.

This collection of various readings to the Hebrew Scriptures may be considered as an indispensably necessary supplement to Dr. Kennicott's critical edition described in pp. 8, 9. *suprà.* The total number of manuscripts and printed editions collated for Professor De Rossi's elaborate work amounted to 1100, viz. manuscripts collated in his own library 691, and in foreign libraries 134; printed editions in his own library 333, and in foreign libraries 42; some of which were totally unknown before, and others very imperfectly known. He also consulted several Chaldee, Syriac, Arabic, and Latin manuscripts, together with a considerable number of rabbinical commentaries. Vol. I. contains the Prolegomena of De Rossi, and the various readings of the books of Genesis, Exodus, and Leviticus. Vol. II. contains those of the books of Numbers, Deuteronomy, Joshua, Judges, Samuel, and Kings. Vol. III. comprehends Isaiah, Jeremiah, Ezekiel, the twelve minor prophets, with the Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther: and in Vol. IV. are the various readings of the books of Psalms, Proverbs, Job, Daniel, Ezra, Nehemiah, and Chronicles. The supplemental volume of Scholia Critica, published at Parma in 1799, contains the results of M. De Rossi's further collations. His Prolegomena are a treasure of biblical criticism. The critical labours of this eminent philologer ascertain (as Dr. Kennicott's valuable and judicious labours had before done), instead of invalidating, the integrity of the sacred text, in matters of the greatest importance; as all the manuscripts, notwithstanding the diversity of their dates, and of the places where they were transcribed, agree with respect to that which constitutes the proper essence and substance of divine revelation, viz. its doctrines, moral precepts, and historical relations. M. De Rossi charges the variations not merely on the copyists, but on the ignorance and temerity of the critics, who have in all ages been too ambitious of dictating to their authors: and who, instead of correcting the pretended errors of others, frequently substitute in their place real errors of their own.

4. Codex Criticus of the Hebrew Bible, wherein van der Hooght's Text is corrected from the Hebrew Manuscripts collated by Kennicott and De Rossi, and from the Antient Versions; being an Attempt to form a Standard Text of the Old Testament. To which is prefixed an Essay on the Nature and Necessity of such an Undertaking. By the Rev. George Hamilton, M.A. London, 1821. 8vo.

Much as has been accomplished by the learned researches of Dr. Kennicott, Professor De Rossi, and other distinguished Biblical Critics, a standard text of the Books of the Old Testament is still a desideratum in Sacred Literature, which Mr. Hamilton's work is an able and successful attempt to supply. In his Codex Criticus, "the text of van der Hooght is adopted as the basis, being that to which both Kennicott and De Rossi have referred their collations. Every deviation from this text is marked by hollow letters, and the word or words, as they stand in van der Hooght, are exhibited in the outer margin, so that the entire of his text is printed. The inferior margin contains such various readings as were deemed worthy of notice, though not entitled to a place in the text; readings *probably true* being marked (†), and those *possibly true* (‡). In the text each variation is preceded by a numerical figure, and followed by two inverted commas (") to mark how far it extends: the figure refers to a corresponding one in the *outer* margin, if it be prefixed to a correction, in which case the margin exhibits the rejected reading, or to one in the *inferior* margin, if it be but a various reading. In every case there is also a corresponding number in the notes, which expresses the authorities by which the reading is supported, or on which the various readings rest. This plan is in accordance with that

of Griesbach's revision." (Eclectic Review, N. S. vol. xviii. pp. 319, 320.) "On the value and utility of the publication before us, it is unnecessary for us to expatiate. The purity of the text of the Bible is a subject which possesses the highest importance. This Codex Criticus presents in a condensed and commodious, and, what is of no small consideration, cheap form, the results of Kennicott's and De Rossi's labours in sacred criticism." (Ibid. p. 324.)

5. C. A. Bode Pseudo-Critica Millio-Bengeliana, qua allegationes pro Variis Novi Testamenti Lectionibus refutantur. Halæ. 1767. 2 vols. 8vo.

Dr. Mill, in his critical edition of the Greek Testament, not being sufficiently acquainted with the Oriental versions, had recourse to the Latin translations of them in Bishop Walton's Polyglott, for the various readings of those versions. Consequently he erred whenever these were incorrect. Similar mistakes were committed by Bengel from the same cause. The design of Professor Bode is to correct the defects and mistakes of those eminent critics. Bode is considered by his countrymen as a man of most extensive learning, but totally destitute of elegance as a writer.

6. Joannis Alberti Bengelii Apparatus Criticus ad Novum Testamentum, criseos sacræ compendium, limam, supplementum, ac fructum exhibens. Cura Philippi Davidis Burkii. Tubingæ, 1763. 4to.

The first impression of this work appeared in Bengel's edition of the Greek Testament published at Tubingen, in 1734, 4to. It was materially enlarged and corrected by Burk. Much as has been done by later critics, the researches of Bengel and his collection of Various Readings are not superseded by their learned labours.

7. Jo. Jac. Griesbachii Symbolæ Criticæ, ad supplendas et corrigendas Variarum N. T. Lectionum collectiones. Accedit multorum N. T. Codicum Græcorum Descriptio, et Examen. Halæ, 1785—93. 2 tomis 8vo.

8. Criseos Griesbachianæ in Novum Testamentum Synopsis. Edidit Josephus White, S. T. P. Oxonii. 1811. 8vo.

This small volume is exactly conformable in its design to the beautiful edition of the New Testament published by Dr. White in 1808, and noticed in p. 31. *suprà*. It "contains all the variations of any consequence, which can be considered as established, or even rendered probable, by the investigations of Griesbach. The chief part of these readings was given in the margin of that edition, distinguished by the Origenian marks. Here the value of each reading or proposed alteration is stated in words at length, and therefore cannot be misapprehended. This book may therefore be considered as a kind of supplement to that edition, or illustration of it." (British Critic, (O. S.) vol. xxxviii. p. 395.)

9. Remarks upon the Systematic Classification of Manuscripts, adopted by Griesbach in his edition of the New Testament. By Richard Laurence, LL.D. Oxford and London, 1814. 8vo.

For a full analysis of this elaborate Treatise of Dr. (afterwards Archbishop) Laurence, see the British Critic, (N. S.) vol. i. pp. 173—192. 296—315. 401—428., and the Eclectic Review (N. S.), vol. iv. pp. 1—22. 173—189.

10. Johannis Sauberti Variæ Lectiones Textûs Græci Evangelii S. Matthæi, ex plurimis impressis ac manuscriptis Codicibus collectæ; et cum Versionibus partim antiquissimis, partim præstantissimis, nec non Patrum veteris Ecclesiæ Græcorum Latinorumque Commentariis collatæ; præmissâ Epicrisi de Origine, Auctoritate, et Usu Variarum Novi Testamenti Lectionum Græcarum in genere. Helmestadii, 1672. 4to.

11. *Θεὸς ἐφανερώθη ἐν σαρκί.* Or, a Critical Dissertation upon 1 Tim. iii. 16. wherein Rules are laid down to distinguish, in various readings, which is genuine; an account is given of above a hundred Greek Manuscripts of St. Paul's Epistles (many of them not heretofore collated); the writings of the Greek and Latin Fathers, and the antient Versions are examined; and the common reading of that text, 'God *was manifest in the flesh*,' is prov'd to be the true One. Being the substance of eight Sermons preach'd at the Lady Moyer's Lecture, in the years 1737 and 1738. By John Berriman, M.A. London, 1741. 8vo.

12. Examen Variarum Lectionum Joannis Millii S. T. P. in Novum Testamentum. Opera et studio Danielis WHITBY, S. T. P. In vol. ii. of Dr. Whitby's Commentary on the New Testament, folio and quarto.

This vehement attack on Dr. Mill's Collection of Various Readings, in his critical edition of the New Testament, was first published in 1710, and afterwards annexed to Dr. Whitby's Commentary. "His chief object was, to defend the readings of the printed text, and to show that Mill was mistaken in frequently preferring other readings. But, how frequently soever Mill has been guilty of an error in judgment, in the choice of this or that particular reading, yet the value of the collection itself remains unaltered. Whitby, though a good commentator, was a bad critic." (Michaelis's Introd. to the New Test. vol. ii. p. 460.) In the following page he severely censures Whitby's Examen.

13. Critical Remarks upon the Epistles, as they were published from several authentic copies, by John Bebelius, at Basil, in 1531. By Benjamin DAWNEY, York, 1735. 8vo.

This tract is not of very common occurrence. The common reading is placed first, to which is subjoined the text of Bebelius, from his edition of the New Testament printed at Basil, in 1531, together which such authorities as favour it. These authorities (which are nearly forty in number) consist of Manuscripts, Quotations of the New Testament in the writings of the Fathers, and printed copies; and are taken from Dr. Mill's critical edition of the Greek Testament, and other sources.

14. Jacobi AMERSFOORDT Dissertatio Philologica de Variis Lectionibus Holmesianis locorum quorumdam Pentateuchi Mosaici. Lugduni Batavorum. 1815. 4to.

15. A Collection of Various Readings for the New Testament made from ancient Greek Manuscripts. (In the third volume of Dr. A. Clarke's Commentary on the New Testament.) London, 1817. 4to.

The manuscript, from which this collection of various readings is printed, formerly belonged to the Rev. Dr. Mangey, a distinguished divine in the early part of the eighteenth century: but it is *not* in his handwriting. Dr. Clarke has minutely described the watermarks of the paper on which the collection is written, but he is ignorant by whom it was made; nor does he know what MSS. have thus been collated, since no description of them appears. He states that the collector of these various readings was greatly attached to the Latin Version, as in almost every case he has preferred those readings which agree with the Vulgate. Many of the readings thus preferred are those which were adopted by Griesbach, and received into the Greek Text of his edition of the New Testament. Dr. Clarke is of opinion that this collection of various readings might have been made, either in England or in Holland, upwards of one hundred years since, in the reign of King George I. It commences with Matt. xxiv. 2., and ends with Rev. xxii. 7.

16. Collectanea Critica in Novum Testamentum. Auctore Jacobo DERMOUT, Theol. Doct. Pars Prior. Lugduni Batavorum, 1825. 8vo.

This volume contains a collection of various readings (now published for the first time) from the Codex Gronovianus 131, a neatly written MS. of the four Gospels, and the Codex Meermannianus, containing the four Gospels, Acts, and Epistles, with some chasms: both these MSS. are in the University Library at Leyden. He has also collated two other MSS. in the same library, the readings of which had been imperfectly given by Wetstein, viz. the Codex Petavii 1., containing the Acts and Epistles entire, and the Codex Scaligeri, which contains various passages of the New Testament. These four MSS. were collated with the Textus Receptus: and to the readings thus obtained, Dr. Dermout has added numerous lections from Scholz's Biblico-Critical Travels, and from the Codex Berolinensis, a MS. of the eleventh century, containing fragments of the Gospels, published by Pappelbaum. All these readings are disposed in the order of the several Books and Chapters of the New Testament by Dr. Dermout, who promised two other portions of his Collectanea Critica, which, however, have not yet been published. They were announced to contain accurate descriptions of the manuscripts consulted by him, together with commentaries on select passages of the New Testament, which have been or still are the subject of discussion among the learned.

17. An Historical Account of two notable Corruptions of Scripture, in a Letter to a Friend, by Sir Isaac NEWTON. London, 1830. 8vo.

A very imperfect copy of this tract, wanting both the beginning and the end, and erroneous in many places, was published at London in the year 1754, under the title of "Two Letters from Sir Isaac Newton to M. Le Clerc." But in the author's manuscript, which

was printed for the first time entire in the fifth volume of Sir Isaac Newton's Works, the whole is one continued discourse. The texts in question are the disputed clauses in 1 Tim. iii. 16. and 1 John v. 7.: the title page above given is prefixed to "Newton's Letter," by its modern Socinian editors. The copy in the possession of the author of this work was labelled "Sir Isaac Newton on two Corruptions of Scripture." Other copies (it appears from page 3. of Dr. Henderson's learned tract, noticed in the ensuing article) were exposed to sale at the modern Socinian Depository, where this tract was published, and labelled "SIR ISAAC NEWTON on Trinitarian Corruptions of Scripture." This conduct called forth the following just but severe strictures from the pen of the Rev. Dr. Henderson. "They" [the terms of the label in question] "are obviously designed to answer a two-fold purpose. First, they are intended to imbue the public mind with the belief that Trinitarians, in order to support their system, scruple not to falsify the records of divine truth; and that this falsification is not confined to a few solitary instances, but has been practised to some considerable extent. Had there been no such design, why not candidly state the whole head and front of their offending, as alleged in Sir Isaac's impeachment? Why, instead of announcing 'two corruptions,' or, if deemed preferable, 'two *notable* corruptions of Scripture,' is it given indefinitely, as if scores or even hundreds of passages had suffered from the fraudulent hand of Trinitarian corruption? Secondly, the celebrated name of Sir Isaac Newton is put forth to support with its high sanction the cause of anti-Trinitarianism; and superficial thinkers, or such as may not possess the means of determining what were the real sentiments of the 'first of philosophers,' will naturally suppose that he espoused that cause, and that a system of opinions, which commanded the approval of so mighty a mind, cannot but be true." (Ibid.)

18. The Great Mystery of Godliness incontrovertible: or, Sir Isaac Newton and the Socinian foiled in the Attempt to prove a Corruption in the Text, 1 Tim. iii. 16. Θεος ἐφανερώθη ἐν σαρκί, containing a Review of the Charges brought against the Passage; an examination of the various Readings; and a Confirmation of that in the received Text on Principles of General and Biblical Criticism. By E. HENDERSON, [D. D.] London, 1830. 8vo.

The genuineness of the controverted clause in 1 Tim. iii. 16. is established beyond doubt in this ably executed and impartial treatise; which his Grace the present Archbishop of Canterbury (Dr. Howley) is stated in the Andover Biblical Repository (vol. i. p. 777.) to have characterised as "a valuable specimen of critical ability, successfully exerted in the investigation and discovery of truth." In an appendix, Dr. Henderson has given a list of works, in which the genuineness of the disputed clause is discussed. It ought to be added, that his treatise was not originally intended for publication; but was printed in order to meet the exigency occasioned by an attempt, on the part of the modern Socinians, to persuade the public that Sir Isaac Newton had proved a corruption of the passage in 1 Tim. iii. 16. Dr. Henderson's treatise is reprinted in the second volume of the Andover Biblical Repository, with some additional observations by the Rev. Professor Stuart.

19. Lucubratio Critica in Acta Apostolorum, Epistolas Catholicas, et Paulinas. In qua de classibus Librorum manu scriptorum Quæstio instituitur; Descriptio et Varia Lectio VII. Codicum Marcianorum exhibetur; atque Observationes ad plurima loca cum apostoli tum evangeliorum dijudicanda et emendanda proponuntur, a Guil. Frid. RINK. Basileæ, 1830. 8vo.

20. Examen Criticum Codicis Græci Quatuor Evangeliorum, Pisonii in Bibliotheca Lycæi A[ugustanæ] C[onfessionis] adservati, instituit Stephanus Fridericus Ladislaus ENDLICHER. In Vol. II. Part II. of E. F. C. Rosenmüller's and F. J. V. D. Maurer's Commentationes Theologicæ. Lipsiæ, 1832. 8vo.

A notice of the manuscript, collated in this publication, will be found in Vol. II. Part I., page 147., No. 86.

21. Codex N. T. Venetus Græcus, vulgò Ven. 10., Evangeliorum et Epistolarum, sæc. X. olim ven. Bessarionis Cardinalis, ad fontem rarum et antiquissimum nunc denuo accurate collatum ab E. HEIMBACH. In Vol. II. Part III. of Dr. Fleck's Wissenschaftliche Reise durch südliche Deutschland, etc. pp. 223–264. Leipzig, 1837. 8vo.

A notice of the manuscript, here most fully collated, will be found in Vol. II. Part I., page 160., No. 209.

22. Jodoci HERINGA, El. Fil. Dissertatio de Codice Boreeliano, nunc Rheno-Trajectino, ab ipso in lucem protracto. Edidit Henr. Egb. Vinke. Trajecti ad Rhenum, 1843. 4to.

Of the manuscript fully described in this publication, a notice is given in Vol. II., Part I. page 121., No. IX. The dissertation is faithfully edited from the papers of the deceased author. It contains a description of the Codex Boreelianus, and proofs demonstrating that it is the Codex Trajectinus; an index of the portions of the Gospel extant in this manuscript; and a complete collation of its various readings, of which future editors will doubtless avail themselves.

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§ 4. TREATISES ON THE GENUINENESS OF THE DISPUTED CLAUSES IN 1 JOHN V. 7, 8.

*** *As a copious statement of the evidence for and against the genuineness of the disputed clauses, in this memorable passage of the New Testament, is given in* Vol. IV. pp. 449, *et seq. those publications or parts of publications enumerated in the following Bibliographical List, which maintain the* SPURIOUSNESS *of the clauses in question, are printed in Italics, in order that this section may not be unnecessarily protracted. For particulars respecting the line of argument advocated by most of their respective authors, the reader is referred to article* 48. p. 214. *infrà.*

1. Adnotationes Millii, auctæ et correctæ ex prolegomenis suis, Wetstenii, Bengelii, et Sabaterii ad 1 Joann. V. 7., una cum duabus epistolis Richardi Bentleii, et Observationibus Joannis Seldeni, Christophori Matthiæ Pfaffii, Joannis Francisci Buddei, et Christiani Friderici Schmidii de eodem loco. Collectæ et editæ a Thoma BURGESS, S.T.P. Episcopo Menevensi [postea Sarisburiensi]. Mariduni [Caermarthen] 1822. 8vo.

With the exception of *Wetstein's note on* 1 *John* V. 7. which impugns the genuineness of the disputed clause, all the pieces in this volume are from the pens of the most strenuous of its early vindicators. An appendix contains the shorter observations of J. G. Pritius, Frederick Lampe, J. F. Buddeus, John Laurence Mosheim, Bishop Fell, Pool's Compendium of the Annotations of Gerhard and Hammond, Küttner's Abridgement of *Griesbach's Disquisition on this clause;* and the concluding remarks of the learned editor on Dr. Mill's opinion concerning the old italic version, and on Bengel's interpretation of the eighth verse and his transposition of the seventh and eighth verses.

2. Dissertatio, in quâ Integritas et αὐθεντία istius celeberrimi loci 1 Epist. Joannis cap. V. v. 7. a suppositionis notâ vindicatur. Authore Thoma SMITH, S. T. P. [in his Miscellanea, pp. 121—150.] Londini, 1690. 8vo.

3. *Critique du Passage de l'Epistre I. de S. Jean, chap. V. v.* 7. *Par Richard* SIMON. [In his Histoire Critique du Texte du Nouveau Testament, Part I. ch. xviii. pp. 203—218.] Rotterdam, 1689. 4to.

4. Defensio superioris Dissertationis contra exceptiones D. Simonii. Authore Thoma SMITH. [Miscellanea, pp. 151—173.] Londini, 1690. 8vo.

5. Historia Dicti Johannei de Sanctissima Trinitate, 1 Joh. cap. V. vers. 7. per multa secula omissi, seculo V. restituti, et exeunte seculo XVI. in versionem vernaculam [i. e. Germanicam D. Lutheri] recepti, una cum Apologia B. Lutheri, autore Friderico Ernesto KETTNERO. Francofurti et Lipsiæ, 1713. 4to.

This publication was caused by Simon's attack on the disputed clause, in behalf of which the weakest assertions and conjectures are here brought forward as irrefragable arguments.

6. *A full Enquiry into the original Authority of that Text,* 1 *John V.* 7. *containing an Account of Dr. Mill's Evidences from Antiquity for and against its being genuine. With an Examination of his Judgment thereupon.* [*By Thomas* EMLYN.] *London,* 1715; 1719. 8vo. Also in the Somers Collection of Tracts, vol. ii. London, 1748. 4to.

7. A Critical Dissertation upon the seventh Verse of the fifth Chapter

of St. John's First Epistle. Wherein the authenticness of this text is fully proved against the objections of Mr. Simon and the modern Arians. By David MARTIN. Translated from the French [which was published in 1717], by Samuel JEBB, M. D. London, 1719. 8vo.

8. *An Answer to Mr. Martin's Critical Dissertation on* 1. *John V.* 7. *showing the insufficiency of his proofs and the errors of his suppositions; by which he attempts to support the authority of that text from supposed MSS. By Thomas* EMLYN. *London,* 1718. 8vo.

9. An Examination of Mr. Emlyn's Answer to the Dissertation. By David MARTIN. Translated from the French. London, 1719. 8vo.

10. *A Reply to Mr. Martin's Examination of the Answer to his Dissertation. By Thomas* EMLYN. *London,* 1720. 8vo.

11. The genuineness of 1 John V. 7. demonstrated by Proofs which are beyond all exceptions. By David MARTIN. London, 1722. 8vo.

12. A Vindication of that celebrated text, 1 John V. 7. from being spurious; and an Explication of it upon the supposition of its being genuine. In four Sermons, by Benjamin CALAMY, D.D. London, 1722.

13. An Enquiry into the primitive Complutensian Edition of the New Testament, as principally founded on the most ancient Vatican Manuscript; together with some account of that Manuscript. In order to decide the dispute about 1 John V. 7. In a letter to Mr. Archdeacon Bentley. [By Richard SMALBROKE, afterwards Bishop of Lichfield and Coventry.] London, 1722. 8vo.; also in the Somers Collection of Tracts, vol. ii. London, 1748. 4to. or vol. xiii. London, 1815. 4to.; and in Bishop Burgess's Selection of Tracts and Observations on 1 John V. 7. No. 38. p. 213. *infrà.*

14. Dissertation sur le Fameux Passage de la première Epitre de Saint Jean, chapitre V. v. 7. Par Augustin CALMET. Commentaire Littéral, tom. ix. pp. 744—752. Paris, 1726, folio; also in tom. xxiii. pp. 536—551. of the Bible De Vence. Paris, 1824. 8vo.

15. The Doctrine of the Trinity as it is contained in the Scriptures, explained and confirmed, and Objections answered: . . . . in eighteen Sermons preached at Nottingham. By the Rev. James SLOSS, A.M. London, 1734. Second Edition, revised and corrected. London, 1815. 8vo.

The *first* sermon contains a vindication of the disputed clause. In the second edition some few obsolete words have been expunged, and others more plain and intelligible have been substituted.

16. Joannis Salomonis SEMLERI Vindiciæ plurium præcipuarum Lectionum Novi Testamenti, adversus Whistonum atque ab eo latas leges criticas. Halæ, 1751. 8vo.

Michaelis characterises this treatise as a profoundly learned and moderate vindication of the disputed clause. Semler, however, soon afterwards, altered his opinion, and wrote what Michaelis pronounces to be "the most important work on this subject." (Introd. to New Test. vol. iv. p. 413.)

17. *Two Letters from Sir Isaac* NEWTON *to Mr. Le Clerc, upon the reading of the Greek Text* 1 *John V.* 7., *and* 1 *Tim.* iii. 16. *London,* 1754. 8vo.

See a notice of this publication, p. 208. *suprà.*

18. *Dissertation concerning the genuineness* of 1 John V. 7, 8. By George BENSON, D.D. [In his Paraphrase and Notes on the seven Catholic Epistles, pp. 631—646. Second edition.] *London,* 1756. 4to.

19. Letters to Edward Gibbon, Esq. in defence of the Authenticity of the seventh verse of the first Epistle of St. John. By George TRAVIS, M.A., Archdeacon of Chester, third and best edition. London, 1794. 8vo.

20. *Letters to Mr. Archdeacon Travis, in Answer to his Defence of the Three Heavenly Witnesses*, 1 *John V.* 7. *By Richard* PORSON, M.A. *London*, 1790. 8vo.

21. Dissertation on 1 John V. 7. By John David MICHAELIS. [In vol. iv. pp. 412—441. of his Introduction to the New Testament, translated from the German, by Herbert Marsh, D.D.]

22. *Letters to Mr. Archdeacon Travis, in Vindication of one of his Notes to Michaelis's Introduction . . . . . With an Appendix, containing a Review of Mr. Travis's Collection of the Greek MSS. which he examined in Paris; an Extract from Mr. Pappelbaum's Treatise on the Berlin MS.; and an Essay on the Origin and Object of the Velesian Readings. By Herbert* MARSH, [D.D., afterwards Bishop of Peterborough.] *Leipzig*, 1795, 8vo.

A volume of extreme rarity.

23. Concerning the genuineness of 1 John V. 7. By John HEY, D.D. [In Vol. II. pp. 280—291. of his Lectures in Divinity.] Cambridge, 1796. 8vo.

This little essay will amply repay the trouble of perusal from the candid spirit in which it is drawn up. The learned author appears to have cherished the hope that future MSS. might be discovered, containing the disputed passage. Subsequent researches of other critics have shown that such a hope must now be abandoned.

24. *Diatribe in Locum* 1 *Joann. V.* 7, 8. *Auctore Joanne Jacobo* GRIESBACH. [At the end of Vol. II. of Dr. Griesbach's Critical Edition of the New Testament.] *Halæ*, 1806; *Londini*, 1810. Editio Nova, 1818, 8vo.

25. A short Historical Outline of the Disputes respecting the Authenticity of the Verse of the Three Heavenly Witnesses, or 1 John, Chap. V. ver. 7. By Charles BUTLER, Esq. [Appendix II. to his Horæ Biblicæ, or in his Miscellaneous Works, vol. i. pp. 365—407.] London, 8vo.

26. *Observations on the Text of the Three Divine Witnesses. By Adam* CLARKE, LL.D. [At the end of his Commentary on the first Epistle of John, and also in his Succession of Sacred Literature, published at London, in 1807. 12mo.]

27. *The Question concerning the Authenticity of John V.* 7. *briefly examined.* [*By the Rev. Joseph* JOWETT, LL. D. Professor of Civil Law in the University of Cambridge.] In the sixth volume of the Christian Observer for the year 1807. 8vo.

A masterly and temperate discussion of the whole of the evidence which had been adduced for and against the genuineness of the disputed clause, previously to the year 1807.

28. Note on 1 John V. 7. By T. F. MIDDLETON, D. D. [afterwards Bishop of Calcutta.] In pp. 633—653. of his Doctrine of the Greek Article. London, 1808. 8vo.

29. The Critique on the Eclectic Review [*of the English Version of the New Testament, published by the modern Socinians*] on 1 John V. 7, confuted by Martyn's Examination of Emlyn's Answer; to which is added an Appendix, containing Remarks on Mr. Porson's Letters to Archdeacon Travis. By J. PHAREZ. London, 1809. 8vo.

30. Observations on 1 John V. 7. by Frederick NOLAN, LL. D.—In his "Inquiry into the Integrity of the Greek Vulgate," pp. 293—305. 540—564. London, 1815. 8vo.

31. *Three Letters addressed to the Rev. Frederick Nolan, on his erroneous Criticisms and Mis-statements in the Christian Remembrancer, relative to*

the Text of the Heavenly Witnesses. . . . . By the Rev. John OXLEE. *York,* 1825. 8vo.

32. Extensive Controversy about the celebrated Text, 1 John V. 7. By the Rev. William HALES, D.D. In vol. ii. pp. 133—226. of his Treatise on "Faith in the Holy Trinity." London, 1818. 8vo.

33. Annotatio ad 1 Epistolam Joannis cap. V. ver. 7, 8. Auctore Joanne Nepomuceno ALBER. In vol. iii. pp. 353—369 of his Institutiones Hermeneuticæ Novi Testamenti. Pestini, 1818. 8vo.

34. A Vindication of 1 John V. 7. from the Objections of M. Griesbach, in which a new View is given of the external evidence, with Greek Authorities for the Authenticity of the Verse, not hitherto adduced in its Defence. By Thomas BURGESS, D.D. Bishop of St. David's [afterwards of Salisbury.] London, 1821. 8vo.

35. *Review of the " Vindication" &c. in the Quarterly Review for March,* 1822. [Attributed to the Rev. Dr. TURTON, Regius Divinity Professor in the University of Cambridge, and subsequently Bishop of Ely.] London, 1822. 8vo.

36. A Vindication of 1 John V. 7. &c. Second Edition: to which is added a Preface in reply to the Quarterly Review, and a Postscript in answer to a recent publication entitled "Palæoromaica." By Thomas BURGESS, D.D., Bishop of St. David's. London, 1823. 8vo.

37. *Observations on* 1 *John V.* 7. *by Herbert* MARSH, D.D., *Bishop of Peterborough.* In part vi. pp. 13—30. of his Lectures in Divinity. *Cambridge,* 1822. 8vo.

38. A Selection of Tracts and Observations on 1 John V. 7. Part the First, consisting of Bishop Barlow's Letter to Mr. Hunt; Bishop Smalbrooke's Letter to Dr. Bentley; Two anonymous Letters to Dr. Bentley, with Dr. Bentley's Answer; an Extract from Martin's Examination of Emlyn's Answer relative to that Letter; together with Notes of Hammond and Whitby on the controverted Verse; and Dr. Adam Clarke's Account of the Montfort Manuscript. [With a Preface by the Editor, Thomas BURGESS, D.D., Bishop of St. David's, afterwards of Salisbury.] London, 1824. 8vo.

39. Three Letters addressed to the Editor of the Quarterly Review, in which is demonstrated the Genuineness of the Three Heavenly Witnesses, 1 John V. 7. By Ben David [John JONES, LL.D.] London, 1825. 8vo.

40. A Letter to the Clergy of the Diocese of St. David's on a Passage of the Second Symbolum Antiochenum of the Fourth Century, as an evidence of the authenticity of 1 John V. 7. By Thomas BURGESS, D.D., Bishop of St. David's. London, 1825. 8vo.

41. *Review of the two preceding Articles in the Quarterly Review for December* 1825. *London,* 8*vo.* [Attributed to the Rev. Dr. Turton.]

42. *A Vindication of the Literary Character of Professor Porson from the Animadversions of the Rt. Rev. Thomas Burgess,* D.D., *Lord Bishop of Salisbury, in various publications on* 1 *John V.* 7. *By Crito Cantabrigiensis.* [*The Rt. Rev. Thomas* TURTON, D.D. *Bishop of Ely.*] *Cambridge,* 1827. 8vo.

43. A Specimen of an intended publication, which was to have been entitled A Vindication of them that have the rule over us, for their not having cut out the Disputed Passage, 1 John V. 7, 8. from the authorised Version. Being an Examination of the first six pages of Professor Porson's

IVth. Letter to Archdeacon Travis, of the MSS. used by R. Stephens. By Francis HUYSHE. London, 1827. 8vo.

This "Examination" was published *after* notice had been given in the Literary Journals that the 'Vindication' of Professor Porson's character was in the press, and before that work actually appeared. "Crito Cantabrigiensis," therefore, devoted pp. 388—404. to a refutation of Mr. H.'s tract.

44. *Two Letters, respectfully addressed to the Lord Bishop of Salisbury, in Defence of certain Positions of the Author, relative to* 1 *John* V. 7.: *in which also the recent arguments of his Lordship are shown to be groundless surmises and evident mistakes. By the Rev. John* OXLEE. *London,* 1828. 8vo.

45. A Letter to the Rev. Thomas Beynon, Archdeacon of Cardigan, in Reply to a Vindication of the Literary Character of Professor Porson, by Crito Cantabrigiensis: and in further Proof of the Authenticity of 1 John V. 7. By Thomas BURGESS, D. D., Bishop of Salisbury. Salisbury, 1829. 8vo.

46. New Criticisms on the celebrated Text, 1 John V. 7. A Synodical Lecture, by Francis Anthony KNITTEL, Counsellor to the Consistory, and General Superintendent of the Grand Duchy of Brunswick Lünenbourg. Published at Brunswick in 1785. Translated from the original German, by William Alleyn EVANSON, M. A. London, 1829. 8vo.

The original German work of Knittel, which has long been scarce upon the continent, is thus characterised by Michaelis: — "This is a valuable work, and much useful information may be derived from it: but in the proof of the principal point the author has totally failed." (Introd. to the New Testament, vol. iv. p. 413.) This opinion has been confirmed in the following terms by a modern biblical critic: —

"Knittel's 'New Criticisms' are laboured and ingenious, written in a very declamatory style, and calculated by their plausibility to produce on the minds of novices in the controversy an impression in favour of the passage which he has taken under his protection. They are always wanting in the simplicity, which an accomplished scholar will be concerned to maintain in the conduct of an important argument, and are not less deficient in the substantial proofs, and clear and strong presumptions which command our assent. With the appearance and pretension of a methodical arrangement of his materials, there is but little of it in the discussions which follow; and we close the work without having acquired any distinct apprehensions of the subject on which we have been engaged." (Eclectic Review, Third Series, vol. iii. p. 181.)

47. *Remarks upon Mr. Evanson's Preface to his Translation of Knittel's New Criticisms on* 1 *John V.* 7. *By Clemens Anglicanus* [The Rt. Rev. Thomas TURTON, D. D., Bishop of Ely.] *London,* 1829. 8vo.

48. *Memoir of the Controversy respecting the Heavenly Witnesses,* 1 *John* V. 7., *including critical Notices of the Principal Writers on both sides of the Question. By Criticus* [the Rev. William ORME, M. A.] *London,* 1830. 12mo.

This work must have cost its author no small labour; although it does not pretend to exhibit a full and complete history of the controversy, yet not a single publication of any note is omitted. Numerous smaller notices relative to various other minor authors, who have treated directly or incidentally on the subject, are interspersed; and as many of the works given in the preceding bibliographical list are now become rare and with difficulty to be procured, the reader who is desirous of investigating the history of this memorable controversy, will be gratified with the candid spirit and diligent research which pervade every page of Mr. Orme's able and well-written Memoir.

49. An Introduction to the Controversy on the disputed verse of St. John, as revived by Mr. Gibbon: to which is added Christian Theocracy; [or the doctrine of the Trinity and the Ministration of the Holy Spirit, the leading and pervading Doctrine of the New Testament, in] a Second Letter to Mrs. Joanna Baillie. By the Bishop of Salisbury [Thomas BURGESS, D.D.] Salisbury, 1835. 8vo.

The design of the "Introduction," (which was first privately printed in 1833), is "to recall the attention of the readers to that state of the inquiry into the authenticity of the

disputed verse of St. John, in which it was, prior to the publication of Archdeacon Travis's and Mr. Porson's Letters, when it was revived by Mr. Gibbon's celebrated note to the thirty-seventh chapter of his History." The following are the subjects discussed by the learned prelate. "Mr. Gibbon, an enemy to Christianity, and morally incapable of impartiality on any question relative to its scriptures and doctrines; — his falsifications of authorities respecting the great doctrines of Christianity; — incorrectness of his general positions respecting the controverted verse; — incorrectness of his particular objections to the verse."

50. Two Letters on some parts of the Controversy concerning 1 John V. 7.; containing also an Enquiry into the Origin of the first Latin Version of Scripture, commonly called the Italic. By Nicholas WISEMAN, D.D. Rome, 1835. 8vo.

These letters were first published in this country, in the third volume of the [Roman—] Catholic Magazine. On the authority of a manuscript of the Latin Bible preserved in the monastery of Santa Croce in Jerusalem, which he imagines to be as old as the seventh century, Dr. W. argues in favour of the genuineness of the disputed clause in 1 John V. 7, 8. The reader will find some acute strictures on his theory in the Appendix to Dr. Wright's translation of Seiler's Biblical Hermeneutics, pp. 633—650.

51. Dr. Wiseman on 1 John V. 7, 8. By the Rev. Francis HUYSHE. [In the British Magazine, vol. v. pp. 702—707.] London, 1834. 8vo.

The Rev. Author of this communication is also the writer of numerous papers bearing on the authenticity of 1 John V. 7, 8., which are printed in the third, fourth, fifth, sixth, and seventh volumes of the British Magazine, under the title of "A Vindication of the early Parisian Press."

52. *Martini Augustini* SCHOLZ. *Diatribe brevis in locum* 1 *Joannis* V. 7, 8. [In Vol. II. pp. 132, 133. of his Critical Edition of the New Testament.] Lipsiæ, 1836. 4to.

53. Three Letters to the Rev. Dr. Scholz, Editor of a new Edition of the Greek Testament, Lips. 1836, on the Contents of his Note on 1 John V. 7. By the Bishop of Salisbury [Thomas BURGESS, D.D.] Southampton, 1837. 8vo.

These letters were not published for sale: they were printed for private distribution only a few weeks before the decease of their learned and venerable author, who advocated the genuineness of the disputed clause in opposition to the evidence against it, which had been adduced by Dr. Scholz.

SECTION V.

TREATISES ON VERSIONS OF THE SCRIPTURES.

§ 1. TREATISES ON ANTIENT VERSIONS.

1. Novi Testamenti Versiones Syriacæ, Simplex, Philoxeniana et Hierosolymitana, denuo examinatæ, et ad fidem Codicum Manuscriptorum Bibliothecarum, Vaticanæ, Angelicæ, Assemanianæ, Mediceæ, Regiæ, aliarumque; novis Observationibus atque Tabulis ære incisis illustratæ a Jacobo Georgio Christiano ADLER. Hafniæ, 1789. 4to.

2. G. H. BERNSTEIN de Versione Novi Testamenti Syriacâ Heracleensi Commentatio. Lipsiæ, 1822. 4to.

3. Veteris Interpretis cum Bezâ aliisque Recentioribus Collatio. Auctore Joanne BOIS. Londini, 1655. 4to.

In this work, which is now of extreme rarity, the author has successfully shown that, in many places, the modern translators had unduly depreciated the Vulgate, and unnecessarily departed from it.

4. Dissertatio Theologico-Critica de Vi, quam antiquissimæ Versiones

quæ extant Latinæ in Crisin Evangeliorum IV. habeant, exhibita à M. C. A. Breyther. Merseburgi, 1824. 8vo.

5. De Nomine, Auctore, Emendatoribus, et Authentiâ Vulgatæ Dissertatio. Auctore Josepho Brunati. Viennæ, 1827. 8vo.

6. De Prophetarum Minorum Versionis Syriacæ, quam Peschito dicunt, Indole, Dissertationes Philologico-Criticæ. Dissertatio I. Scripsit Carolus Augustus Credner. Gottingæ, 1827. 8vo.

7. De Psalterio Æthiopico Commentatio. Quam publice defendet Joannes Albertus Bernardus Dorn. Lipsiæ, 1825. 4to.

This learned tract contains an account of the principal manuscripts and editions of the Ethiopic Psalter, and of the text from which it was made. The author is of opinion that it was executed from the Vatican and Alexandrine texts of the Septuagint Version, with occasional aid from the Hebrew original. The latter part of his disquisition consists of a comparison of the Ethiopic version with the Arabic.

8 J. F. Fischeri Prolusiones de Versionibus Græcis Librorum Veteris Testamenti. Lipsiæ, 1772. 8vo.

9. Jo. Ernest. Grabii Epistola ad clarissimum virum, Jo. Millium; qua ostenditur Libri Judicum Genuinam LXX. Interpretum Versionem eam esse, quam MS. Cod. Alexandrinus exhibet; Romanam autem Editionem, quoad dictum librum, ab illâ prorsus diversam, atque eandem cum Hesychianâ esse. Subnexa sunt tria Novæ τῶν ό Editonis Specimina. Oxonii, 1705. 4to.

In this tract, which is not of common occurrence, Dr. Grabe announced and also gave specimens of the critical edition of the Septuagint, which is described in p. 56. *suprà.*

10. Joh. Ernest. Grabii Dissertatio de variis Vitiis Septuaginta Interpretum Versioni ante B. Origenis ævum illatis, et remediis ab ipso in Hexaplari ejusdem Versionis Editione adhibitis, deque hujus editionis reliquiis tam manuscriptis quam prælo excusis. Oxonii, 1710. 4to.

A rare and valuable tract.

11. De Pentateuchi Versionis Syriacæ, quam Peschito vocant, Indole, Commentatio Critico-Exegetica. Scripsit Ludovicus Hirzel. Lipsiæ, 1825. 8vo.

12. Bellum Papale; sive, Concordia Discors Sixti Quinti, et Clementis Octavi, circa Hieronymianam Editionem. Auctore Thoma James. Londini, 1606. 4to. Londini, 1678. 8vo.

13. Commentatio Critica de Ephræmo Syro, S. S. interprete; quâ simul Versionis Syriacæ, quam Peschito vocant, Lectiones variæ ex Ephræmi commentariis collectæ exhibentur. Scripsit Cæsar à Lengerke. Halæ, 1828. 4to.

14. [Letters on] Alcuine's Bible, in the British Museum. By Sir Frederick Madden, Knt. London, 1836. 8vo.

The manuscripts of the Latin Vulgate Version, which are preserved in the royal and national libraries of Europe, are so numerous, that any *complete* description of them is scarcely to be expected. These letters of Sir F. Madden, who is principal keeper of the MSS. in the British Museum, were first printed in the Gentleman's Magazine for October, November, and December, 1836; and they demand a notice in this place on account of the erudite bibliographical description which they contain of one of the oldest manuscripts of the Latin Vulgate Version which is extant. Whether the MS. in question was actually the autograph of Alcuine, of whose critical recension of the Vulgate Version a brief notice is given in Vol. II. p. 236., is reasonably disputed. Sir F. Madden is inclined to regard it, together with a MS. in the Royal Library at Paris (No. 1.) and another in the Library of the Canons at Zurich, as the labour of the students in the school established by Alcuine, in the monastery at Tours, but superintended by Alcuine himself. Consequently, it must have been written towards the close of the eighth century. In a critical point of view, it is an important evidence against the authenticity of the disputed clause in 1 John V. 7. 8. which is *wanting* in this manuscript, as it is in all the most antient MSS. of the Vulgate

version, containing the entire New Testament. Sir F. Madden is of opinion, that the manuscript in the British Museum has superior claims to be considered as the copy presented by Alcuine to the emperor Charlemagne. It was purchased by the trustees of the British Museum for the sum of seven hundred and fifty pounds.

15. Remarques sur la Version Italique de S. Matthieu, qu'on a découvert dans des fort anciens Manuscrits. Par Jean MARTIANAY. Paris, 1695, 8vo.

16. Joan. Davidis MICHAELIS Curæ in Versionem Syriacam Actuum Apostolicorum. Cum Consectariis Criticis de indole, cognationibus, et usu Versionis Syriacæ Tabularum Novi Fœderis. Gottingæ, 1755. 4to.

17. De Origine Versionis Septuaginta Interpretum: Auctore S. T. MUECKE, correctore Lycei Soraviensis. Zullichoviæ, 1788. 8vo.

Bp. Marsh pronounces this to be "a very useful work, as it represents both concisely and perspicuously the several topics which suggest themselves for consideration on the origin of the Septuagint version." (Lectures, part iii. p. 123.)

18. Friderici MÜNTER Commentatio de Indole Versionis Novi Testamenti Sahidicæ. Accedit Fragmentum Epistolæ Pauli ad Timotheum, ex membrano Sahidico Manuscripto Borgiano, Velitris. Hafniæ, 1789. 4to.

19. An Enquiry into the present State of the Septuagint Version of the Old Testament. By Henry OWEN, D.D. London, 1769, 8vo.

All Dr. Henry Owen's works are characterised by sound criticism and laborious research. Bp. Marsh, who says that he is an excellent critic, observes that his Historical and Critical Account of the Septuagint Version "should be read by every man who wishes to be acquainted with the history of that version."

20. A Brief Account, Historical and Critical, of the Septuagint Version of the Old Testament. To which is added a Dissertation on the comparative Excellency of the Hebrew and Samaritan Pentateuch. Dy Dr. Henry OWEN, F.R.S., &c. London, 1787. 8vo.

"The learned author of this piece has bestowed very laudable pains upon his subject, and brought into a very small compass many just remarks, and much useful information; which will not fail to be highly acceptable to those who are engaged in the study of the Scriptures." (Month. Rev. (O. S.) vol. lxxviii. p. 226.)

21. Lectiones Alexandrinæ et Hebraicæ, sive de emendando textu Veteris Testamenti Græci Septuaginta Interpretum et inde Hebraico. Scripsit Jo. Theophilus PLÜSCHKE. Bonnæ, 1837. 8vo.

22. De Psalterii Syriaci Mediolanensis, à Cajetano Bugati editi peculiari indole, ejusdemque usu critico in emendando textu Psalterii Græci Septuaginta Interpretum. Scripsit Jo. Theophilus PLÜSCHKE. Bonnæ, 1835. 8vo.

23. F. V. REINHARDI Dissertatio de Versionis Alexandrinæ authoritate et usu in constituendâ Librorum Hebraicorum Lectione genuinâ. Vitembergæ, 1777. 4to.

24. De Syriacarum Novi Fœderis Versionum Indole atque Usu Dissertatio. Philoxenianam cum Simplice, e duobus pervetustis Codd. MSS. ab Amida transmissis, conferente Glocestrio RIDLEY. Londini, 1761. 4to.

This very scarce tract is reprinted at the end of Semler's edition of Wetstein's Libelli ad Crisin atque Interpretationem Novi Testamenti (8vo. Halæ, 1776), pp. 247—339. from a copy then in the library of the celebrated Michaelis.

25. De Origine et Indole Arabicæ Librorum Veteris Testamenti Historicorum Interpretationis Libri II. Scripsit Æmilius ROEDIGER. Passim adjecta sunt Scholia Tanchumi Arabici, aliaque anecdota. Halis Saxonum, 1829. 4to.

The design of this publication is, to show that the Arabic Version was not made from the Septuagint; but that the greater part of it was executed from the Syriac Version; viz. the books of Judges, Ruth, Samuel, 1 Kings i. to xi. 2 Kings xii. 17—xxv. and Nehemiah ix. 28. to xiii.; that 1 Kings xii. to 2 Kings xii. 16. was made from the Hebrew; that

Nehemiah i. to ix. 27., though made from the Hebrew, has, in several places, been interpolated from the Syriac. M. Roediger is of opinion that the author of the Arabic Version was a Christian who lived in the thirteenth century.

26. Ern. Frid. Car. ROSENMÜLLER de Versione Pentateuchi Persica Commentatio. Lipsiæ, 1813. 4to.

This academical disquisition treats on the author and editions of the Persic Version, and on its sources and character. A critical examination of various passages is annexed.

27. Animadversiones, quibus Fragmenta Versionum Græcarum V. T. a Bern. Montefalconio collecta, illustrantur a Jo. Gottfr. SCHARFENBERG. Lipsiæ, 1776. 8vo.

28. Joh. Frid. SCHLEUSNERI Opuscula Critica ad Versiones Græcas Veteris Testamenti pertinentia. Lipsiæ, 1812. 8vo.

The first part of this volume contains observations on the authority and use of the Greek fathers in settling the genuine reading of the Greek Versions of the Old Testament. The second part comprises observations on and conjectural emendations of those versions.

29. Descriptio codicis manuscripti, qui versionem Pentateuchi Arabici continet, asservati in Bibliotheca Universitatis Vratislaviensis, ac nondum editi, cum speciminibus Versionis Arabicæ. Auctore J. A. THEINER. Wratislaviæ, 1823. 4to.

The manuscript described in this dissertation formerly belonged to an Augustinian Convent at Sagan; whence, with other Oriental manuscripts, it was transferred to the university library at Breslau. A note at the end states that it was written A.D. 1290, probably in Egypt, and by a Christian Copt. (Journal Général de la Littérature Etrangère. Paris, 1823, p. 248.)

30. H. THIERSCHII de Pentateuchi Versione Alexandrina Libri III. Erlangæ, 1840. 8vo.

31. Th. E. TOEPLER de Pentateuchi Interpretationis Alexandrinæ Indole Criticâ atque Hermeneuticâ Commentatio. Halis Saxonum, 1830. 8vo.

32. USSERII (Jacobi, Armachensis Archiepiscopi) de Græca Septuaginta Interpretum Versione Syntagma. Londini, 1665. 4to.

"It is divided into nine chapters, and relates to the origin of the version according to the account of Aristeas (then supposed to be genuine), to the time when and the place where it was written, to the alterations which were gradually made in its text, to the corrections of Origen, to the modern editions, and other subjects with which these are immediately connected. This is a work of great merit: it displays much original inquiry; and may be regarded as the ground-work of later publications on the Septuagint." (Bp. Marsh's Lectures, part ii. p. 121.)

33. G. B. WINER de Onkeloso ejusque Paraphrasi Chaldaica Dissertatio. Lipsiæ, 1820. 4to.

34. Horæ Syriacæ, seu Commentationes et Anecdota Res vel Litteras Syriacas spectantia: auctore Nicolao WISEMAN, S.T.D. Tomus I. Romæ, 1828. 8vo.

This profoundly learned volume comprises collections for the Literary History of the Syriac Versions of the Old Testament, and particularly of the Peschito or Old Syriac Version, drawn for the most part from original sources. These are followed by details of great value respecting the Karkaphensian Recension of the Syriac Version, which is here for the first time described. To the whole is prefixed an elaborate attempt to uphold the Romish gloss on Matt. xxvi. 26., respecting transubstantiation, purporting to be drawn from Syriac sources, and containing a collection of words for a supplement to the Syriac Lexicons extant. Dr. Wiseman's Syriac quotations have been subjected to a minute and critical examination by Professor LEE in his prolegomena to Mr. Bagster's edition of the Polyglott Bible, p. 29. of the folio edition, or pp. 41, 42. of the quarto edition. Among the Syriac writers whom Dr. W. has quoted, as maintaining transubstantiation, is Dionysius Barsalibæus or Barsalibi (Horæ Syriacæ, p. 57.): *but he wrote the treatise* cited by Dr. W. AGAINST *the Franks or Papists towards the close of the twelfth century.* (Assemanni's Bibliotheca Orientalis, vol. ii. pp. 156, 157. &c.) In pp. 57. and 58. of the Horæ Syriacæ, according to Barsalibi and Maruthas, the bread and wine are called the body and blood of Christ; but the bread is NEVER said to be changed into the *flesh* of Christ, which Prof. Lee remarks, is of great importance. And Barsalibi himself elsewhere teaches, that these

expressions are taken mystically; which Dr. Wiseman FORGOT to show. In p. 191., he says, (as Professor Lee translates him), "*Panem, inquit, oculo animæ contemplamur,*" et (p. 159.) "*facitque* eum corpus DIVINO *et* MYSTICO MODO." That is, "*We contemplate, he says, the bread with the eye of the soul:*" and in p. 159. "*and he makes it his body in a* DIVINE *and* MYSTICAL MANNER." Dr. Wiseman having quoted (Hor. Syr. p. 59.) a passage from an *Arabic* translation from the Syriac of some very antient canons of the Syrian church (made in the three hundred and eighty-second year of the Mohammedan æra of the Hegira, A. D. 1004), in order to show that transubstantiation was held by that church: — Professor Lee charges Dr. Wiseman with having MISTRANSLATED the passage in question, which ought to be rendered thus, "*He,*" (that is, Jesus Christ) "*gave it*" (his body) "*to us for the remission of sins, after that he had assimilated it to himself: yea, he said, ' This is my body:' but did not say, ' This is like to my body.'* — ' Illud nobis dedit . . . . in remissionem peccatorum, postquam id sibimet assimilaverat: imo dixit, ' Hoc est corpus meum,' at NON dixit, ' Simile est corpori meo.' " That is, that the sacrament ought to be received with faith, as my body itself, but not as any likeness of it, which, indeed, would be idolatry. The authorities, therefore, which Dr. Wiseman professes to quote in support of the Romish tenet of transubstantiation, do not afford him any support whatever. Further, as Dr. Wiseman has professed a wish for some philological illustrations in behalf of the Protestant or TRUE mode of interpreting Matt. xxvi. 26., Dr. Lee proceeds to gratify his wish; and accordingly cites one passage from the Old Syriac Version of 1 Kings xxii. 11.; another from the Arabic poem, Hamasa, and from an Arabic scholiast on it; and another from the Persian poet, Saadi: all which ABUNDANTLY CONFIRM the Protestant mode of interpretation. Professor Lee has given the original passages in these Oriental languages, accompanied with a Latin translation; which the limits necessarily prescribed to this notice compel us to omit. And, finally, he concludes with observing, that there are not wanting Syriac authors, of considerable repute, who testify that the Lord's Supper is a mystical and rational representation of the unbloody sacrifice. For this statement, Dr. Lee refers to Assemanni's Bibliotheca Orientalis, tom. i. pp. 479—483., where the elements are called mysteries. Subsequently to the publication of the Prolegomena of Dr. Lee, from which the preceding brief refutation of Dr. Wiseman's assertions has been abridged, Dr. W. published a course of Lectures on the Eucharist, in which he called Dr. Lee to grave account for what he had stated in his Prolegomena. To the allegations of Dr. W. Professor Lee replied, and REFUTED THEM AT LENGTH, (confirming his refutation by copious quotations from the early Syriac writers, or authors, as they are commonly termed,) in the appendix to his Sermon, delivered at the Visitation of the Bishop of London in 1838, and published at Cambridge in 1839, in 8vo. To this elaborate refutation, filling 141 pages, the reader is necessarily referred. Dr. Wiseman's assertions have also been minutely examined and most fully refuted by the Rev. Dr. Turton (now Bishop of Ely) in "the Roman Catholic Doctrine of the Eucharist considered" (London, 1838), and in his "Observations on Dr. Wiseman's Reply," published in 1839; and further by the Rev. Dr. Turner in his "Essay on our Lord's Discourse at Capernaum, recorded in the sixth chapter of St. John; New York, 1845." 8vo.

35. Horæ Aramaicæ: comprising concise Notices of the Aramean Dialects in general, and of the Versions of the Holy Scriptures extant in them; with a translation of the Gospel according to Saint Matthew, and of the Epistle to the Hebrews, from the ancient Peschito Syriac. By J. W. ETHERIDGE. London, 1843. Small 8vo.

A well-written and well digested Manual of all that is known concerning the Syriac Language and the Syriac Versions of the Holy Scriptures. The English translation of the Gospel of Matthew, and of the Epistle to the Hebrews, is designedly made as literal as it could be, to preserve the idioms of the two languages. The result of much learned research is here condensed into a small compass.

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§ 2. TREATISES ON MODERN VERSIONS OF THE SCRIPTURES.

1. A History of the Translations which have been made of the Scriptures, from the earliest to the present age, throughout Europe, Asia, Africa and America. By HERBERT MARSH, D.D. [Bishop of Peterborough.] London, 1812. 8vo.

2. An Historical Sketch of the Translation and Circulation of the Scriptures, from the earliest period to the present time. By the Rev. W. A. THOMSON, and the Rev. W. ORME. Perth, 1815. 8vo.

[i.] ON THE ENGLISH VERSIONS OF THE SCRIPTURES.

(1.) *Histories of English Translations of the Scriptures, and of the Editions thereof.*

1. An Historical Account of the several English Translations of the Bible, and the Opposition they met with from the Church of Rome. By Anthony JOHNSON. London, 1730. 8vo. Also in the third volume of Bishop Watson's Collection of Theological Tracts.

2. A Letter, showing why our English Bibles differ so much from the Septuagint; though both are translated from the Hebrew original. [By Thomas BRETT, LL.D.] London, 1743. 8vo.

A second edition was published in 1760, entitled a Dissertation, instead of a Letter. It has been reprinted by Bishop Watson, Tracts, vol. iii.

3. A History of the principal Translations of the Bible. By John LEWIS, M.A. London, 1739. 8vo.

The first edition of this valuable work, to which all succeeding writers on the history of the English Versions of the Scriptures are indebted, was prefixed to Mr. Lewis's folio edition of the venerable John Wickliffe's English version of the New Testament. It was reprinted in 1818, at London, with some unimportant additions, in one volume, 8vo.

4. An Historical View of the English Biblical Translations; the expedience of revising by authority our present Translation, and the Means of executing such a Revision. By William NEWCOME, D.D., Bishop of Waterford. Dublin, 1792. 8vo.

5. The Annals of the English Bible by Christopher ANDERSON. London, 1845. 2 vols. 8vo.

This is the most copious historical work on the successive translations of the English Bible, which has ever been printed. The author has availed himself of every accessible source of information, both manuscript and printed, and has brought together a large and valuable mass of information, much of which was never before published. The list of Bibles and New Testaments in the English language is very complete; it contains notices of fifty-four editions printed in the reign of Henry VIII.; forty-nine, in the reign of Edward VI.; one, in the reign of the sanguinary Mary; one hundred and forty-two in the reign of Queen Elizabeth; and thirty-two in the reign of James I.; in all one hundred and forty-seven Bibles, and one hundred and thirty-one Testaments.

6. An Authentic Account of our Authorised Translation of the Bible. By the Rev. Henry John TODD, M.A. London, 1835. 8vo.

7. A List of Editions of the Bible, and Parts thereof in English, from the years MDV. to MDCCCXX. With an appendix, containing Specimens of Translations and Bibliographical Descriptions. By the Rev. Henry COTTON, D.C.L. Oxford, at the Clarendon Press, 1821. 8vo.

"The best account of English Bibles and Testaments with their proprietors, which has ever been published, is that which was printed at the Clarendon Press, Oxford, in 1821, by the Rev. Henry Cotton, D.C.L. (Anderson's Annals of the English Bible, vol. ii. Appendix, p. vi.) Dr. C.'s "List" is (as printed) the result of deep research, and is drawn up with great care. The notes, which are not numerous, are strictly bibliographical, and contain much valuable information for the collectors of rare books; while considerable additional interest is imparted to the work by the specimens of early translations which will be found in the appendix. Mr. Anderson's Index-List of editions of the English Bible and New Testament contains about one hundred editions which were not known to Dr. Cotton.

8. Bibles, Testaments, Psalms, and other Books of the Holy Scriptures in English, in the Collection of Lea WILSON, Esq., F.S.A. London, 1845. 8vo.

This beautifully executed volume, of which only twenty-five copies were printed for private circulation, contains the most copious catalogue of printed editions of the Scriptures, extant in the English language. Mr. Wilson has given a minute and accurate collation or description of the most rare editions in his library, "for the purpose of ascertaining the identity of other copies, or proving the existence of editions not yet enumerated; and also to correct in some degree the errors, which have been carried on from one author to another, as to the number of editions which have been printed from the earlier versions; and thereby

to remove the imputation or implication that our ancestors were indifferent as to the possession of the Holy Scriptures in their own language." A copy of this important catalogue is in the Library of the British Museum.

9. Dangerous Errors in several late printed Bibles, to the great scandal and corruption of sacred and true Religion. Discovered by William Kilburn. Printed at Finsbury, anno 1659. 8vo.

This very curious tract points out numerous "pernicious, erroneous, and corrupt Erratas, Escapes, and Faults in several Impressions of the Holy Bible and Testament, within these late years" [during the great rebellion] "commonly vended and dispersed to the great scandal of religion, but more particularly in the impressions of Henry Hills and John Field, Printers." A copy is in the Library of the British Museum.

10. The existing Monopoly, an inadequate protection of the Authorised Version of the Scriptures. Four Letters to the Right Hon. and Right Rev. the Lord Bishop of London; with Specimens of the intentional and other departures from the authorised Standard. To which is added a Postscript, containing the complaints of a London Committee of Ministers on the subject; the Reply of the Universities; and a Report on the importance of the Alterations made. By Thomas Curtis. London, 1833. 8vo.

11. Mr. Curtis's Misrepresentations Exposed. By Edward Cardwell, D.D. Oxford, 1833. 8vo.

12. The Text of the English Bible Considered. By Thomas Turton, D.D. Regius Professor of Divinity in the University of Cambridge, and Dean of Peterborough [afterwards Bishop of Ely]. Cambridge and London, 1833. 8vo. Second Edition, corrected and enlarged, 1834. 8vo.

The reader will find a full account of Mr. Curtis's misrepresentations, and an abstract of the refutation of them by the Rev. Drs. Cardwell and Turton, in the British Critic for July, 1833, pp. 1—26. There is also an impartial article on this subject in the Eclectic Review for June, 1833 (third series, vol. ix. pp. 509—533). It may suffice here to state, generally, that Mr. Curtis has altogether failed in his attacks upon our present authorised version, and upon the editions of it printed by the Universities of Oxford and Cambridge. It is proper to add, that the sub-committee of Dissenting Ministers, who were appointed by the "London Committee," mentioned in Mr. Curtis's title-page, caused an advertisement to be inserted in the Times newspaper, of March 26, 1833, in which they stated that Mr. Curtis had acted without their concurrence, and that they did not consider themselves responsible for any statements already made by him, or which he might thereafter make. His pamphlet "*seemed* to announce some very great, serious, alarming, and crying evil, calling for immediate and decisive remedy. We apprehend, however, that every unprejudiced reader will feel that these evils have been exceedingly exaggerated; and that *no case* whatever, as far, at least, as it affects our universities, has been established." (Christian Guardian, March, 1833, p. 107.)

(2.) *Treatises on the Authorised English Translation of the Bible and on the Revision thereof.*

1. Reasons why a new Translation of the Bible should not be published, without a previous statement and examination of all the material Passages which may be supposed to be misinterpreted. [By Thomas Burgess, D.D., afterwards Bishop of Salisbury.] Durham, 1816. 8vo.

2. Reasons in favour of a New Translation of the Holy Scriptures. By Sir James Bland Burges, Bart. London, 1819. 8vo.

3. A Vindication of our authorised Translation and Translators of the Bible, and of preceding English Versions authoritatively commended to the Notice of those Translators, &c. By the Rev. H. J. Todd, M. A. London, 1819. 8vo.

4. An Historical and Critical Inquiry into the Interpretation of the Hebrew Scriptures, with Remarks on Mr. Bellamy's new Translation. By J. W. Whittaker, M.A. London, 1819. 8vo. Supplement, 1820. 8vo.

5. Vindiciæ Hebraicæ; or a Defence of the Hebrew Scriptures, occasioned by the recent strictures and innovations of J. Bellamy, and in confutation of his attacks on all preceding Translations, and on the Established Version in particular. By Hyman HURWITZ. London, 1820. 8vo.

This author is a learned Jewish Teacher; who, while he has exposed Mr. Bellamy's misinterpretations with great learning, has rendered to British Christians an incalculable service, by showing the general excellence of our authorised English Version; and has also, perhaps unwittingly, silenced the Jewish objector, who used to deny the validity of the Old Testament as cited from that version.

6. A letter to the Rt. Rev. Herbert [MARSH], Lord Bishop of Peterborough, on the Independence of the authorized Version of the Bible. By Henry WALTER, B.D. London, 1823. 8vo.

7. Emendations of the Authorised Version of the Old Testament. By Selig NEWMAN. London, 1839. 8vo.

8. Hints for an improved Translation of the New Testament. By James SCHOLEFIELD, M.A. Regius Professor of Greek in the University of Cambridge. Cambridge and London, 1832. 8vo. Second Edition, with Additions, 1836. 8vo.

"In every part of these notes we observe a judicious treatment of the subjects brought under discussion; and there is scarcely an emendation proposed, to which we should be prepared to hazard an objection." (Eclectic Review, for April, 1833. Third Series, vol. ix. p. 317.) Very many passages are happily elucidated in this unassuming but truly learned publication.

9. Observations upon the Expediency of revising the present English Version of the four Gospels, and of the Acts of the Apostles. By John SYMONDS, LL.D. Professor of Modern History in the University of Cambridge. Cambridge, 1789. 4to.

10. Observations on the Expediency of revising the present English Version of the Epistles in the New Testament. By John SYMONDS, LL.D. Cambridge, 1794. 4to.

The same method of classification is pursued in both these publications. The author first considers the ambiguities of our translation; and from these he passes on to the grammatical errors alleged to exist in it. "Of the observations themselves it must be said, that many are just and useful: but many also are minute and over-refined." (British Critic, O. S. vol. iii. p. 332.) "His work gives evidence of much sagacity and research: but the bitterness of the temper, with which it is written, renders it a wearisome task to read it throughout." (Scrivener's Supplement to the authorised English Version, p. 113.)

11. A Supplement to the authorised English Version of the New Testament: being a critical Illustration of its more difficult passages from the Syriac, Latin, and earlier English Versions. With an Introduction. By the Rev. Frederick Henry SCRIVENER, M.A. Vol. I. London, 1845.

The design of this work is, "to collect and review those passages of our authorised version of the New Testament, which a diligent collation with the original may show to be inaccurate or obscure." (p. 3.) The author arranges the inaccuracies of that version under the three general heads of, 1. Errors of Criticism, arising from false readings of the Greek Text;—2. Errors of Interpretation, which originate from mistaking the sense of the original Greek;—3. Errors of Expression, where the language of the English translation itself is ambiguous, ungrammatical, or obscure. The critical student of the Greek Testament cannot fail of deriving much aid from this learned and useful work, which is intended to form three volumes.

12. New Marginal Readings and References, adapted to the authorised Version of the Holy Scriptures, with occasional Notes. By the Rev. William BURGH, M.A. Dublin, 1844. 12mo.

An unpretending but useful work, which is calculated to assist the student of Scripture. This volume contains the four Gospels with a Harmony.

(3) *Attacks of Romanists on the English Versions of the Bible, and Protestant Refutations of those Attacks.*

1. A Discoverie of the Manifold Corruptions of the Holy Scriptures, by the Heretikes of our daies, specially the English Sectaries, and of their foull dealing herein, by partial and false translations, to the advantage of their heresies, in English Bibles vsed and authorised since the time of their schisme. By Gregory Martin, one of the readers of Diuinitie in the English College of Rhemes. Rhemes, 1582. 4to.

2. A Defense of the sincere and true Translations of the holie Scriptures into the English tong, against the manifold cauils, frivolous quarels and impudent slanders of Gregorie Martin, one of the readers of Popish Diuinitie in the traiterous Seminarie of Rhemes. By William Fvlke, D. in Diuinitie, and M. of Pembroke haule. London, 1583. 4to. 1633. folio.

2*. A Defence of the sincere and true Translations of the Holy Scriptures into the English Tongue, against the cavils of Gregory Martin, by William Fulke, D.D. Master of Pembroke Hall, Cambridge. Edited for the Parker Society, by the Rev. Charles Henry Hartshorne, M.A. Cambridge, at the University Press. 1843. 8vo.

3. The Errata of the Protestant Bible: or the Truth of the English Translation examined. By Thomas Ward. [London.] 1688. Dublin, 1807. 4to.

4. An Analysis of Ward's Errata of the Protestant Bible. By Richard Ryan, D.D. Dublin, 1808. 8vo.

5. An Answer to Ward's Errata of the Protestant Bible. By Richard Grier, D.D. Dublin, 1812. 4to.

The Protestant English Versions of the Holy Scriptures were early charged by Romanists with being corrupt. Gregory Martin led the assault, which was met and refuted by Dr. Fulke in his "Defence," who has reprinted Martin's attacks, and has most completely refuted them. The Parker Society's edition is printed with great care and accuracy under the superintendence of the Rev. C. H. Hartshorne, who has enriched it with numerous valuable notes. So entirely satisfactory was Dr. Fulke's vindication of our English Bibles deemed, that no further attack appears to have been made upon them by Romanists, until Thomas Ward, a Romish schoolmaster, who had been perverted to popery, in 1688, published anonymously his "Errata of the Protestant Bible," which is nothing more than an abridgment of Gregory Martin's volume: it is a performance replete with coarse invective and vulgar abuse. The entire number of texts, set down by Ward as erroneous, amounts to one hundred and forty: of these he denounces one hundred and twenty as "damnable corruptions," and adverts to the remaining twenty only in a general way, considering them as not done "with an ill-design." This work has been several times reprinted in Ireland in the course of the present century (the last edition was in 1841), under the auspices of the Romish bishops and clergy. The allegations of Ward are most completely refuted by the Rev. Drs. Ryan and Grier, in their elaborate "Analysis" and "Answer."

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(4) *Treatises on the Anglo-Romish Translation of the Bible.*

1. A Brief History of the Versions of the Bible of the Anglo-Roman Churches. Dublin, 1830. 18mo.

This little volume pretends to no originality of information. It contains the substance of two lectures delivered by a clergyman in Ireland to his parishioners: and it is particularly valuable as presenting in a small compass much important information respecting the *alterations*, *additions*, *omissions*, and *variations*, which have been made by the Popish bishops in the Anglo-Romish versions of the Bible.

2. Observations on the present State of the Roman Catholic English

Bible, addressed to the Roman Catholic Archbishop of Dublin; showing that it has never been edited on any uniform plan; that the principles adopted by the Rhemish Translators have been abandoned; and that the Censures of Ward's Errata are as applicable to it, as to the Protestant Bible. By the Rev. George HAMILTON, A.M. Dublin, 1826. 8vo.

3. A Second Letter to the most Rev. Dr. Murray, on the present State of the English Roman Catholic Bible, contrasting the Notes recently published by him, with those to which he gave his sanction before the Committee of the House of Commons. By the Rev. George HAMILTON, A.M. Dublin, 1826. 8vo.

In consequence of the Biblical Discussions which were held in Ireland, Mr. Hamilton was induced to collate five editions, besides the New Testament printed at Rheims in 1582, which have been circulated under the authority of the Romish archbishops of Dublin. The result is, that there is not one standard copy extant; what, however, is most gratifying to us as Protestants is, that Dr. Murray's edition, printed in 1825, *contains several corrections of the Anglo-Romish translation* FROM OUR AUTHORISED PROTESTANT VERSION, which identical passages had been denounced by Ward as *heretical mistranslations!* Mr. Hamilton's second pamphlet exposes the variations which occur in the notes of five several editions, printed between the years 1748 and 1826: and further shows that the Irish branch of the self-styled infallible Church has no fixed standard whatever, either in the Bibles printed for adults, or in the elementary Catechisms prepared for the use of children.

[ii.] WELSH, IRISH, AND OTHER MODERN VERSIONS.

1. An Historical account of the British or Welsh Versions and Editions of the Bible. By Thomas LLEWELLYN, LL.D. London, 1768. 8vo.

A tract not of very frequent occurrence. In an Appendix, the author has printed the dedication, which the translators prefixed to the first impressions of the Welsh Bible.

2. A Brief Sketch of various Attempts, which have been made to diffuse a Knowledge of the Holy Scriptures through the Medium of the Irish Language. Dublin, 1818. 8vo.

A small publication which is replete with valuable information respecting the history of the Irish Version of the Bible, and of subsequent attempts made to circulate it among those Irish who speak and understand only the vernacular tongue of Ireland.

3. A Dissertation on Hans Mikkelsen's (or the first Danish) Translation of the New Testament. By Ebenezer HENDERSON, [D.D.] Copenhagen, 1813. 4to.

4. Biblical Researches and Travels in Russia, &c. &c. By Ebenezer HENDERSON, [D.D.] London, 1826. 8vo.

This very interesting volume of Travels has a claim to be noticed in this place, on account of the numerous and important details which Dr. Henderson has communicated respecting the antient and modern Russian versions and editions of the Holy Scriptures, and to which we have been largely indebted. Dr. H. has, in the course of his lengthened tour through the southern provinces of Russia, collected many very valuable elucidations of Scripture manners and customs. Independently of these circumstances, which necessarily arrest the attention of Bible students, his volume contains much valuable statistical information relative to the countries through which he travelled.

5. Christiani Andr. TEUBERI Tractatus Philologico-Exegeticus de Utilitate Linguæ Anglicanæ in Explicatione S. Scripturæ, ex Pericopis vulgo Epistolicis Vernaculæ Versionis cum Anglicana et Fontibus collatis demonstrata. Lipsiæ, 1733. 12mo.

The design of this publication is to show the utility of the English Language, and also, by actual collation, the importance of our authorised English Version of the Bible for correcting the German translation. M. Teuber has adduced several instances in which the latter may be improved from our version.

6. Entwurf einer vollständigen Geschichte der Deutschen Bibelübersetzung Dr. Martin Luthers vom Jahr 1517 an bis 1581: von Georg Wolfgang PANZER. Nürnberg, 1783. 8vo.

This work contains a bibliographical description of the several editions of Dr. Martin Luther's German Translation of the Bible, which were printed between the years 1517 and 1583.

7. Verzeichniss der Original-Ausgaben der Lutherischen Uebersetzung sowohl der ganzen Bibel, als auch grösserer und kleiner Theile und einzelner Stellen derselben, in systematischer Ordnung, als Festschrift zur dreihundertjährigen evangelischen Jubelfeier der Stadt Halle: herausgegeben von Dr. Heinrich Ernst BINDSEIL. Halle, 1841. 4to.

This publication was occasioned by the ter-centenary commemoration of the Reformation of Religion from the errors of Popery, in the city of Halle. It contains, 1. A Bibliographical and Chronological Catalogue of the complete editions of Dr. Martin Luther's German Translation of the Scriptures, and also of such of the larger and smaller books as were separately printed; and, 2. A Catalogue of Sermons or Homilies on the entire Bible, or on particular books, chapters, and verses thereof.

8. Memoir of a French Translation of the New Testament, in which the Mass and Purgatory are found in the Sacred Text; together with Bishop Kidder's Reflections on the same: accompanied by Notes. By Henry COTTON, LL.D. London, 1827. 8vo.

In 1690, Dr. Kidder, afterwards Bishop of Bath and Wells, introduced to the notice of the English public a French Translation of the New Testament, which had been printed at Bordeaux in 1686; and he exposed the numerous falsifications of the sacred original which the translators had made, in order to uphold the erroneous tenets and superstitious practices of the church of Rome. Bp. Kidder's pamphlet having become extremely rare, Dr. Cotton has rendered a valuable service to the Protestant cause by reprinting it with some corrective notes; and he has prefixed an interesting bibliographical memoir on the Bordeaux New Testament.

*** Many interesting details, relative to the History of Modern Versions of the Scriptures, will be found in Dr. Townley's 'Illustrations of Biblical Literature,' and 'Introduction to the Literary History of the Bible,' a notice of which will be found in page 2., *suprà*.

CHAPTER IV.

TREATISES ON THE ORIGINAL LANGUAGES OF SCRIPTURE, AND GRAMMARS AND LEXICONS THEREOF.

SECTION I.

TREATISES, ETC. ON THE HEBREW LANGUAGE.

§ 1. TREATISES ON THE STUDY OF THE HEBREW LANGUAGE, AND ON THE VOWEL POINTS.

1. Linguæ Hebraicæ Studium Juventuti Academicæ commendatum, Oratione Oxonii habita in Schola Linguarum, a Georgio JUBB, S. T. P. Linguæ Hebraicæ Professore. Oxonii, 1781. 4to.

2. Dissertations on the Importance and best Method of Studying the Original Languages of the Bible, by Jahn, and others; translated from the Originals, and accompanied with Notes, by M. STUART, Associate Professor of Sacred Literature in the Theological Seminary at Andover. — Andover (Massachussetts), 1821. 8vo.

These dissertations are three in number, and are translated from the Latin of Jahn and

Wyttenbach, and from the German of Gesenius: they comprise many important observations on the study of languages, the value of which is greatly enhanced by the original and instructive notes of the translator.

3. Johannis BUXTORFII Tiberias, sive Commentarius Masorethicus; quo primum explicatur quid Masora sit; tum Historia Masoretharum ex Hebræorum Annalibus excutitur; secundò clavis Massoræ traditur; denique analytica Massoræ explicatio in primum caput Geneseos proponitur. Basileæ Rauracorum, 1620. 4to.

4. Ludovici CAPPELLI, Filii, Arcanum Punctationis revelatum, sive de Punctorum Vocalium et Accentuum apud Hebræos vera et germana antiquitate Diatriba, in lucem edita a Thoma Erpenio. Lugduni Batavorum, 1624. 4to.

These two works almost exhaust the controversy respecting the vowel points of the Hebrew Language. Buxtorf maintains, and Capellus opposes them, both with equal learning and ingenuity.

5. Jacobi ALTINGII Fundamenta Punctuationis Linguæ Sanctæ; accedit ejusdem Synopsis Institutionum Chaldæarum et Syrarum. Francofurti ad Mœnum, 1730. 8vo.

This is usually considered as the best edition; the treatise first appeared in 1692. It is considered by critics as indispensable to those who would penetrate the arcana of the Masoretic Punctuation.

6. Josephi DOBROWSKY de antiquis Hebræorum Characteribus Dissertatio. Pragæ, 1783. 8vo.

"This tract contains, in a short compass, a perspicuous statement of all the arguments both for and against the antiquity of the Hebrew Letters; and the conclusion, which the author deduces, is, that not the Hebrew but the Samaritan was the antient alphabet of the Jews." (Bp. Marsh's Divinity Lectures, part ii. p. 135.)

7. A. B. SPITZNERI Vindiciæ Originis et Auctoritatis Divinæ Punctorum Vocalium et Accentuum in libris sacris Veteris Testamenti. Lipsiæ, 1791. 8vo.

In this treatise the author strenuously advocates the divine origin and authenticity of the vowel points.

8. An Essay on the Antiquity and Utility of the Hebrew Vowel Points. By John MONCRIEFF. Glasgow, 1833. 8vo.

9. A Treatise on Hebrew Accents. By Aaron PICK. London, 1837. 8vo.

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§ 2. HEBREW GRAMMARS, AND OTHER TREATISES ON THE HEBREW LANGUAGE, WITH POINTS.

[i.] *Grammars in the English Language.*

1. An Easy Entrance into the Sacred Language, containing the necessary Rules of Hebrew Grammar in English; with the Original Text of several chapters, select verses, and useful histories, translated verbatim and analysed. Likewise some select pieces of Hebrew Poetry. By the Rev. Cornelius BAYLEY. London, 1782. 8vo.

This "Grammar may be very useful. Its rules, though concise, are perspicuous; the analysis and the examples illustrate their principles, and tend to facilitate the study of the Hebrew." (Monthly Review, (O. S.) vol. lxviii. p. 190.) This Grammar has lately been reprinted.

2. The Scholar's Instructor; an Hebrew Grammar, by Israel LYONS. Cambridge, 1735; 1757, 2d edition; 1810, 3d edition; 1829, 4th edition, 8vo.

3. Hebrew Grammar, with the principal rules compiled from some of the most considerable Hebrew Grammars. By Thomas Yeates. London, 1812. 8vo. and various subsequent editions.

These two Grammars have long been in use in different academies, as well as in the universities; and are recommended by their brevity. Mr. Yeates's Grammar is an improvement of one composed by Dr. Ashworth, and printed at Cambridge in 1763.

4. A Hebrew Grammar for the use of the Students of the University of Dublin. By the Rev. Gerald Fitzgerald, D.D., Hebrew Professor in [the] said University. Dublin, 1799. 8vo.

" A plain, easy, and useful introduction to the Hebrew Tongue, in English, for the use of students in our universities, and particularly in the University of Dublin." (Monthly Review, (N. S.) vol. xxxiv. p. 151.) The author has pursued an intermediate method between adopting all the Masoretic notes and rejecting them altogether: viz. by retaining the vowel points and such of the accents as are most distinguishable and useful, and omitting all the other accents (the number of which is considerable) which he deems wholly unnecessary in the present state of the Hebrew language.

5. A Hebrew Grammar in the English Language, by Joseph Samuel C. F. Frey. London, 1813. 8vo. A new edition, with corrections and additions, by George Downes, A. M. London, 1823. 8vo. Tenth Edition, revised and enlarged by the author. London, 1839. 8vo.

" The directions for the formation of verbs, through all their voices, modes, and tenses, are minutely given; and this part of the Grammar manifests the author's critical acquaintance with the language which he professes to teach. — Though we would not recommend this as superseding the use of other Grammars, especially to the classical scholar, but would rather advise it to be compared with the best of those which are written in Latin, yet we must remark that Mr. Frey's mode of teaching the Hebrew is very masterly; that it is singularly calculated to facilitate the student's intimate knowledge of that language; and that it makes us acquainted with the process adopted by the Rabbis in their education of Jewish youth. The Hebrew Psalter, or Book of Psalms, is subjoined to this Grammar, which considerably augments its value." (Monthly Review, (N. S.) vol. lviii. p. 55.) The edition superintended by Mr. Downes contains a glossary of the first six psalms, a compendium of Chaldee Grammar, and other important additions.

The tenth (and latest) edition is carefully revised and corrected by the original author who has added reading lessons, rules, and analyses, taken from the Book of Genesis and the Psalms. It is handsomely printed and stereotyped.

6. Elements of Hebrew Grammar. In two parts. By J. F. Gyles, M. A. London, 1814. 8vo.

The difficulties which opposed his own progress in the Hebrew language originally suggested to Mr. Gyles the plan of the present Grammar, which is characterised by simplicity of manner, and clearness of illustration. His second part, which treats on the structure and idioms of the language, contains a good selection of rules and examples, principally from the first volume of Dathe's edition of Glassius's *Philologia Sacra*, one of the most elaborate systems of Hebrew Grammar perhaps that is extant, and which is indispensably necessary to the biblical student, who is desirous of *fully* investigating the language.

7. A Hebrew Grammar, with a copious Syntax and Praxis. By Moses Stuart, Professor of Sacred Literature in the Theological Seminary at Andover. Andover (Massachussetts), 1821. Second Edition, 1824. Third edition, 1829. Fourth edition, 1831. Reprinted at Oxford, 1831. Fifth edition, Andover, 1835. 8vo.

Professor Stuart has, with great industry, examined the copious Hebrew Grammars of the great Oriental scholars, among the Germans, and has chiefly followed the latest and best, viz. that of Professor Gesenius; whose German Grammar of the Hebrew tongue is on the continent considered as the *completest* system of Hebrew Grammar extant. In regard to the plan of the work, he does not profess to be a mere translator of Gesenius, whose Grammar is too large for common use; but he has adopted the general method of this writer as his model, deviating, however, from the eminent Hebraist, where Professor Stuart conceives that he has good reason for differing from him, and making some improvements upon his grammar. (North American Review, (N. S.) vol. iv. pp. 473–477.) The Oxford edition, which was undertaken at the special recommendation of the Rev. Dr. Pusey, Regius Hebrew Professor, is a reprint of Mr. Stuart's fourth American edition. In preparing it for press, Mr. S. rewrote nearly the whole work, and some parts of it were written seven or eight times over. It has been materially compressed; and various additions, suggested

by his long experience as a teacher of Hebrew Language and Literature, enhance the value of his grammar. In the fifth American edition, in addition to various minute improvements, a synoptical view of all the conjugations of the Hebrew verbs is added at the close of the paradigms; which, besides being inserted in the grammar, accompanies each copy on a broad sheet, that can be pasted on paper and hung up in the study, so as to meet the eye readily for immediate reference.

8. A Hebrew Chrestomathy. By Moses STUART. Andover, 1829, 30. 2 parts. 8vo. Third Edition, Oxford, (reprinted) 1834. 8vo.

This volume consists, 1. Of a selection of verbs and nouns of the various classes; 2. Of Easy Sentences for beginners; and 3. Of large select portions of the Hebrew Scriptures, in prose and poetry. Copious practical notes are appended to the several parts, with correct and convenient references to the grammar.

9. A Course of Hebrew Study. By Moses STUART. Andover, 1830. 2 vols. 8vo.

10. Observations on the Idiom of the Hebrew Language respecting the Powers peculiar to the different Tenses of Verbs, and the Communication of Power from governing Verbs to Subordinates connected with them. By Philip GELL, M.A. London, 1821. 8vo.

11. An Easy Method of acquiring Hebrew with the points, according to the Antient Practice. By an experienced Teacher. [Mr. ———— BORRENSTEIN.] London, 1822. a folio sheet.

"This 'easy method' is comprised in a very neatly and distinctly printed table, including three lessons; the first, containing the alphabet, with the collateral addition of the Rabbinical, German, and Hebrew characters; the second, the vowel-points with a few useful rules; the third, a sort of Praxis on the Letters and Points. A useful chart is thus provided for constant reference.'" (Eclectic Review, (N. S) vol. xvii. p. 463.)

12. Nugæ Hebraicæ: or an Inquiry into the Elementary Principles of the Structure of the Hebrew Language. By a Member of the Royal Irish Academy. London, 1825. 4to.

13. A Comprehensive Hebrew Grammar: wherein the principles of the Language are simply and briefly explained. By George JONES, A.M. Dublin, 1826. 8vo.

This Grammar has been especially composed for the use of the students at the University of Dublin. It has been the author's endeavour to embody in clear and concise rules every thing essential to the radical understanding of the language. "In this design Mr. Jones has certainly succeeded; his work contains a summary of all that is valuable in the Thesaurus Grammaticus of Buxtorf, presented in a manner well calculated to meet the difficulties generally felt by beginners. The last chapter, which is devoted to Syntax, contains a collection of useful remarks on the idioms of the language; the conversive vau is explained on the principles of Mr. Gell" [see No. 10. *suprà*]; and the work concludes with a brief statement of the theory of Hebrew poetry, as laid down by Bishops Lowth and Jebb. . . . . "On the whole, we cheerfully recommend this work, as calculated to teach the principles of the Hebrew Language." (Christ. Examiner, on Church or Ireland Magazine, February, 1827.)

14. A Grammar of the Hebrew Language, comprised in a series of Lectures, compiled from the best Authorities, and augmented with much original matter, drawn principally from Oriental Sources; designed for the use of Students in the Universities. By the Rev. Samuel LEE, D.D., Professor of Hebrew in the University of Cambridge. London, 1827. Second edition, corrected, 1831. 8vo.

The following are the principal circumstances in which this grammar is stated to differ from every preceding work of the same kind; viz. — 1. In the manner in which the system of vowel points is developed; and, 2. In the mode in which the nouns and verbs are exhibited, so as to avoid that perplexity which is presented to learners in many Hebrew grammars. In the syntax, the character of the language is investigated according to the analogy discoverable within itself; and the conclusions to which the author arrives are confirmed by appeals to the Arabian grammarians. The enallages of gender and number, which have caused so much perplexity to students in the grammars that have been formed after the system of the celebrated Buxtorf, are here set aside: and principles are laid down, by which it is shown that, according to the genius of the Shemitic dialects, those rules are groundless,

which make it necessary to call in these anomalies to our aid. To the syntax is appended a short essay on the use of the Hebrew accents, showing in what way they are to be understood as a commentary on the bearing of the context. The whole is divided into TWENTY lectures.

15. An Analysis of the History of Joseph, upon the Principles of Professor Lee's Hebrew Grammar. By Alfred OLLIVANT, M.A. London, 1828. Second edition, 1833. 8vo.

16. Essentials of Hebrew Grammar, with Points, arranged agreeably to the plan of Gesenius, for the use of Students. By the Rev. J. CROCKER, M.A. Cambridge and London, 1829. 8vo. Also on a folio sheet.

17. A Grammar of the Hebrew Language, with Points; together with a short Sketch of the Chaldee Grammar. By Selig NEWMAN, Professor of the Hebrew Language. London, 1827. 8vo.

18. The Elements of Hebrew Grammar, with a Praxis on the Book of Jonah. By William Thomas PHILIPPS, B.D. Bristol and London, 1830. Second Edition, 1838. 8vo.

"This is a very well-printed volume. The author has adopted in this work the plan of a grammar published many years ago by Dr. Bennet." [No. 2. p. 231.] "Every section is numbered, and a praxis upon a portion of the Bible is added, from which continual references are made to the preceding rules. The advantage to be derived from this method is, that the most necessary rules are the most frequently referred to, and consequently make an impression on the memory in proportion to their importance; and as the learner is not obliged, in the first instance, to make himself master of all the rules, there can be no reason for limiting their number, or omitting any thing which may be essential to his future progress. The first part of this grammar explains the elements; the second, the etymology; the third contains the syntax." (Journal of Education, July, 1833. p. 97.)

19. A Grammar of the Hebrew Language, in two parts: I. Orthography, &c.; II. The Etymology and Syntax. By Hyman HURWITZ. London, 1831. Third Edition, 1843. 8vo.

20. An Easy Introduction to the Hebrew Language, on the Principles of Pestalozzi. By Parens [Mr. ——— SYNGE.] London, 1831.

This Grammar is divided into three parts, containing, I. A Teacher's Assistant for developing the elements of Hebrew, with a praxis; II. A short Hebrew Grammar, with and without points; and, III. The Hebrew Roots, arranged in twenty-four tables. "Mr. Synge does not intend, in this excellent elementary work, to provide for every possible case, and thus to encumber the outset with what ought to belong to a more advanced stage. He only provides for grammatical facts of frequent occurrence, leaving it to more elaborate works to furnish the explanation of insulated cases." (Journal of Education, July, 1833. p. 100.)

21. A Grammar of the Hebrew Language. By Edward HINCKS, D.D. Belfast, 1832. 8vo.

This Grammar "contains less learning than that of Stuart, but seems more intelligible for a beginner." (Journal of Education, July, 1833. p. 94.)

22. A Practical Introduction to Hebrew; with an Appendix, containing Observations on the Spanish and Portuguese Pronunciation of the Language. By S. G. WALKER. London, 1833. 8vo.

"Mr. Walker's pamphlet is rather a strange one. The preface contains a quantity of very ill-judged matter about Free Masonry. The account of the pronunciation and the nouns is very good; but what relates to the verbs is so meagre, that it does not afford, by any means, sufficient direction to a learner. There is a very fair praxis on the first psalm." (British Magazine, May, 1833. p. 586.)

23. Hebrew Aids: being, I. A Digest of the Principles of the Hebrew Grammar. II. Paradigms of Verbs. In two Charts. London, 1833.

These charts are little more than a digest from Professor Gesenius of Halle, Professor Stuart of Andover, and other modern and antient grammarians and Hebrew scholars.

24. A Manual Hebrew Grammar for the use of Beginners. By J. SEIXAS. Andover (Massachussetts), 1833. 8vo. Second edition enlarged, 1834. 8vo.

This Grammar is designed so exclusively for the author's pupils, or for such persons as may learn Hebrew from them, as to be of no use to any student out of the American Union. The author acknowledges his obligations to Professor Stuart's admirable Hebrew Grammar: in 1834, Mr. Seixas published, on the same plan, the first rudiments of Chaldee Grammar.

25. An Elementary Hebrew Grammar: to which is added a Selection of Hebrew Sentences, with a Lexicon and References to the Grammar. By the Rev. Arthur WILLIS, M.A. London, 1834. 8vo.

26. A Grammar of the Hebrew Language: with a brief Chrestomathy for the use of beginners. By George BUSH, Professor of Hebrew and Oriental Literature in the New York City University. New York, 1835. Second Edition, revised, corrected, and greatly modified, 1839. 12mo.

27. Hebrew Grammar, designed for the Use of Schools and Students in the Universities. By Christopher LEO. Cambridge and London, 1836. 8vo.

28. A Critical Grammar of the Hebrew Language. By Isaac NORDHEIMER, Professor of Arabic, Syriac, and other Oriental Languages, and acting Professor of Hebrew in the University of the City of New York. New York, 1838–41. A new edition, 1845. 2 vols. 8vo.

"This work is no compilation. Whilst the author has examined the works of all his predecessors, he has wrought out for himself the philosophy of Hebrew Grammar and Language with a master's hand. Nor is it possible, we believe, for any student to enter into his labours without enriching his own stores. (Church of England Quarterly Review, October, 1845. p. 349.) Vol. I., in two books, treats on Orthoëpy and Orthography, and on Etymology. Vol. II. contains the Syntax and a grammatical Analysis of select portions of the Scriptures of progressive difficulty, including those portions which are usually read in the Collegiate Institutions of America. The typographical execution is singularly neat and correct.

29. Analecta Hebraica: with Critical Notes, and Tables of Paradigms of the Conjugations of the regular and irregular Verbs. By Ch. W. H. PAULI. Oxford and London, 1838. 8vo.

30. A Key to the Second and Third Sections of Pauli's Analecta Hebraica: with additional Critical Notes for the use of Students in Schools and Universities. By C. W. H. PAULI. Oxford and London, 1839. 8vo.

31. A Manual of Hebrew Grammar; or, a Concise Introduction to the Holy Tongue, so arranged as to facilitate the Task of learning it, and in the Absence of a Master to acquire it by himself. By J. F. WOLFF. London, 1839. 8vo.

32. The Guide of the Hebrew Student; containing an Epitome of Sacred History, together with Easy Passages in pure Biblical Hebrew: Edited, with Additions, Keys, and Glossary, adapted to English Learners. By Hermann Hedwig BERNARD, Hebrew Teacher in the University of Cambridge. London, 1839. 8vo.

33. A Grammar of the Hebrew Language, compiled from the best Authorities, and designed as an Introduction to that sacred Tongue. By the Rev. William BAILLIE, LL.D. Dublin, 1840. 8vo.

34. Hebrew Reading Lessons: consisting of the first four Chapters of the Book of Genesis, and the Eighth Chapter of the Proverbs, with a Grammatical Praxis and an Interlineary Translation. London, 1845. Small 8vo.

This is one of the most useful elementary works for the Hebrew Language which has yet appeared with the design of aiding beginners in the study of the Hebrew Language. The Hebrew Text is printed with hollow and black types, in order to distinguish the radical and formative letters throughout. The form of every word is completely analysed and grammatically explained, and its root indicated: and various typographical signs are

introduced to facilitate the labour of the student. The pronunciation of the Hebrew words has been given, to assist in acquiring fluency of reading the language.

[ii.] *Grammars in the Latin, French, and German Languages, with English Translations thereof.*

1. Joannis BUXTORFII Thesaurus Grammaticus Linguæ Sanctæ Hebrææ. Basileæ, 1615. 8vo.

This manual is chiefly taken from the Hebrew Grammar of the Hebrew Language by the celebrated rabbi David Kimchi, and may be considered as the standard of Rabbinical Grammars.

2. Thomæ BENNET, S.T.P. Grammatica Hebræa cum uberrimâ praxi in usum tironum, qui linguam Hebræam absque preceptoris vivâ voce (idque in brevissimo temporis compendio) ediscere cupiunt. Londini, 1726. 8vo.

3. Alberti SCHULTENS, Institutiones ad Fundamenta Linguæ Hebrææ. Lugduni Batavorum, 1731. 4to.

4. Institutiones ad Fundamenta Linguæ Hebrææ, edidit Nich. Guil. SCHROEDER. Editio Tertia. Groningæ, 1810. 8vo. Edit. nova. Glasguæ, 1824. 8vo.

5. Grammatica Linguæ Hebrææ; cum notis, et variis quæstionibus philologicis, in quibus præcipuè disseritur de natura et indole Linguæ Hebrææ. Jacobo ROBERTSON, A.M. Ling. Orient. Professore in Academia Edinburgena, auctore. Edinburgi, 1758. 8vo.

This Hebrew Grammar, which has always been held in the highest estimation, contains the most useful and necessary of those principles and rudiments, which are laid down in the elaborate works of Professor Schultens and Schroeder. It is therefore more full and complete than either.

6. Grammatica Hebræo-Harmonica cum Arabica et Aramæa, methodo logico-mathematica, etc. ex Altingio, Buxtorfio, Beveridgio, Buchero, Chappelovvio, Dantzio, Erpenio, Gerhardi, Hasæo, Koolhasio, Martini, Michaelis, Pfeiffero, Schickardo, Schultens, Simonis, Vriemotio, contracta et emendata; Charta Lusoria, analytice delineata, et directorio elucidata. Auctore J. G. KALS. Amstelædami, 1758. 8vo.

Mr. John William Kals was for many years scholar, and afterwards assistant, to the celebrated Professor Albert Schultens; and for some time taught Hebrew at Oxford. His work consists of three parts. 1. A Hebrew Grammar, compiled from the labours of preceding writers on this branch of sacred philology; 2. *A Harmonic Grammar* of the Arabic and Syriac Languages; 3. An Analysis of the chief prophecies and promises concerning the Messiah.

7. Gottlob Christiani STORR Observationes ad Analogiam et Syntaxin Hebraicam pertinentes. Tubingæ, 1779. 12mo.

A very acute and accurate work: though defective in arrangement, it contains a mass of important observations on the genius and idiom of the sacred language. Much as it has been resorted to by modern Grammarians, it may still be considered as a valuable and almost indispensable help to the student who is desirous of becoming thoroughly acquainted with the Hebrew Language.

8. Christ. Theod. WALTHERI Ellipses Hebraicæ, sive de Vocibus quæ in Codice Hebraico per Ellipsin supprimuntur. . . . Denuo edidit et Observationes Novas adjecit Joh. Christ. Frid. Schulz. Halæ, 1782. 12mo.

This work is on the plan of Lambert Bos's well-known and justly esteemed treatise entitled "Ellipses Græcæ:" it renders to the student the same valuable help for the Hebrew Language which Bos has afforded to students of the Greek Language.

9. Janua Hebrææ Linguæ Veteris Testamenti, auctore Christiano REINECCIO. Ex recensione I. F. Rehkopf. Lipsiæ, 1788. 8vo.

10. Grammatica Linguæ Hebraicæ. Auctore Joanne JAHN. Viennæ, 1809. 8vo.

The manner in which the verbs are treated is said not to be so perspicuous as in some other grammars; but a learned friend informs the author of the present work, that every other part is excellent; the syntax, in particular, is admirable; and upon the whole this Grammar of Jahn is among the best which can be consulted by those who have made some progress in the study of the Hebrew language.

11. De Radicum Linguæ Hebraicæ Natura nominali Commentatio Grammatica: quam Lectionibus suis præmisit J. Th. PLÜSCHKE. Phil. D. Theologiæ Prof. Ext. Lipsiæ, 1817. 8vo.

The design of this tract is, to prove that many of the words, hitherto considered in the dictionaries as *radical* verbs, are in fact only words derived from nouns; and, 2. That even verbs, to which no root can be assigned, are rather to be regarded as nouns than as verbs. (Mélanges de Religion et de Critique Sacrée, publiées à Nissmes, tom. i. Gazette Littéraire, p. 24.)

12. Elémens de la Grammaire Hébraïque, par J. E. CELLERIER, fils, Pasteur et Professeur des Langues Orientales, Critique, et Antiquité Sacrée, à l'Académie de Genève. Suivis des Principes de la Syntaxe Hébraïque, traduits librement de d'Allemand de Wilhelm Gesenius. Genève, 1820. 8vo.

To those who wish to study Hebrew *with* points, through the medium of the French language, this beautifully printed volume will be peculiarly acceptable. That part of it which relates to the syntax is particularly valuable, as it presents in a small compass the results of the researches made by Professor Gesenius (noticed in page 233. No. 24.), whose prolixities he has abridged, while he has rendered clear what was left obscure, and has explained what the professor had stated with too much brevity.

13. Institutiones Linguæ Hebrææ, concinnatæ per Joannem Nep. ALBER, S. Scripturæ Vet. Test. et Linguæ Hebrææ Professorem. Budæ, 1826. 8vo.

It appears from the author's preface, that this is a new edition of a Hebrew Grammar, published by him in 1800. It is composed entirely after the system of the Masorites. At the end there is a very useful grammatical praxis of ninety-five pages upon several chapters taken from various parts of the Old Testament, to which is annexed a concise Lexicon of the Hebrew Roots.

14. Narratio de Josepho e Sacro Codice desumpta. Textum Hebraicum, punctis appositis Masoreticis, ad Analysin revocavit, notisque philologicis instruxit Stephanus REAY. Oxonii, e Typographeo Clarendoniano, 1822. 8vo.

15. Linguæ Hebraicæ Literæ, Accentus, Pronomina, Conjugationes, Declinationes, Nomina numeralia, et Particulæ. Jenæ, 1822. folio.

16. Jac. Chr. LINDBERG, Chrestomathia Hebraica historici argumenti, e libris Exodo, Numeris, et Deuteronomio, decerpta; præfatiunculâ de accentibus Hebraicis et de nominibus derivatis præmissâ. Havniæ, 1822. 8vo.

17. Nouvelle Grammaire Hébraïque Raisonnée et Comparée. Par M. [Philippe] SARCHI. Paris, 1828. 8vo.

This grammar consists of six chapters, the first of which "treats of pronunciation: the rules of this part of the grammar are given with clearness and precision: and the author has omitted nothing that is necessary, nor has he mentioned any thing superfluous. The second chapter is very large, containing 190 pages, treating of lexicology: the matter contained in this chapter is developed with great superiority of talent. The third chapter treats of syntax, and contains many new and luminous ideas, which mark a consummate Hebraist. The fourth chapter treats of prosody: in this chapter the author has banished from his work a fantastical vocabulary imagined in the fifteenth century, which no one will regret but the lovers of routine, full of a blind respect to superannuated doctrines. The fifth chapter contains rules on orthography, letters, and vowel-points, &c.: this chapter contains new ideas on the point denominated *daguesch* (dagesh), which corresponds in general with the *teshdid* of the Arabs. Thematology forms the subject of the sixth chapter, which contains some excellent observations on servile and radical letters. The volume is terminated by an appendix on the Hebrew name of the Divinity, called ineffable by the Israelites, which they dare not pronounce. This dissertation proves the great erudition of the author." (Classical Journal, December, 1828. p. 332.)

18. Compendium Grammaticæ Hebraicæ. Oeniponti, 1829. 8vo.

19. Principes de Grammaire Hébraïque et Chaldaique; accompagnés d'une Chrestomathie Hébraïque et Chaldaique. Par J. B. GLAIRE. Seconde edition, Paris, 1837. 8vo.

The first edition of this grammar appeared in 1832. It is divided into three parts, which treat, 1. On the Elements of Hebrew Writing; 2. On the different parts of speech, the conjugation of verbs, &c.; and, 3. On the syntax of the Hebrew language. As the syntax of the Chaldee language is nearly the same as that of the Hebrew, M. Glaire has confined his observations on it to the two first parts, or the elements and grammar of the Chaldee language. As this grammar is strictly elementary, the author has studiously avoided all those scientific and controverted questions, which belong to literary criticism, and which would only perplex beginners. This work is clearly and methodically written; the principles are perspicuously and concisely stated, and in an order which is calculated to assist the memory. At the end of this grammar is a supplement, in which M. Glaire has explained the principal critical signs used in manuscripts and editions of the Hebrew Bible. (Journal des Savans, Juin, 1832, p. 379.)

20. Grammatica Hebræa: auctore Tacone ROORDA. Lugduni Batavorum, 1831–34, 2 vols. 8vo.

The first volume treats on the elements and simple words of the Hebrew language. The syntax is copiously discussed in the second volume. Those observations, which, on a first perusal of this grammar, may be passed over by the student, are printed in smaller type.

21. Grammatik der Hebräischen Sprache des A. T. in völlstandiger Kürze, neu bearbeitet von Georg Heinrich August EWALD. Leipzig, 1832. 1838. A new edition, 1845. 8vo.

This is an abridgment, or rather a condensation (with considerable improvements), of Professor Ewald's larger Hebrew grammar. "An ingenious novelty occurs in every page. In scientific arrangement and the explanation of anomalies, he is perhaps unrivalled. Many facts, which are faithfully and clearly stated singulatim by Gesenius, are exhibited by Ewald in a chain of philological relations, which at once removes the appearance of capriciousness from each, and helps the memory to retain them all." (Philadelphia Biblical Repertory for 1832, vol. iv. N. S. p. 575.)—"Its great merit appears to consist in the fulness with which the analytic part of grammar is treated, and in the ability with which the difficult question of the Hebrew tenses is discussed." (British Magazine, March 1836, p. 306.)

21*. A Grammar of the Hebrew Language of the Old Testament, by Geo. Henry Aug. Ewald. Translated from the last Edition, and enriched with later additions and improvements of the author, by John NICHOLSON, A.B. [Gottingen: printed.] London, 1836. 8vo.

"It is a valuable stock of Hebrew Criticism in our language." (British Magazine, March, 1836. p. 307.)

22. Josephi MULLER Hebraicæ Linguæ Elementa. Wratislaviæ, 1833. 8vo.

23. Nouvelle Méthode pour apprendre la Langue Hébraïque. Par S. FRANCK. Paris, 1834. 8vo.

23*. Citologie Hébraïque Automathique. Par S. FRANCK. Paris, 1843. 12mo.

Short and simple rules to facilitate the reading of Hebrew by French students.

24. Hebraisches Elementarbuch von D. Wilhelm GESENIUS. Halle, 1834. 2 vols. 8vo. Eleventh edition.

The numerous editions through which this work has passed, attest the high estimation in which it is held in Germany. Vol. I. treats on the principles of Hebrew Grammar; and Vol. II. contains extracts from various parts of the Old Testament, with notes.

25. The Hebrew Grammar of Gesenius, translated from the eleventh German Edition by T. J. CONANT, Professor in the Literary and Theological Institution at Hamilton, New York. With a course of Exercises and a Hebrew Chrestomathy by the Translator. Boston [Massachussetts], 1839. 8vo. London: Reprinted. [1840.] 8vo.

26. Gesenius's Hebrew Grammar, edited by Professor E. Rödiger. Translated into English by the Rev. B. Davies, Ph. D. London, 1846. post 4to.

This is the latest and most complete English translation of Dr. Gesenius's Grammar of the Hebrew Language.

27. Grammaire Hébraïque, precédée d'un Précis Historique sur la Langue Hébraïque. Par S. Preiswerk. Genève et Paris, 1838. 8vo.

Mons. Preiswerk is professor of Hebrew at the Theological School of Geneva; who, having been very successful in imparting a knowledge of that language, has published by special request the system of Grammar adopted by him. He professes to have derived most aid from the Grammar of Rod. Stier, which to minuteness of detail adds the greatest precision and the most logical order. His work comprises within a short compass the necessary elements of Hebrew Grammar. Part I. treats on the Hebrew Letters and Vowel Points; Part II. on verbs, nouns, pronouns, and particles; and Part III. on Syntax. Copious paradigms are given of the Verb and Noun. To the whole is prefixed a concise historical sketch of the Shemitic Languages in general, and of the Hebrew Language in particular, including a special notice of the labours of the Masorites.

28. Brevis Linguæ Hebraicæ Grammatica, Litteratura, Chrestomathia cum Glossario. In usum Prælectionum et Studiorum privatorum scripsit Julius Henricus Petermann. Berolini, 1842. Square 12mo.

*** Many important observations on Hebrew Grammar will be found in Glassius's Philologia Sacra, noticed in No. 21. p. 191. *suprà*: from which, as well as from other sources, Dr. Gerard has digested much valuable information in his Institutes of Biblical Criticism, pp. 40—51. 290—377.

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§ 3. HEBREW GRAMMARS *without* POINTS.

1. Francisci Masclef Grammatica Hebraica a punctis aliisque inventis Masorethicis libera. Accesserunt tres Grammaticæ, Chaldaica, Syriaca, et Samaritana ejusdem instituti. Parisiis, 1731, 2 vols. 8vo.

Of all the writers of Hebrew Grammar without points, Masclef has enjoyed the highest reputation. A late eminent divine and professor of the university of Cambridge has said of his work, "I know none more to be recommended; as it gives rules for the Chaldee, Syriac, and Samaritan, as well as for what is commonly called Hebrew. (Dr. Hey's Norrisian Lectures in Divinity, vol. i. p. 23.) — As Masclef's work is now extremely scarce and dear, Professor Hey recommends,

2. Elements of Hebrew Grammar; to which is prefixed a Dissertation on the two modes of reading, with or without points. By Charles Wilson, Professor of Hebrew at the University of Saint Andrews. London, 1782. Fourth edition, 1810. 8vo.

See an analysis of this work in the Monthly Review, (O.S.) vol. lxviii. pp. 422—427.

3. The Hebrew Guide; or an English Hebrew Grammar without points, to which is added, a view of the Chaldaic, and, for the further satisfaction of the inquisitive, a brief Introduction to the Knowledge of Hebrew Punctuation. By Peter Petit, M.A. London, 1752. 4to.

Though this Grammar contains nothing very extraordinary, besides what may be found in other productions of the same nature, yet it may be of considerable and peculiar use to learners. The author follows the plan of Masclef's Grammar, above noticed: but he has reduced his work into a narrower compass, and has added a small praxis, consisting of short sentences, to illustrate the use of the several conjugations. For the sake of the more inquisitive scholar, who has acquired a competent knowledge of the Hebrew language, without points, Mr. Petit has subjoined a brief Introduction to the Knowledge of Hebrew Punctuation; which he does not give as a complete system, but as a collection of as many substantials of the doctrine, as are generally retained even by those who would be thought adepts in that part of learning. (Monthly Review, (O.S.) vol. vii. p. 234.)

4. A Methodical Hebrew Grammar without points: adapted to the use

of learners, and even of those who have not the benefit of a master. To which is subjoined the Hebrew Grammar at one view. By John PARKHURST, M. A. London, 1840. 8vo.

This is admitted by all competent judges to be the shortest and most compendious Hebrew Grammar without points extant in the English language. It is also prefixed to the learned author's Hebrew and English Lexicon, which is noticed in p. 243. *infrà.*

5. A New and Easy Introduction to the Hebrew Language, upon the plan of Grammar in general, designed to encourage and promote the study of that language, by facilitating the acquirement of its principles upon a plan, which in no work of the kind has been hitherto adopted. By the Rev. James William NEWTON, M. A. London, 1806. 12mo.

"The study of the Hebrew language has been attended with considerable difficulties, from the circumstance of there being no Grammar of that language constructed upon the model of grammar in general. In the present work this impediment has been removed, and the learner will find that, in acquiring a new language, he has to contend with none of those embarrassments that proceed from encountering a system of grammar entirely new to him; which to those who have been at the trouble of learning the grammar of several languages, is an obstacle which is not frequently to be surmounted. . . . . The work is conducted with a simplicity and perspicuity which afford every assistance to those who may be disposed to become acquainted with the rudiments of the Hebrew tongue." British Critic, (O.S.) vol. xxvii. p. 441.

6. A Hebrew Primer. To which are prefixed the opinions of Melancthon, Luther, and others, on the Utility, Necessity, and Easiness of the Study of the Hebrew Language. Durham and London, 1808. 12mo.

7. Hebrew Elements: or a Practical Introduction to the Reading of the Hebrew Scriptures. London, 1807. 8vo. .

Both these publications are by the late Rt. Rev. Thomas BURGESS, D.D., Bishop of Salisbury: and, together with his engraved Copies of Hebrew letters and words, form the simplest and clearest introduction to the reading of Hebrew *without* points, which perhaps has ever been published.

A new edition of the two preceding articles, neatly printed in *one* volume, 12mo. issued from the university press, Glasgow, in 1823.

8. Extracts from the Books of the Old Testament; to which are prefixed Sketches of Hebrew and Chaldee Grammar, for the Use of Students in the University of Edinburgh. [By the Rev. Dr. BRUNTON.] Edinburgh, 1814. 8vo.

9. An Easy Introduction to the knowledge of the Hebrew Language without the points. By James P. WILSON, D.D. 1818. 8vo.

This grammar appeared in North America in 1818. We have not been able to obtain a sight of it, or to ascertain the place where it was printed.

10. An Introduction to Hebrew Grammar; in which the Genius of the Language is explained by a new and simple principle of Analysis, applied to the Improvements of the latest and most improved Grammarians; and particularly intended to reduce the Irregularities of the inflected parts of speech to the common analogy of the Language, and to explain the peculiarities of the construction by assimilating it to the Idiom of the English. By the Rev. Frederick NOLAN, LL.D., London, 1821. 12mo.

11. A Hebrew Dictionary and Grammar without points; together with a complete List of such Chaldee Words as occur in the Old Testament, and a brief Sketch of Chaldee Grammar. By James ANDREW, LL.D. London, 1823. 8vo.

12. Elements of Hebrew Grammar and Extracts from the Hebrew Bible. By David SCOT. Edinburgh, 1834.

In 1826 the same author published at Edinburgh in 8vo. "A Key to the Hebrew Pentateuch," and in 1828, "A Key to the Books of Psalms, Proverbs, Ecclesiastes, and Song of Solomon;" in which all the Hebrew words occurring in these books are explained,

analysed, and traced to their roots, chiefly in the Hebrew itself, but occasionally also in its kindred dialects; with preliminary dissertations and copious indexes.

13. Nouvelle Grammaire Hébraïque raisonnée, affranchie de la Ponctuation Massorétique, et préparatoire à l'étude de l'Arabe et autres Langues Orientales, en six leçons. Par l'Abbé J. DU VERDIER. Paris, 1841. 8vo.

The author of this grammar ascribes the prevailing indifference of learned men to the study of Hebrew, to the complex methods of teaching the language, which have hitherto been adopted, and particularly to the system of vowel-points invented by the Masorites in the eighth or ninth century. M. Du Verdier has therefore endeavoured to restore the Hebrew language to its primitive simplicity, and to facilitate the study of it by admitting vowels, but rejecting the vowel-points. The first part of his grammar contains, in a concise form, the grammatical rules which are necessary for the understanding of Hebrew; and in the second part he developes and applies the principles which are laid down in the first part.

14. Three Tracts on the Syntax and Pronunciation of the Hebrew Tongue, with an Appendix, addressed to the Hebrew Nation. By Granville SHARP. London, 1804. 8vo.

Many very important rules and observations are comprised in these valuable tracts; of which a copious analysis appeared in the Christian Observer for the year 1804, p. 415.

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§ 4. HEBREW GRAMMARS *with* AND *without* POINTS.

1. A Plain and Complete Grammar of the Hebrew Language, with and without points. By Anselm BAYLY, LL.D. London, 1774. 8vo.

2. Principia Hebraica; comprising a Grammatical Analysis of 564 verses, selected from the Hebrew Psalms, in which are found nearly all the radical words in common use occurring in the Hebrew Scriptures. To which is prefixed a concise Hebrew Grammar, adapted to the Analysis, and so arranged as to illustrate the principles of the Language, both with and without points. By T[homas] K[EYWORTH], and D[avid] J[ONES]. London, 1817. 8vo.

In this very useful work, the Serviles are printed in hollow characters — the root and radical sense are pointed out — those rules of grammar are referred to, which account for the form of each word — and a literal version in English is interlined with the Hebrew Text.

"The authors have unitedly produced an introduction to the reading of the Hebrew Bible, of distinguished excellence and utility. Nothing so complete of the kind was ever before put into the hands of the English scholar, who is here provided with a guide to Hebrew reading worthy of his confidence. In awarding the high praise to which the Authors have an unquestionable claim, we cannot omit the commendation due to their unassuming manner: their learning is never used for the purpose of display, but is invariably employed to promote the solid improvement of those persons who may choose to avail themselves of the means here provided for their correct instruction in the knowledge of Hebrew. They have furnished the student with every admissible facility for his initiation and progress in the Hebrew language. The work is very judiciously constructed for the use of the two different classes of Hebrew readers, the Punctists and the Anti-punctists; it is, however, particularly adapted for the latter." (Eclectic Review, Nov. 1818.)

3. The Analytical Part of Principia Hebraica. By Thomas KEYWORTH, London, 1825. 8vo.

This publication is a much improved impression of part of the preceding work, separate from the grammar which originally accompanied it. "In this new edition, which contains a compendium and a key, the entire Hebrew Text, of which the Analysis is explanatory, is printed by itself without remark, and is distributed into lessons, comprising examples of nouns and verbs, the usage of servile letters and points, which are explained in the corresponding portions of the Analytical Part. These short lessons are followed by a selection of upwards of two hundred words, intended to familiarise the learner with the pronunciation and forms of words; and the remaining part of the compendium includes three hundred verses from the Psalms arranged in classes, and forming a series of connected subjects. The second or analytical part of the work is a complete and very minute

explanation of the words, vowels, and various forms and modifications contained in the compendium; the whole of the text is here reprinted, the serviles in hollow character, and the places of the dropped radicals supplied by small letters, accompanied by a literal interlineary version. The whole work may be used with any grammar, and will be found a most valuable assistant to every student of the Hebrew language, who will find in its pages the means of satisfying himself in respect to almost every difficulty which may occur to a learner." (Eclectic Review, (N. S.) vol. xxv. p. 439.)

4. Rudiments of the Hebrew Language, with and without points. By James Noble, A. M. Glasgow, 1832. 8vo.

For an analysis of this Grammar see the Journal of Education for July, 1833. pp. 75—80.

*** So great a number of Hebrew Grammars (considerably more than six *hundred*, we believe,) has been published by distinguished Hebraists at different times, that it is difficult to determine which is preferably to be adopted. An experienced tutor will be the best guide, in this case, to the Hebrew student. In the preceding pages, therefore, those only have been specified which have some pretensions to notice for their utility and simplicity of method.

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§ 5. CHALDEE GRAMMARS.

1. A short Chaldee Grammar, without points, designed for the use of those who already understand Hebrew. [By the Rev. J. Parkhurst, M. A.]

This is subjoined to Mr. P.'s Grammar, which is prefixed to his Hebrew Lexicon. A Compendium of Chaldee Grammar is given in the second volume of Masclef's Grammatica Hebraica.

2. J. D. Michaelis Grammatica Chaldaica. Gottingæ, 1771. 8vo.

3. An Introduction to Chaldee Grammar; in which the Genius of the language is explained by a new and simple Principle of Analysis. By the Rev. Frederick Nolan. London, 1821. 12mo.

4. Elements of the Chaldee Language; intended as a Supplement to the Hebrew Grammar, and as a General Introduction to the Aramæan Dialects. By the Rev. W. Harris, LL.D. London, 1822. 8vo.

5. De Chaldaismi Biblici Origine et Auctoritate Critica Commentatio. Scripsit Ludovicus Hirgelius. Lipsiæ, 1830. 4to.

6. A Manual of the Chaldee Language; containing a Chaldee Grammar, chiefly from the German of Professor G. B. Winer; a Chrestomathy, consisting of selections from the Targums, and including the whole of the Biblical Chaldee, with Notes; and a Vocabulary, adapted to the Chrestomathy. With an Appendix on the Rabbinical character and style. By Elias Riggs, M. A. Boston [Massachussetts]. 1832. 8vo.

This beautifully printed volume leaves nothing to be desired by the student of Chaldee Literature. The plan and execution of the work throughout has received the high commendation of Professor Stuart, of Andover, who further says: — "The Grammar is brief, but quite copious enough for the student who is well versed in Hebrew. In the text, notes, and lexicon of the Chrestomathy, will be found all that is needful in an introduction to the Chaldee Language." (Pref. p. v.)

7. Grammatik des Biblischen und Targumischen Chaldaismus, für akademische Vorlesungen, bearbeitet von Dr. Georg Benedict Winer. Leipzig, 1824. Zweite durchaus verbesserte Auflage. [Second edition, revised throughout.] Leipzig, 1842. 8vo.

While this sheet was passing through the press, a translation of the last and best edition of Dr. Winer's Chaldee Grammar was announced, by Prof. Hackett, of Newton [Massachussetts]. The *first* edition was translated into French under the following title: —

7*. Grammaire Chaldaïque, tant pour le Chaldéen de la Bible, que pour celui des Thargoumim, par G. B. WINER. Traduit de l'Allemand, par Aug. FALLET. Genève et Paris, 1836. 4to.

8. Brevis Linguæ Chaldaicæ Grammatica, Litteratura, Chrestomathia cum Glossario. In usum Prælectionum et Studiorum privatorum scripsit Julius Henricus PETERMANN. Berolini, 1840. Square 12mo.

9. Chrestomathia Rabbinica et Chaldaica, cum notis grammaticis, historicis, theologicis, glossario, et lexico abbreviaturarum, quæ in Hebræorum scriptis, passim occurrunt. Auctore Johanne Theodoro BEELEN. Lovanii, 1843. 3 tomis, 8vo.

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§ 6. GRAMMAR OF THE SAMARITAN LANGUAGE.

1. Institutiones Linguæ Samaritanæ, ex antiquissimis monumentis erutæ et digestæ, integris paradigmatum tabulis indicibusque adornatæ. Quibus accedit Chrestomathia Samaritana, maximam Geneseos partem et selecta reliquorum Pentateuchi librorum capita complectens, notis criticis exegeticis illustrata et Glossario locupletata, a Friderico ULEMANNO. Lipsiæ, 1837. 8vo.

A well digested introduction contains a compendious account of the Samaritans and their religious tenets. This is followed by a Treatise on the Grammar of the Samaritan Language, to which are annexed the principal part of the Book of Genesis, together with select extracts from the remaining Books of the Pentateuch, a copious Glossary, and exegetical notes. It is the most copious and comprehensive Grammar of the Samaritan Language which is extant.

SECTION II.

HEBREW AND CHALDEE LEXICONS.

§ 1. HEBREW, LATIN, AND ENGLISH LEXICONS *with* POINTS.

1. Davidis KIMCHII Radicum Liber: sivæ Hebræum Bibliorum Lexicon. Textu denuo recognito, interpunctione distincto, Bibliorum locis ad capitum et versuum numerum, et Rabbinorum ad tractatum et paginarum titulum accurate citatis, Eliæ Levitæ additamentis uncorum signo separatis, variis lectionibus additis, vocibus Arabicis et Romanis in genuinam Scripturam restitutis, denique glossario Grammaticorum Vocabulorum adjecto, ediderunt F. S. LEBRECHT, et Jo. H. R. BIESENTHAL. Pars I. Berolini, 1837. 4to.

2. Joannis BUXTORFII Lexicon Hebraicum et Chaldaicum. Basileæ, 1634, 1645, 1675, 1720, or 1735. 8vo. Glasguæ, 1824. 8vo.

3. Joannis BUXTORFII Lexicon Chaldaicum, Talmudicum et Rabbinicum. Basileæ, 1639. folio.

4. Petri GUARINI Lexicon Hebraicum et Chaldæo-Biblicum. Parisiis, 1746. 2 vols. 4to.

5. Christiani STOCKII Clavis Linguæ Sanctæ Veteris Testamenti. Jenæ, 1739, 1743, 1753. (best edit.) 8vo.

6. Lexicon et Commentarius Sermonis Hebraici et Chaldaici, post J.

Cocceium et J. H. Maium, longè quam antehac correctius et emendatius edidit Joh. Ch. Fried. SCHULZ. Lipsiæ, 1777. 2 vols. 8vo.

Cocceius's Hebrew and Chaldee Dictionary was very highly esteemed in the former part of the last century. Dr. Schulz, in preparing his edition for the press, omitted all the superfluous Dutch and German words; and, in determining the signification of each Hebrew word, previously consulted the equivalent term in the Arabic and other Oriental languages. He also restored to their true places several scattered roots, together with their derivatives. The work is neatly and correctly printed; and may frequently be obtained at a reasonable price.

7. Lexicon Hebraicum et Chaldeo-Biblicum, ordine alphabetico tam primigenia quam derivata Veteris Testamenti Hebraica et Chaldaica, et Latinas eorumdem Interpretationes ex Johannis Buxtorfii aliorumque eruditissimorum Virorum operibus excerptas, exhibens. Digessit, multisque auxit atque illustravit Josephus MONTALDI, Romæ in Collegio Germanico Controversiarum Fidei et Hebrææ Linguæ Professor. Romæ, 1789. 4 tomis, 8vo.

8. Johannis SIMONIS Lexicon Manuale Hebraicum et Chaldaicum ordine etymologico digestum: post J. Gothofr. Eichhornii curas denuo recensuit, emendavit, auxit Dr. Geo. Ben. WINER. Editio quarta. Lipsiæ, 1826. 8vo.

Dr. Winer has so greatly altered, corrected, and improved this Lexicon, that it may be regarded as a new work, rather than as a new edition of Simonis's Hebrew Lexicon. Dr. W. has paid great attention to the explanation of the prepositions.

9. The smaller Hebrew and Chaldee Lexicon of Professor Simonis, translated and improved from his second edition (published at Halle in 1766). By Charles SEAGER, M.A. London, 1832. 12mo.

10. Philipp. Ulric. MOSER Lexicon Manuale Hebraicum et Chaldaicum, in quo omnium Textûs Sacri Vet. Test. Vocabulorum Hebraicorum et Chaldaicorum significatio explicatur, cum Indice Latino copiosissimo. Præfatus est D. Gottlob Christian STORR. Ulmæ, 1795. 8vo.

11. Joannis DINDORFII Novum Lexicon Linguæ Hebraico-Chaldaicæ. Lipsiæ, 1802. 2 vols. 8vo.

12. Lexicon Hebraicum et Chaldaicum Manuale in Codicem sacrum Veteris Testamenti, curâ Everardi SCHEIDII et Joannis GROENEWOED. Lugduni Batavorum, 1805–10. 2 vols. 8vo.

13. A Hebrew, Latin, and English Dictionary; containing, 1. All the Hebrew and Chaldee words used in the Old Testament, including the proper names, arranged under one alphabet, with the derivatives referred to their proper roots, and the signification in Latin and English, according to the best authorities. 2. The principal words in the Latin and English languages, with those which correspond to them in Hebrew. By Joseph Samuel C. F. FREY. London, 1816. 2 vols. 8vo.

A book of more promise than performance, and now entirely superseded by the valuable Lexicons of Gesenius, and of Robinson, which are noticed below.

14. E. F. C. ROSENMULLERI Vocabularium Veteris Testamenti Hebræo-Chaldaicum. Halæ (Librariâ Orphanotrophei), 1822. 8vo.

15. A Hebrew Lexicon to the Books of the Old Testament; including the Geographical Names and Chaldaic Words in Daniel, Ezra, &c. By D. Wilhelm Gesenius, Doctor and Professor of Theology at the University of Halle. Translated from the German by Christopher LEO, Teacher of Hebrew and German in the University of Cambridge. Cambridge, at the University Press, 1825–28. In two vols. royal 4to.

This very beautifully printed work is a translation of the first edition of Professor Gesenius's Hebrew and German Lexicon which was published at Leipzig, in 1810—12, in two thick octavo volumes, alphabetically arranged.

16. Gulielmi GESENII Thesaurus Philologico-Criticus Linguæ Hebrææ et Chaldææ Veteris Testamenti. Editio altera secundum radices digesta, priore

Germanicâ longe auctior et emendatior. Lipsiæ, 1827–42. 3 tomis. 4to.; also on large paper in folio.

Professor Gesenius, after making preparations, for several years, for a full and complete Thesaurus of the Hebrew Language, in Hebrew and Latin, printed the first portion of it so long since as the year 1827; but proceeded no further with this work. But in the mean time he brought out two manual editions in German and Hebrew. The following are the leading characteristics of this Thesaurus:—(1.) Being intended for scholars, and not for beginners, the work is arranged in etymological order, while the Manuals are in alphabetical order. (2.) All the proper names are included and illustrated. (3.) In quoting a passage in which a word is found, in general *all* such passages are given, unless where the number is great, and the citation of them would be unimportant. (4.) When the author differs from the received opinions, or sometimes from himself, the reasons are given at length, in order to avoid the charge of rashness. (5.) In the citation of authorities, reference is more frequently had to the older interpreters, and every where, as much as possible, to the ultimate sources. (Andover Biblical Repository, vol. i. p. 188.) The typographical execution of the copies on thick folio paper is very beautiful.

17. Lexicon Manuale Hebraicum et Chaldaicum in Veteris Testamenti libros. Latinè elaboravit, multisque modis retractavit et auxit Guil. GESENIUS. Lipsiæ, 1833. 8vo.

The third edition of Gesenius's Hebrew and German Lexicon is the basis of this work, which has been greatly enlarged and improved. It is formed upon the plan of the Thesaurus described in No. 16.

18. A Hebrew and English Lexicon of the Old Testament, including the Biblical Chaldee. Translated from the Latin of William Gesenius. By Edward ROBINSON, D.D. Boston [Massachussetts], 1836. A new edition, New York and London, 1844. 8vo.

A faithfully executed translation of the preceding work, with the correction of the occasional errors, which are incidental even to the most laboured of human productions. The new edition published in 1844 is much enlarged, with additions partly furnished by the author in MS., to Professor Robinson by Dr. Gesenius himself, and partly condensed from his larger Thesaurus.

19. Gesenius's Hebrew and Chaldee Lexicon to the Old Testament translated, with additions and corrections, from the Author's Thesaurus and other sources, by Samuel Prideaux TREGELLES. London, 1846. post quarto.

This edition of Gesenius's Hebrew Lexicon is translated from his Manual Hebrew Lexicon, executed with much care and attention. More, however, has been done than merely giving a faithful translation of the original. In the philological department, the large Thesaurus (No. 16. p. 239.) of Gesenius has been compared throughout; and the requisite corrections and additions have been inserted. The whole has also been compared with Professor Lee's Hebrew and English Lexicon (No. 28. p. 241. *infrà*). Further, use has been made of the "Monumenta Phœnicia," published by Gesenius, subsequently to his lexicon: and the additions, furnished in manuscript by Dr. G. to Prof. Robinson for his Lexicon, have been introduced into their respective places. All these additions are distinguished from the original, by being printed between brackets: and throughout the work, the translator and editor Mr. Tregelles has carefully guarded the reader against the neologian sentiments of Gesenius. The typographical execution of this work is very beautiful and accurate.

20. A Hebrew and English Lexicon to the Old Testament, including the Biblical Chaldee, from the German Works of Prof. W. Gesenius. By Josiah W. GIBBS, A.M. Andover [Massachussetts], 1824. royal 8vo. London, 1827. 8vo. Second edition, 1832. 8vo.

The first London reprint was edited by the Rev. Lancelot Sharpe, M.A., who omitted the references to Prof. Stuart's Grammar, in order to render it more generally useful. Further, to insure greater correctness, the Hebrew words were printed from the second edition of Gesenius's "Neues Hebraisches Handworterburch," which appeared at Leipsic, in 1825. The second London edition was superintended by the Rev. Dr. Henderson. Both reprints are very neatly executed.

21. A Manual Hebrew and English Lexicon, including the Biblical Chaldee, abridged, with the latest Improvements from the Works of Professor W. Gesenius, and designed particularly for the Use of Students. By Josiah W. GIBBS, A.M. Andover [Massachussetts], 1828, 8vo. Second

Edition, revised and enlarged, New Haven, 1832. 8vo. Reprinted at London, 1833. 8vo.

This manual Lexicon is intended to embrace, in a condensed form, all the *results* of Gesenius's larger Hebrew and English Lexicon. It is specially designed for the use of students in the higher schools and colleges, and for all in the first stages of their study. The second edition was very carefully revised and corrected thoughout, and the definitions of many words were improved.

22. Lexicon Manuale Hebraicum et Chaldaicum, in quo omnia librorum Veteris Testamenti Vocabula ad ordinem alphabeticum digesta, necnon Linguæ Sanctæ idiomata explanantur, tandem loca sacri textus difficiliora scholiis seu brevibus commentariis illustrantur, cum indice latino vocabulorum. Auctore J. B. GLAIRE. Editio altera multisque modis emendata, aucta, atque locupletissima. Parisiis. 1843. 8vo.

The first edition of this Lexicon, which was very concise, was published in 1830: since that time Professor Glaire has devoted much time and labour to the improvement of his work. He has taken the late Dr. Gesenius's lexion for the basis of his compilation, but without servilely following that distinguished Hebraist, and has added many original articles of his own. The Chaldee words are thrown into a separate lexicon. The volume is beautifully printed.

23. Lexicon Hebræo-Chaldaicum, in quo omnes voces Hebrææ et Chaldææ Linguæ, quæ in Veteris Testamenti libris occurrunt, exhibentur, adjectis ubique genuinis significationibus Latinis. Accurante Chr. REINECCIO. Iterum editum, emendatum, auctum per J. Fr. REHKOPF, denuo edidit, emendavit, auxit, atque in ordinem redegit alphabeticum, A. Ph. L. SAUERWEIN, Hannoveræ, 1828. 8vo.

24. Lexicon Manuale Hebraico-Latinum et Chaldæo-Biblicum: auctore J. E. STADLER. Landishuti, 1831. 8vo.

25. Lexicon Hebraicum et Chaldaicum in Libros Veteris Testamenti, ordine etymologico compositum. Edidit Ernestus Fridericus LEOPOLD. Lipsiæ, 1832. 12mo.

This concise manual lexicon is compiled from the larger lexicons of Winer and of Gesenius; expressly for the use of schools, and of those who are commencing their studies in Hebrew literature.

26. A Hebrew and English Lexicon, containing all the Words of the Old Testament, with the Chaldee Words in Daniel, Ezra, and the Targums, and also the Talmudical and Rabbinical Words derived from them. By Selig NEWMAN. London, 1834. 8vo.

27. A complete Hebrew and English Critical and Pronouncing Dictionary on a new and improved plan...... By W. L. ROY. New York, 1837. large 8vo. or small folio.

This dictionary "appears to have been undertaken on no settled principle whatever; while its entire execution betrays a degree of carelessness unpardonable in a work of the kind, and, what is of still greater consequence, an almost total ignorance, not only of the Shemitish languages in general, but even of the first principles of Hebrew Grammar. In short, the book, instead of being an acquisition to oriental philology, will prove, if not cast at once into its merited obscurity, a reproach to the literary character of the country which produced it." (American Biblical Repository, April, 1838. p. 490.) A copious analysis, with a similar condemnation of this work, is given in the North American Review for April 1838, pp. 487–532.

28. A Lexicon, Hebrew, Chaldee and English, compiled from the most approved Sources, Oriental and European, Jewish and Christian; containing all the words, with their usual inflections, idiomatic usages, &c. as found in the Hebrew and Chaldee Texts of them; and for the convenience of the learner arranged in the order of the Hebrew Alphabet. By Samuel LEE, D.D., Regius Professor of Hebrew in the University of Cambridge. London, 1840. 8vo.

This Lexicon will be found especially useful to biblical students, who use the learned author's Hebrew Grammar. Conciseness and precision, the two grand requisites in all elementary works, have been particularly kept in view.

29. A New Hebrew-English and English-Hebrew Lexicon in three Parts. To which is appended a New Hebrew Grammar. By the Rev. W. Wallace DUNCAN, M.A. London, 1841. 12mo.

30. A New Hebrew and English Lexicon, containing all the Hebrew and Chaldee Words in the Old Testament Scriptures, with their Meanings in English. London, 1844. 8vo.

This lexicon is specially designed to put into the hands of the English student in a compressed and compendious form the contributions of modern philology to the interpretation of the Hebrew Scriptures. The arrangement of words is that adopted in Leopold's lexicon (No. 25.), but with considerable improvements.

31. A Hebrew and English Lexicon; exhibiting every Hebrew Word exactly as it is found in the *Old Testament Scriptures;* with a complete Grammatical Analysis of its Composition and Form, and a Reference to its Root, arranged in strict Alphabetical order. London, 1845. Post 4to.

This Lexicon is especially adapted to the use of those who are commencing their Hebrew studies. The roots are fully interpreted, and with each is presented a summary view of all the words derived from it.

32. Thesauri Linguæ Hebraicæ, e Mischna augendi, Particula I. II. III. Auctore Ant. Theod. HARTMANN. Rostochii, 1825–26. 4to.

*** Those who are commencing their Hebrew studies with the book of Genesis, will find Leusden's *Clavis Hebraica Veteris Testamenti* (Utrecht, 1683, 4to.) and Robertson's *Clavis Pentateuchi* (Edinburgi, 1770, Norvici, 1824, 8vo.) to be very useful manuals, as Bythner's *Lyra Davidis*, or the English Translation, noticed in page 12. *suprà*, and Messrs. Keyworth and Jones's *Principia Hebraica* (noticed in p. 236.), are to those who begin with the book of Psalms. J. F. SCHROEDER'S *Nova Scriptorum Veteris Testamenti Janua* (Lipsiæ, 1834–35, in 3 vols. 8vo.) is a useful grammatical analysis of, or rather commentary on, the whole of the Old Testament, with perpetual references to the grammars of Gesenius and Ewald. Of J. H. MEISNER'S *Nova Veteris Testamenti Clavis*, only two volumes have appeared, (Lipsiæ, 1809, 8vo.): it is executed on the plan of Leusden's or Robertson's works, but does not go through the Old Testament. Its value is enhanced by the addition of the significations of Hebrew words from the Septuagint version; the differences of which from the Hebrew are often examined and accounted for with much critical acumen.

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§ 2. ENGLISH AND HEBREW LEXICONS *with* POINTS.

1. An English and Hebrew Lexicon. To which is annexed a List of English and Hebrew Words, the expressions and meanings of which appear to be the same in both languages. By Selig NEWMAN. London, 1832. 8vo.

2. An English and Hebrew Lexicon. To which is added a Selection of Proper Names occurring in Scripture and in the Rabbinical Writings. By Michael JOSEPHS. London, 1832. 8vo.

"This book is one of a kind, which we did not possess in this country before. Other Lexicons contain only the Hebrew words, and the English or Latin...... As a help to Hebrew composition, it must be highly valued." (British Magazine, vol. vi. p. 311.) See also the Congregational Magazine, March, 1835, p. 182.

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§ 3. HEBREW AND ENGLISH LEXICON *without* POINTS.

1. An Hebrew and English Lexicon without Points; in which the Hebrew and Chaldee Words of the Old Testament are explained in their

leading and derived Senses; the Derivative Words are ranged under their respective Primitives, and the Meanings assigned to each, authorised by References to Passages of Scripture, and frequently illustrated and confirmed by Citations from various Authors. By John PARKHURST, M.A. London, 1792. 4to. Other subsequent editions in royal 8vo.

The first edition of this work (the value of which is sufficiently attested by the repeated impressions it has undergone) appeared in 1762; the second in 1778; and the third in 1792; all in quarto. The *third* is reputed to be the best edition, as being the last which was corrected by the learned author himself, who closed a long life of study and of piety in 1797. But the later *genuine* London editions, in royal 8vo., being printed under the critical eye of Mr. Parkhurst's accomplished daughter, are more easy of purchase, and justly claim a place in the library of every student. The Hebrew and Chaldee Grammars above noticed are prefixed to this Lexicon.

2. A Key to the Hebrew Scriptures; being an Explanation of every word in the order in whieh it occurs. To which is prefixed a short but compendious Hebrew Grammar without points: with some Remarks on Chaldee prefixed to the Book of Daniel. By the Rev. James PROSSER, A.M. London, 1838. Second Edition, 1840. 8vo.

SECTION III.

GRAMMARS AND LEXICONS FOR THE GREEK TESTAMENT, AND FOR THE SEPTUAGINT VERSION.

§ 1. GRAMMARS AND OTHER TREATISES ON THE LANGUAGE OF THE NEW TESTAMENT.

1. A Plain and Easy Greek Grammar, adapted to the use of Learners, and of those who understand no other Language than English. By John PARKHURST, M.A. 4to. and 8vo.

This Grammar is prefixed to the learned author's Greek and English Lexicon; which is noticed in p. 249. *infrà.*

2. De Verâ Naturâ atque Indole Orationis Græcæ Novi Testamenti. Auctore Henrico PLANCK. Gottingæ, 1810. [Also in the first volume of Rosenmüller's Commentationes Theologicæ.]

"The little tract of Professor Planck first opened the way fully to a correct estimate of the character of the style of the New Testament: and unfolded those philological principles of which the works of Wahl and Winer were intended to exhibit the practical application. Though of small dimensions, it is full of large views; and has exerted a wider influence in the critical world than all the ponderous tomes produced during the centuries of the Attic Controversy" respecting the style of the New Testament. (North American Review, for July, 1826, vol. xxiii. p. 106. Two English translations of this treatise have appeared; one, in the first volume of the American Biblical Repository, the other, in the second volume of the Edinburgh Biblical Cabinet.

3. Grammatik des Neutestamentlichen Sprachidioms, als sichere Grundlage der Neutestamentlichen Exegese, bearbeitet von Dr. Georg Benedict WINER. Fünfte Auflage, 1836. Fünfte Auflage, Leipzig, 1844.

The first edition of this most valuable grammar appeared at Leipsic in 1822, and was translated into English at Andover (Massachussetts) in 1825, by Professors Moses Stuart and Edward Robinson, in a thin octavo volume, which is completely superseded by the present work. In 1826 the author published a second edition, which was soon followed by a second volume of excursus on some of the more important topics of the work. In 1830 the third edition was published, in which the former volumes are united, and the subjects are reduced to their proper order. The fourth edition, published in 1836, contains the learned author's latest revision and corrections: and from this Messrs. Agnew and Ebbeke have made their valuable translation. The *fifth* German edition is yet further improved and corrected. Upon the elementary materials collected by Planck, and augmented by his own long-continued researches, Dr. Winer has erected a grammatical system of the

later Greek as exhibited in the New Testament, including the deviations as to form and flexions of words, but having regard chiefly to the syntax, or at least to the use of words in connection, as well as to the structure of sentences. Professor Winer's Grammar in its present greatly improved state may be considered rather as a grammatical commentary on the New Testament, than as a grammar in the ordinary sense of the word.

4. A Grammar of the Idioms of the Greek Language of the New Testament. By Dr. George Benedict WINER, Professor of Theology in the University of Leipsic. Translated by J. H. Agnew and G. G. Ebbecke. Philadelphia, 1840. 8vo.

5. A Grammar of the New Testament Dialect. By Moses STUART, Professor of Sacred Literature in the Theological Seminary, Andover. Andover, 1834. 8vo. London, 1838. 8vo. Second Edition, corrected and mostly re-written. Andover, and New York, 1841. 8vo.

A Grammar of the dialect peculiar to the New Testament is necessary to all who would *critically* study its original language; and this work of Professor Stuart will supply the student with every information which he can desire on this subject. After a short account of the Greek dialects and of the controversy respecting the character of the New Testament Greek, the author treats, in the two first parts, on letters and their forms, and on grammatical forms and flexions. The remainder of the volume is occupied with the syntax: considerable space is appropriated to the Greek article. This portion of Professor Stuart's work was reprinted at Edinburgh, and forms the tenth volume of the Biblical Cabinet. The results of the investigations of Winer, Passow, Buttemann, Kühner, and other distinguished Greek grammarians, are here given, together with those of the author himself. The second edition is considerably larger than the first; and the work may now be regarded as bringing together all the great principles of the language of the New Testament.

The London reprint of the first edition is beautifully and accurately executed; the quotations from the Greek Testament and from the classic authors have all been verified; and various typographical errors have been carefully corrected.

6. Grammatica Linguæ Græcæ quâ N. T. Scriptores usi sunt, composita a Joanne Carolo Guilelmo ALT. Halis Saxonum, 1829. 8vo.

A valuable grammar of the Greek Language of the New Testament. The author professes to have availed himself of the labours of Winer, so far as they had been published.

7. De Modorum Usu in Novo Testamento: Quæstionis Grammaticæ Pars prima, Indicativi Usum explicans. Scripsit Carolus Henricus Adelbert LIPSIUS. Lipsiæ, 1827. 8vo.

8. Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament: containing many new Proofs of the Divinity of Christ, from Passages which are wrongly translated in the common English Version. By Granville SHARP. Second Edition. Durham and London, 1803. 12mo.

9. Six Letters to Granville Sharp, Esq. respecting his Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament. By Christopher WORDSWORTH [now D.D.]. London, 1802. 8vo.

10. The Doctrine of the Greek Article applied to the Criticism and Illustration of the New Testament. By T. F. MIDDLETON, D.D. [late Bishop of Calcutta.] London, 1808. Second Edition, Cambridge and London, 1828. Third Edition, London, 1833. 8vo.

The value of Bishop Middleton's treatise has been too long and too well known, to require any additional testimony to its merits in this place: it is a perfect model of close argument and accurate learning. The opposers of the doctrine of our Saviour's supreme divinity cavilled at, but could not fairly refute, the convincing philological proofs accumulated by Dr. M. The *second* impression was very carefully edited by the Rev. James SCHOLEFIELD, A.M. Regius Professor of Greek in the University of Cambridge, and the *third* by the Rev. Hugh James ROSE, B. D., who added many valuable remarks and illustrations. An Abstract of the Doctrine of the Greek Article, chiefly derived from Bishop Middleton's treatise, is prefixed to the first volume of Mr. Valpy's edition of the Greek Testament with English notes, printed in 1831.

11. What is the Power of the Greek Article, and how may it be ex-

pressed in the English Version of the New Testament? By John TAYLOR. London, 1842. 8vo.

12. An Essay on the Greek Article; to which is added an Essay on the Atonement. By Hugh Stuart BOYD. London, 1835, 4to.

This valuable essay on the Greek Article will be found at the end of Dr. A. Clarke's Commentary on the Epistle to the Ephesians. A few copies were printed separately with the title-page above given.

13. A Treatise on the Grammar of the Greek New Testament Dialect; including Observations on the Grammatical Interpretation of various Passages. By Thomas Sheldon GREEN, M.A. London, 1842. 8vo.

14. Joannis VAN VOORST Animadversiones de Usu Verborum cum Præpositionibus compositorum. Pars I. Lugduni Batavorum, 1818. Pars II. 1822. 8vo.

It is an important philological question, whether the prepositions, which the sacred writers of the New Testament have prefixed to the verbs employed by them, are useless (as Prof. Fischer asserted), or are designed to determine, strengthen, or restrain the sense of a word, and whether in consequence they ought to be taken specially into consideration. M. van Voorst establishes this last opinion; and in the second part of his disquisition he has happily illustrated the force and meaning of several words occurring in the New Testament. (Mélanges de Religion, tom. vi. pp. 242, 243. Nismes, 1822.)

15. Christiani Abrahami WAHL Commentatio de Particulæ Eι et Præpositionis Eις apud N. T. Scriptores Usu et Potestate. Lipsiæ, 1827. 8vo.

16. Joh. Aug. Henr. TITTMANNI de Synonymis in Novo Testamento Liber Primus. Adjecta sunt alia ejusdem argumenti, Lipsiæ, 1829. — Ejusdem, Liber secundus. Post mortem auctoris edidit, alia opuscula exegetici argumenti adjecit, Guilielmus Becher, A. M. Lipsiæ, 1832. 8vo.

17. Remarks on the Synonyms of the New Testament by John Henry Tittmann, D. D. Translated by the Rev. Edw. Craig, M. A. Edinburgh, 1833–34. 2 vols. small 8vo.

The object of Dr. Tittmann was, to investigate the comparative force of those words in the New Testament, which appear to be synonymous, that is, which range under a common genus, as having one generic idea in common; but each of which have, in addition, a specific difference of meaning. Of these he has given an extensive list, which will be of great service to future lexicographers of the New Testament; and the present work consists of enlarged observations upon some of these synonyms. They exhibit the result of deep erudition. The work is well translated, and is enriched with some valuable notes by the author of the translation, which forms part of the Edinburgh Biblical Cabinet.

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§ 2. GLOSSARIES AND LEXICONS TO THE GREEK TESTAMENT.

Numerous Lexicons to the Greek Testament have been published at different times, a list of which is given by Schleusner, at the end of the preface to his Lexicon; and the *defects* of which are considered by J. F. FISCHER in his "Prolusiones de vitiis Lexicorum Novi Testamenti, Lipsiæ, 1791," 8vo. The causes why the lexicography of the New Testament, until of late years, has not been studied in proportion to its importance, together with a statement of the requisites of a good Lexicon, are specified by J. BRÖCHNER in his "Idea Lexicographiæ Novi Testamenti, Hauniæ, 1832," 8vo. The following are those most deserving of attention: —

1. Glossarium Græcum in Sacros Novi Fœderis Libros, ex MSS. primus edidit, notisque inlustravit Joannes ALBERTI. Lugd. Bat. 1735. 8vo.

2. Glossæ Sacræ HESYCHII, Græce. Ex universo illius Opere in Usum Interpretationis Libr. Sacr. excerpsit, emendavit, notisque illustravit Jo. Chr. Gottlieb Ernesti. Accesserunt Glossæ Græcæ in Psalmos, ex Catalogo Manuscriptorum Bibliothecæ Taurinensis denuo editæ. Lipsiæ, 1785. 8vo.

3. SUIDÆ et PHAVORINI Glossæ Sacræ Græcè, cum spicilegio Gloss. SS.

Hesychii et Etymologici Magni: congessit, emendavit, et notis illustravit, J. C. G. Ernesti. Lipsiæ, 1786. 8vo.

Schleusner has extracted the most valuable matter from these works, and inserted it in his well-known and excellent Greek Lexicon to the New Testament.

4. Critica Sacra: containing Observations on all the Radices of the Hebrew Words of the Old, and the Greek of the New Testament. By Edward LEIGH, Esq. London, 1662. folio, with Supplement.

This work was first published in 1639 and 1646, in 4to. The folio impression of 1662 is the best English edition. The Critica Sacra was translated into Latin and printed at Amsterdam, with additional observations by John Heeser, 1696, in folio. Mr. Leigh was one of the most learned men of his time, and enjoyed the friendship of Archbishop Usher. His work is a very valuable help to the understanding of the original languages of the sacred writings; and as it may frequently be obtained at a low price, it may be substituted for either of the following works, which a student may not perhaps be able to purchase. The Critica Sacra not only gives the literal sense of every word in the Old and New Testaments, but enriches almost every definition with philological and theological notes, drawn from the publications of the best grammarians and critics then extant. To this work most succeeding lexicographers on the Old and New Testament have been greatly indebted.

5. Joannis KNOLLII Vocabularium Biblicum Novi Testamenti, ita secundum seriem capitum atque versuum adornatum, ut in lectione sacrorum Novi Testamenti Græci Librorum usum præbere possit extemporalem. Editio nova, auctior et emendatior, additis subinde præter Analysin Grammaticam Vocumque Themata Locorum difficiliorum explicationibus. Lipsiæ, 1777. 8vo.

6. Novum Lexicon Græco-Latinum in Novum Testamentum congessit et variis observationibus philologicis illustravit Johannes Friedericus SCHLEUSNER. Lipsiæ, 1819. 4 parts in 2 vols. 8vo. Glasguæ, 1824. 4to. and also in 2 vols. 8vo.

This is the *fourth* and best edition of an invaluable work; the first appeared at Leipsic in 1791; the second in 1801; and the third in 1808. An elegant reprint of this Lexicon was executed at the University press, Edinburgh, in 1814, in two vols. 8vo.: the German quotations introduced by Schleusner are in this edition translated into English by the editors, Messrs. Smith, Strauchon, and Dickenson. Another reprint of this Lexicon issued from the Glasgow press in 1817, also in two volumes 8vo. The *fourth* Leipsic edition contains many *additional words* and new observations which are interspersed through the work. The Preface contains a severe philippic against the two reprints just noticed. The Glasgow editions of 1824 are elegantly printed.

7. Lexicon Græco-Latinum in Novum Testamentum. Congessit Joh. Frieder. Schleusner; in compendium redegit Joannes CAREY, LL.D. Londini, 1826. 8vo.

"The main principle of this volume is, that it contains all Schleusner's Lexicographical interpretations, together with his Scripture references, and this without abridgment; while nothing is sacrificed but what, in a majority of instances, may be advantageously dispensed with..... Dr. Carey's name is a guarantee for correct impression." (Eclectic Review, vol. xxvi. N. S. p. 180.) This manual Lexicon is very neatly printed.

8. Christiani SCHOETGENII Novum Lexicon Græco-Latinum in Novum Testamentum: post J. T. Krebsium recensuit, et variis observationibus, philologicis et criticis, locupletavit G. L. SPOHN. Lipsiæ, 1790. 8vo.[1]

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[1] Confessedly valuable as the Lexicons of Schleusner and Spohn are, the author cannot omit the following salutary caution of Bishop Jebb respecting the use of them: — "I would," he says, "earnestly exhort those biblical students, who may happen to use (as, *with proper caution*, all *advanced* students, will find it their advantage to use) the Lexicons of Spohn and Schleusner for the New Testament, and those of Schleusner and Bretschneider for the Septuagint and Apocrypha, to be particularly on their guard against alleged identity of meaning, in words whose ordinary signification is any thing but synonymous. In such cases, let the cited passages be carefully examined: and I venture to affirm, that, instead of synonymous, there will almost universally be found an important variation of meaning between the related members: commonly a progress in the sense, but always such a variation, as will quite supersede the necessity of resorting to an *unusual*, much less an *unprecedented*, acceptation of the terms employed." Bp. Jebb's Sacred Literature, p. 51.

The first edition of Schoetgenius's Lexicon was published at Leipsic, in 1746: Kreb's corrected and enlarged edition appeared also at Leipsic, in 1765, both in 8vo. Previously to the appearance of Schleusner's work, Spohn's third edition was justly considered as the best Greek and Latin Lexicon to the New Testament, for which it may be substituted by those who cannot afford to purchase Schleusner's volumes.

9. A Greek and English Manual Lexicon to the New Testament, with Examples of all the irregular and more difficult Inflexions. By J. H. Bass. London, 1820; second edition, 1829. 18mo.

10. A New Greek and English Lexicon to the New Testament; in which the Quantity of all the doubtful Vowels is carefully marked, and Genealogical Tables connected with the Sacred History are annexed. By the Rev. Henry Laing, LL.D. London, 1821. 8vo.

" It is a convenient work for all who wish to read the New Testament in the Original without making any further progress in the language." (British Review, vol. xxii. pp. 409, 410.)

11. Clavis Philologica Novi Testamenti, auctore Christophoro Abrahamo Wahl. Lipsiæ, 1822. Editio secunda, 1829. Editio tertia, auctior et emendatior, 1844. 2 tomis, 8vo.

This truly valuable Greek and Latin Lexicon to the New Testament is expressly designed for those who cannot afford to purchase Schleusner's Lexicon. It is founded on the philological principles first developed by Professor Planck, in his elaborate dissertation "*De Verâ Naturâ atque Indole Orationis Græcæ Novi Testamenti*," noticed in page 243. *suprà*. " It was the object of the author to bring into a moderate compass the results of the latest and most extended investigations into both the philology and interpretation of the sacred volume; so that they might be made universally accessible, and be adapted to the daily convenience, and habitual use, of every student. The work was intended to embrace simply the *results*, without the *processes*, of investigation; with references to authorities sufficient to verify those results, should the student wish to prosecute his inquiries further. That such is the plan best suited to the purpose which the author had in view, there can be little doubt; nor can we hesitate to say, that he has successfully accomplished that purpose. The object of a lexicon is not a *commentary*, — not the exhibition of a system of theology: it is designed simply as an instrument in the hands of the student, by which he is to aid himself in ascertaining the sense of a writer, and making out practically, if not formally, a commentary for himself. To do this fully, he must of course go back to the same sources of information from which the Lexicon itself was drawn. In a work of this kind, moreover, a great deal of the merit must necessarily depend on the power which the writer may possess of condensing his thoughts, and expressing them in terms at once concise and perspicuous. In this respect, we think that a high rank must be assigned to Wahl; and that he is far removed both from the diffuseness of Parkhurst, and from that prolixity and unnecessary copiousness for which Schleusner is distinguished." (North American Review for July, 1826, vol. xxiii. pp. 106, 107.) In the first volume of the Andover Biblical Repository (pp. 554—568.), there is an elaborate comparative criticism, by Professor Tholuck, of Halle, on the respective merits of Wahl's Lexicon and of that by Dr. Bretschneider, No. 16. *infrà*.

12. Clavis Novi Testamenti Philologica usibus Scholarum et Juvenum Theologiæ studiosorum accommodata. Auctore Christophoro Abrahamo Wahl. Editio Minor. Lipsiæ, 1831. 4to.

This abridgment of Dr. Wahl's second edition of his larger Lexicon fills 343 closely printed pages in large 4to. Professor Tholuck, of Halle, states that it "is very well done, although, viewed in the light of a truly Christian theology, it leaves much to be desired. The Spirit of God moves not upon the waters." (Andover Biblical Repository, for 1832, vol. ii. p. 208.

13. Greek and English Lexicon to the New Testament, from the Clavis Philologica of Christ. Abraham Wahl. By Edward Robinson, A.M. [now D.D.] Andover [Massachussetts], 1825. royal 8vo.

Though modestly announced as a translation from Wahl's Clavis, this beautifully and correctly printed work is, in fact, a new Lexicon to the New Testament, composed with great care and accuracy. The texts cited by Wahl were all verified and corrected; and not a few of the references to classic authors were corrected, where Mr. Robinson could have access to the editions consulted by Wahl. Many of the definitions also were framed *de novo*

from the New Testament, rather than from the very general Latin definitions either of Wahl or Schleusner; and where any important remark or illustation could be derived from Schleusner or from other sources, Mr. R. has carefully introduced it. This work having been some years out of print, the learned author in 1836 published the new and very important Lexicon which is noticed in the following paragraph.

14. A Greek and English Lexicon to the New Testament. By Edward Robinson, D.D. Boston, 1836. royal 8vo. London, 1837. 8vo. Edinburgh, 1837. 8vo. London, 1839. 8vo.

This truly valuable work, contains the results of the learned author's researches, as well as those of all preceding lexicographers: the following is a brief outline of the plan which Dr. Robinson has adopted in the arrangement of his materials. The etymology of each word is given, so far as it appertains to the Greek and Hebrew, and occasionally to the Latin. To each word is assigned its primary signification, whether found in the New Testament or not; and then the author deduces from it all the significations which occur in the New Testament. In this portion of the work he has bestowed much attention, in bringing out to view the force of the prepositions in composition. Further, the different forms and inflections of words are exhibited, so far as seemed proper in a lexicon; and the usage of the writers of the New Testament is, in all cases, illustrated by references to the Septuagint, and the other Greek versions, as well as to the writings of Philo and Josephus, and to the writers in the common or later idiom of the Greek language. So far as the limits of a lexicon permit, attention has been given to the interpretation of difficult passages; and in each article a reference is given to every passage of the New Testament where every word is found; thus rendering the Lexicon, to a very considerable extent, a concordance to the New Testament. The London edition of 1837 was superintended by the Rev. Dr. Bloomfield; and the Edinburgh edition by the learned Hellenist, Mr. Solomon Negris, aided by the Rev. Mr. Duncan. Both these editions are accurately and beautifully executed: their respective editors profess to have corrected numerous errata, which had unavoidably crept into the original work; and the *additions* which they have made (sometimes correcting, at others modifying the author's statements) are printed between brackets. The London edition of 1839 is merely a reprint of the American work, of which a very neatly executed abridgment or selection was published in 1839, in 12mo. by Mr. Charles Robson, with the addition of various grammatical aids for the benefit of learners: it its intituled— "A Greek and English Lexicon to the New Testament, on the Basis of Dr. Robinson's: designed for junior Students in Divinity and the higher Classes in Schools."

15. A Greek and English Lexicon to the New Testament, especially adapted to the Use of Colleges and Schools, but also intended as a convenient manual for students in divinity and theological readers in general. By the Rev. S. T. Bloomfield, D.D. London, 1840. Second Edition, greatly enlarged and very considerably improved. 1845. small 8vo.

This is the cheapest and most comprehensive Lexicon to the New Testament extant in the English language. Though Dr. Bloomfield terms it a school and college lexicon, it is one which the more advanced student will find it convenient to have at hand, when he is perusing the Greek Testament; and its utility is greatly enhanced by the singular neatness and accuracy of its typographical execution, by which a large amount of really valuable philological information has been brought into a comparatively small compass.

The following is the plan adopted by the author in forming the present work. The etymology of the word is first given, where it can be thoroughly ascertained. The primary signification is then carefully laid down; and thence are deduced, in regular order, all the other significations which have place in the New Testament writers. The various constructions of verbs, verbals, and adjectives, have been carefully noticed: and whatever was calculated to explain the peculiar idioms of the writers of the New Testament has been illustrated from the Septuagint, and the apocryphal writings, as well as from those of Josephus and Philo. References have also been made to the Greek classical writers, especially those of the later Greek dialect, from the time of Polybius downwards. In the execution of his laborious undertaking, Dr. Bloomfield has consulted the labours of preceding lexicographers; but he has not servilely copied or abridged them. There are not fewer than four hundred articles, the original authorship of the chief part of which he may fairly claim. His great object has been to render the work a concise, perspicuous, and comprehensive manual of New Testament Lexicography: and in this important object he has happily succeeded.

16. Lexicon Manuale Græco-Latinum in Libros Novi Testamenti, auctore Carolo Gottlieb Bretschneider. Lipsiæ, 1824; Editio Secunda, auctior

et emendatior, Lipsiæ, 1829. 2 tomis, 8vo.[1] Editio tertia, emendata et aucta. Lipsiæ, 1840. 4to.

This lexicon exhibits a less strict adherence to the philological principles developed by Planck and Wahl, above noticed. The illustrations are drawn more frequently from the Septuagint and the apocryphal books, and also from the apocryphal gospels, &c. published by Fabricius and by Thilo, with which the author is intimately acquainted; and it is this circumstance which imparts the chief value to Dr. Bretschneider's work. The third and best edition is closely but neatly printed in quarto, with three columns in a page.

17. A Greek and English Lexicon to the New Testament: in which the Words and Phrases occurring in those Sacred Books are distinctly explained, and the Meanings assigned to each, authorised by References to Passages of Scripture, and frequently illustrated and confirmed by Citations from the Old Testament and from the Greek Writers. To this Work is prefixed a plain and easy Greek Grammar, adapted to the use of learners, and those who understand no other language than English. By John PARKHURST, M.A. A new edition, comprising the more valuable parts of the Works of some later Writers. By Hugh James Rose, B.D. London, 1829. royal 8vo. A new Edition, revised and corrected, by the Rev. J. R. Major, D.D. London, 1845. 8vo.

The first edition of this well-known Lexicon to the Greek Testament appeared in 1769, the second in 1794, both in quarto; the third in royal octavo, with the learned author's last corrections, and with large additions, in 1798. These have been retained in the numerous impressions which have subsequently appeared. In the course of nearly forty years which have elapsed since the publication of Mr. Parkhurst's third and last edition, sacred philology has received great accessions; and, a new edition being required, the proprietors of this work confided it to the [late] Rev. Hugh James Rose, B.D. His very numerous additions are inclosed within square brackets [ ]; and, by enlarging the pages (which exceed the number in the former editions by more than two hundred), by omitting altogether the most fanciful etymologies of Parkhurst, as well as by throwing much less important matter into notes, and entirely re-writing many articles, Mr. Rose has added at least one third of new matter to this work. The London edition of 1845 is very correctly printed under the careful editorship of the Rev. Dr. Major, who has added an appendix of the proper names occurring in the New Testament, which had been omitted by Mr. Parkhurst.

18. A Greek-English Lexicon to the New Testament, translated from the Greek-Latin Lexicon of John Dawson, A.B., and considerably enlarged: to which is prefixed, an Outline of Greek Grammar, for the Use of Biblical Students who have not received a Classical Education. By W. C. TAYLOR, A.M. London, 1831. 8vo.

19. Clavis Novi Testamenti Philologica: auctore Christiano Gottlieb WILKE. Dresdæ et Lipsiæ, 1841. 2 tomis 8vo.

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§ 3. LEXICONS TO THE SEPTUAGINT VERSION.

1. Jo. Christiani BIEL Novus Thesaurus Philologicus; sive Lexicon in LXX. et alios Interpretes et Scriptores Apocryphos Veteris Testamenti. Ex Autoris MScto edidit ac præfatus est E. H. Mutzenbecher. Hagæ Comitum, 1779–80. 3 tomis 8vo.

Lexici in Interpretes Græcos V. T. maxime Scriptores Apocryphos Spicilegium I. et II. Post Bielium congesset et edidit Jo. Fried. SCHLEUSNER. Lipsiæ, 1784–86. 8vo.

Lexici in Interpretes Græcos V. T. maxime Scriptores Apocryphos Spicilegia. Post Bielium et Schleusnerum congessit et edidit C. G. BRETSCHNEIDER. Lipsiæ, 1805. 8vo.

2. Novus Thesaurus Philologico-Criticus, sive Lexicon in LXX. et reliquos Interpretes Græcos, ac Scriptores Apocryphos Veteris Testamenti; post Bielium et alios viros doctos congessit et edidit Johannes Friedericus SCHLEUSNER. Lipsiæ, 1820, 1821; in 5 parts or vols. 8vo. Glasguæ et Londini, 1822. In three thick volumes, 8vo.

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[1] See the note in p 246.

On the basis of Biel's Lexicon and his continuators, Schleusner has produced a Lexicon for the Septuagint Greek Version, which, for philological research, is surpassed only by his Lexicon for the New Testament. The edition, which in 1822 issued from the University Press at Glasgow, reflects great credit on the printers, Messrs. A. and J. M. Duncan, as well as on the publisher (Mr. R. Priestley), at whose expense it was undertaken: it is very beautifully executed. In this edition, many typographical errors, particularly in the Greek and Hebrew quotations, have been corrected; and the references to the chapters and verses, which in the foreign edition, are said to be very inaccurate, have been carefully amended. Professor Schleusner's German explanations of particular words uniformly have *English translations* attached to them; and to the third volume there is appended an index of all the Hebrew words occurring in the work, together with a collation of verses and chapters, as set out respectively in the editions of the Greek Septuagint superintended by Wechel and Bos. The former of these will in a great measure supply the want of a Hebrew Lexicon. This Appendix, which fills nearly three hundred pages, is not to be found in the Leipsic edition.

3. E. G. A. Böckel Novæ Clavis in Græcos Interpretes Veteris Testamenti, Scriptoresque Apocryphos, ita adornatæ ut etiam Lexici in Novi Fœderis Libros usum præbere possit, atque Editionis LXX. Interpretum Hexaplaris, Specimina, 4to. Lipsiæ, 1820.

This work was never completed. In the fourth volume of the Commentationes Theologicæ (pp. 195—263.), edited by MM. Velthusen, Kuinöel, and Ruperti, there is a specimen of a *Clavis Reliquiarum Versionum Græcarum V. T.* by John Frederick Fischer; it contains only the letter A. Both these intended publications are seperseded by Schleusner's elaborate Lexicon to the Septuagint just noticed.

4. A Greek and English Lexicon, originally a Scripture Lexicon, and now adapted to the Classics, with a Greek Grammar prefixed. By Greville Ewing. Third Edition. Glasgow and London, 1827. 8vo.

The first edition appeared at Edinburgh in 1801, and the second in 1812.

SECTION IV.

GRAMMARS AND LEXICONS OF THE COGNATE OR KINDRED LANGUAGES.

§ 1. GENERAL TREATISES AND POLYGLOTT GRAMMARS OF THE COGNATE LANGUAGES.

1. Introductio ad Lectionem Linguarum Orientalium:

Hebraicæ.	Syriacæ.	Æthiopicæ.
Chaldaicæ.	Arabicæ.	Armenæ.
Samaritanæ.	Persicæ.	Coptæ.

Consilium de earum studio fœliciter instituendo, et de Libris quos in hunc finem sibi comparare debent studiosi . . . . . . Per Brianum Walton, S. T. D. Londini, 1655. 12mo.

"This little tract," says Dr. Adam Clarke, "is really well written, and must have been very useful at the time it was published. It does not contain *grammars* of the different languages mentioned in the title, but only the different alphabets, and directions how to read them. At the end of his exposition of the alphabet of each language is a specimen in the proper character, each line of which is included between *two* others; the first of which is a literal Latin version of the original, and the second, the letters of the original expressed by italics. Short as these examples are, they are of great utility to a learner." (Bibliogr. Dict. vol. ii. p. 11.) As the copy in the Library of H. R. H. the Duke of Sussex is designated as *editio secunda, priori emendatior*, 1655, it should seem that two editions of this treatise were printed in the same year. (Bibl. Sussex. vol. i. part ii. p. 47.)

2. Briani Waltoni Dissertatio, in quâ de Linguis Orientalibus, Hebraica, Chaldaica, Samaritana, Syriaca, Arabica, Persica, Armena, et Copta; et de Textuum et Versionum, quæ in Complutensibus, Regiis, Parisiensibus, et Anglicanis Polyglottis Bibliis, habentur, antiquitate, authoritate, et usu,

breviter disseritur. Accessit Johannis Wouweri Syntagma de Græca et Latina Bibliorum Interpretatione. Daventriæ, 1658. 12mo.

This dissertation is sometimes, erroneously, confounded with the preceding work, but it "is entirely of a different character. It displays, like all the other productions of the learned author, much sound knowledge and learning." (Bibl. Sussex. vol. i. part ii. p.74.)

3. Joh. Henrici HOTTINGERI Grammatica quatuor Linguarum, Hebraicæ, Chaldaicæ, Syriacæ, et Arabicæ. Accedit Technologia Linguæ Arabicæ Theologico-historica. Heidelbergæ, 1659. 4to.

4. Stephani MORINI Oratio Inauguralis de Linguarum Orientalium ad intelligentiam Sacræ Scripturæ utilitate. Lugduni Batavorum, 1686. 8vo.

5. Simonis OCKLEII Introductio ad Linguas Orientales. Cantabrigiæ, 1706. 12mo.

6. Gulielmi GESENII et J. A. HOFFMANNI Rudimenta Orientalia: seu Tabulæ Verborum, Nominum, et Pronominum, Hebr. et Chald. Syr. Samar. Rabbin. Æthiop. cum brevi Institutione Grammatica. Pars I. Dialectos Aramæas cum Hebræa complectens. Lipsiæ, 1825. 4to.

7. Elements of Chaldee, Syriac, Samaritan, and Rabbinical Grammar. By John G. PALFREY, D.D. Boston [Massachussetts], 1835. 8vo.

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§ 2. POLYGLOTT LEXICONS OF THE KINDRED LANGUAGES.

1. Lexicon Heptaglotton, Hebraicum, Chaldaicum, Syriacum, Samaritanum, Ethiopicum, Arabicum, conjunctim; et Persicum separatim. In quo omnes voces Hebrææ, Chaldææ, Syræ, Samaritanæ, Ethiopicæ, Arabicæ, et Persicæ, tam Manuscriptis, quam impressis libris, cum primis autem in Bibliis Polyglottis, adjectis hinc inde Armenis, Turcicis, Indis, Japonicis, &c. ordine Alphabetico, sub singulis Radicibus digestæ, continentur, &c. Cui accessit brevis et harmonica (quantum fieri potuit) Grammaticæ omnium præcedentium Linguarum Delineatio. Authore Edmundo CASTELLO, S. T. D. Regiæ M. à sacris: Linguæ Arabicæ apud Cantabrigienses Professore, &c. Londini, imprimebat Thomas Roycroft, LL. Orientalium Typographus Regius, 1669. 2 vols. folio.

This work, which forms the companion to Bp. Walton's Polyglott Bible noticed in pp. 48–50. *suprà* is perhaps the greatest and most perfect undertaking of the kind hitherto performed by human industry and learning. "Dr. Castell expended both his fortune and his life in this immense undertaking. It is true he had help from several learned men. Dr. Murray lent him assistance in the Arabic; Mr. (afterwards Bishop) Beveridge, in the Syriac; and Dr. Wansleb, in the Æthiopic. But the person to whom he was most indebted was the celebrated Dr. Lightfoot, a man who, for the amiableness of his disposition, the purity of his manners, and the extent and depth of his literary knowledge, had, even in that age of profound learning, no superior, and since no equal. So implicitly did Dr. Castell depend on his judgment, that when he began that work, in 1657, he wrote to him for direction and advice, promising either to proceed in or suppress it, as he should determine. Dr. Lightfoot not only helped on this immortal work by his counsels, corrections, &c., but he also contributed money, and procured subscriptions, so that Dr. Castell acknowledged there was no man in the three kingdoms to whom he owed so much. When Dr. Castell sent him his Lexicon, he acknowledged that it owed a great part of its perfection to his learning and industry, and thought his name should occupy a distinguished place in the title-page. The Persic Lexicon is the fruit of the joint labour of himself and Golius. This part of Dr. Castell's work has been undervalued by such as either did not or could not consult it; but it is an excellent work; and to it even Meninski and Richardson are indebted for a multitude of articles. Its chief fault is want of distinct arrangement; the words are sadly intermixed, and many Persian words are printed with Hebrew types, probably because they had but few Persian characters. Dr. Castell laboured at this work for seventeen years, during which time he maintained in his own house, at his own cost, seven Englishmen and seven foreigners, as writers, all of whom died before the work was finished. The names of those respectable literary drudges I have not been able to find. Besides the

12,000*l.* of his own property, which this great man expended on this work, he was obliged to borrow 1800*l.* more; and not being able to make up this money, he was constrained to make application to King Charles II. and entreat him, *ne carcer esset præmium tot laborum et sumptuum*—that a prison might not be the reward of so many labours and so much expense. This produced a letter from the king, in 1660, to all the archbishops, bishops, dukes, lords, and nobles of the realm, recommending the work, and earnestly soliciting pecuniary assistance in behalf of its distressed and embarrassed author; which was followed, three years after, by one from the Archbishop of Canterbury, directed to all the clergy, on the same behalf; and, afterwards, by another from twenty-nine English and Irish prelates, earnestly entreating the public not to permit this great man to sink under his labours, and the pecuniary embarrassments, brought on him by a work, which he had undertaken for the honour of God, the promotion of religion and learning, and consequently the good of mankind. Is it not strange, that when the king and the clergy laid this so much to heart, and recommended it so warmly, the author's embarrassments should still continue? The reason seems to have been this—the nation was impoverished, and the exchequer itself emptied, by the late civil wars.

"At the end of the third page of his Preface, he makes the following complaint, which no scholar can read without pain of heart:—'Socios quidem habui in hoc opere, sed perexiguo tempore mecum in illo commorantes, nescio an dicam, immensitate laboris plane exterritos. Per plures annos, jam ætate provectus, et una cum patrimonio satis competenti, exhaustis etiam animi viribus, oculis caligantibus, corporis variis in hoc opere confractis, et dislocatis membris, relictus sum solus, sine amanuensi, aut vel correctore ullo.' He died in 1685. Some copies of this Lexicon have in the title, 'Londini, Scott, 1686;' but this proves nothing more than a re-impression of the title; for there never was a second edition of the work." (Clarke's Bibliographical Dictionary, vol. i. pp. 268—270.) For other interesting particulars concerning this distinguished but ill-requited scholar, see Chalmers's Biographical Dictionary, vol. viii. pp. 398—400.

2. V. SCHINDLERI Lexicon Pentaglotton, Hebraicum, Chaldaicum, Syriacum, Talmudico-Rabbinicum, et Arabicum. Hanoviæ, 1612. folio.

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§ 3. SYRIAC GRAMMARS AND LEXICONS.

*** *Professor Hoffmann has given a Catalogue of all the Syriac Grammars and Lexicons extant, up to the year* 1823, *both antient and modern, interspersed with bibliographical and critical remarks. The modern grammarians are fifty-four in number; and the lexicographers, sixteen.* (Grammat. Syriac. pp. 36—59.) *Those only are here noticed which are most easily procurable, and, in his judgment, most deserving of attention.*

1. Theophili Philippi Christiani KAISER Commentarius, quo Linguæ Aramaicæ Usus ad judicanda et interpretanda plura Novi Testamenti loca, ea maximè quæ parallela sunt, novis exemplis defenditur. Norimbergæ, 1831. 8vo.

2. Caroli SCHAAF Opus Aramæum, complectens Grammaticam Chaldaicam et Syriacam, Selecta ex Targumim, cum versione Latina, necnon Lexicon Chaldaicum, &c. Lugduni Batavorum, 1686. 12mo.

The Syriac letters are expressed in Hebrew characters, and the work affords more assistance to the Chaldee than to the Syriac student. (Hoffmanni Gram. Syr. p. 52.)

3. Christ. Benedicti MICHAELIS Syriasmus; id est, Grammatica Linguæ Syriacæ, cum fundamentis necessariis, tum paradigmatibus plenioribus, tum denique ubere syntaxi, et idiomatibus linguæ, instructa. Halæ Magdeburgicæ, 1741. 4to.

This Grammar, Prof. Hoffmann states, was compiled by the elder Michaelis with singular industry and learning from the Syriac Version of the Old and New Testaments; and is better arranged, as well as better furnished with examples, than any other previous grammar of the Syriac language. (Hoffmanni Gram. Syr. p. 53.)

4. J. D. MICHAELIS Grammatica Syriaca. Halæ, 1784. 4to.

This is nearly a reprint of the preceding work, with a few additions and alterations.

5. Joannis JAHN Elementa Aramaïcæ, seu Chaldæo-Syriacæ Linguæ.

Latinè reddita, et nonnullis accessionibus aucta, ab Andr. Fr. OBERLEITNER. Vienne, 1820. 8vo.

Professor Jahn's Grammar of the Aramæan Language was first published, in German, in the year 1793. An imperial edict having enacted that the Latin language should exclusively be used in all schools and academies within the Austrian dominions, Dr. Oberleitner translated Jahn's treatise into Latin, and made various important additions. This grammar is perspicuously written, and very neatly printed.

6. A Syriac Grammar, principally adapted to the New Testament in that Language. By Thomas YEATES. London, 1821. 8vo.

7. The Elements of Syriac Grammar. By the Rev. G. PHILLIPS, M.A. London, 1837. 8vo.

8. An Introduction to the Syriac Language; in which the Genius of the Language is explained by a new and simple Principle of Analysis. By the Rev. Frederick NOLAN, LL.D. London, 1821. 12mo.

9. Andreæ Theophili HOFFMANNI Grammaticæ Syriacæ Libri III. cum tribus Tabulis varia Scripturæ Aramaicæ genera exhibentibus. 4to. Halæ, 1827.

This is the most copious as well as the most elaborate treatise on Syriac Grammar which is extant. Prof. Hoffmann has availed himself of every previous accessible help. The prolegomena contain a history of the Syrians, as well as of their language, together with a review of the labours of his predecessors in this department of sacred literature, and the history and mode of writing which has obtained at different times. The first of the three books into which this Grammar is divided treats on the elements or characters of the Syriac language; in the second are discussed the different parts of speech; and the third is appropriated to the syntax, which is illustrated with a great number of examples. The notes, which are very numerous, refer to the best authorities antient and modern, on every topic of Syriac Grammar; and the work concludes with a copious Index.

10. Joannis AGRELLII Supplementa Syntaxeos Syriacæ. Præfatus est J. G. L. KOSEGARTEN. Gryphiswaldiæ, 1834. 8vo.

11. Initia Linguæ Syriacæ. Scripsit Hampus Kristoff TULLBERG. Lundæ, 1837. 8vo.

12. Chrestomathia Syriaca, edita et Glossario explanata ab Æmilio ROEDIGERO. Halis Saxonum, 1838. 8vo.

13. Martini TROSTII Lexicon Syriacum ex inductione omnium exemplorum N. T. Syriaci adornatum; adjecta singulorum vocabulorum significatione Latina et Germanica, cum Indice triplici. Cothenis Anhaltinorum, 1623. 4to.

Although the pronouns and particles are wanting in this Lexicon (as they are in all the older lexicons which preceded it), yet Trostius has done much in accurately investigating the genuine meaning of every word. (Hoffmanni Gramm. Syr. p. 57.)

14. Ægidii GUTBIRII Lexicon Syriacum, continens omnes N. T. Syriaci dictiones et particulas. Hamburgi, 1667. 12mo.

15. Ægidii Gutbirii Lexicon Syriacum, omnes Novi Testamenti Syriaci dictiones et particulas complectens. Denuo edidit, emendavit, in ordinem redegit E. HENDERSON, Ph. D. Londini, 1836. 24mo.

16. Caroli SCHAAF Lexicon Syriacum Concordantiale, omnes Novi Testamenti Syriaci voces, et ad harum illustrationem multas alias Syriacas, et linguarum affinium dictiones complectens, cum necessariis indicibus, Syriaco et Latino, ut et catalogo nominum propriorum et Gentilium N. T. Syr. Lugduni Batavorum, 1709. 4to.

This Lexicon fully answers the profession made in the title-page; and the reader of the Syriac New Testament, who may consult it, will rarely be disappointed. (Hoffmanni Gram. Syr. p. 59.) The work was published as a companion to the beautiful edition of the Syriac Testament printed at Leyden in the same year. In his preface, Schaaf makes honourable mention of the previous labours of Trostius, Gutbirius, and especially of the

Syriac Lexicon contained in the Heptaglott Lexicon of our learned countryman Edmund Castell.[1]

17. Lexicon Syriacum ab Antonio ZANOLINI collectum, voces omnes quæ in N. T. translatione Syriaca inveniuntur complectens. Accedit ejusdem auctoris Disputatio de Linguâ Syriacâ, Versionibus Syriacis et de Maronitis, quibus præcipue nunc Lingua Syriaca in usu est. Patavii, 1742. 4to.

This work was composed by Dr. Zanolini for the use of the students in the seminary at Padua, where he was professor of Oriental languages. Dr. Z. has not specified what authorities he consulted. Prof. Hoffmann states that he does not appear to have made any use of Schaaff's Lexicon. (Gramm. Syr. p. 59.)

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§ 4. ARABIC GRAMMARS AND LEXICONS.

1. Philippi GUADAGNOLI Breves Arabicæ Linguæ Institutiones. Romæ, 1642. 4to.

2. Thomæ ERPENII Grammatica Arabica. Cum fabulis Lokmani, et excerptis anthologiæ veterum Arabiæ poetarum, Arabice et Latine. Interprete Alberto Schultens. Lugduni Batavorum, 1748, 1767. 4to.

The first edition of Erpenius's Arabic Grammar appeared in 1636, in 4to. Those of 1748 and 1767 are considered the best.

3. Thomæ ERPENII Rudimenta Linguæ Arabicæ. Florilegium sententiarum et Clavem dialectorum adjecit Albertus Schultens. Lugduni Batavorum, 1770. 4to. Best edition.

4. A Grammar of the Arabic Language, in which the Rules are illustrated by Authorities from the best Writers. By John RICHARDSON. London, 1776. 4to.

5. Grammaire Arabe, par Silvestre de SACY. Paris, 1810. 2 tomes, 8vo. Seconde Edition, corrigée et augmentée. Paris, 1831. 2 tomes, 8vo.

"An immortal work, which consigns to obscurity, by its superior lustre, all previous works of the same nature: and which has thrown more light upon the forms of words, the idiom, and the syntax of the Shemitish languages, than has been cast before for many centuries. By this work, which contains 462 pages of Syntax, Gesenius has been substantially aided in the compilation of his Hebrew Grammar; and a multitude of things pertaining to the grammar and idiom of the Hebrew (though they may be learned by the diligent student without the aid of this work, so as to be useful to him,) are seen, without a knowledge of De Sacy's Arabic Syntax, only as through a glass, darkly. De Sacy has placed them in the meridian sun. That a work, which was not designed to have the most remote bearing upon the Hebrew Scriptures, should be thus made to contribute in a signal manner to their illustration, ought surely to be a matter of gratitude to the Great Disposer of events, who can overrule the designs of men to the accomplishment of his own purposes." (Stuart's Dissertations on studying the original Languages of the Bible, p. 84.) The second volume of the second edition is enlarged by the addition of nearly fifty pages, on the subject of the Prosody and Versification of the Arabs. This dissertation was announced for sale, apart from the work, for the accommodation of purchasers of the first edition.

6. Institutiones Grammaticæ Arabicæ, auctore Antonio ARYDA. Vindobonæ, 1813. 4to.

7. Institutiones ad Fundamenta Linguæ Arabicæ: accedunt Sententiæ et Narrationes Arabicæ, una cum Glossario Arabico-Latino. Auctore Ern. Frid. Car. ROSENMÜLLERO, Theol. Doct. et in Academia Lipsiensi Prof. ordinario. Lipsiæ, 1818. 4to.

Of the very numerous grammars of the Arabic language which have been published in

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[1] Castell's Syriac Lexicon was reprinted at Göttingen in 1788, in two parts, forming one volume small 4to.

the Latin language, this of Professor Rosenmüller is considered the best. The author has made great use of Sacy's Grammaire Arabe; and the Chrestomathy, or selection of passages from Arabic writers, enhances the value of his publication.

8. J. A. Vullers Grammaticæ Arabicæ Elementa et Formarum Doctrina, per Tabulas descripta. In usum prælectionum. Bonnæ, 1832. 4to.

9. Geo. Henrici Aug. Ewald Grammatica Critica Linguæ Arabicæ, cum brevi metrorum doctrina. Lipsiæ, 1831–33. 2 vols. 8vo.

10. Grammatica Arabica, conscripta a T[acone] Roorda. Adjuncta est brevis Chrestomathia, edita et lexico explanata à P. Cool. Lugduni Batavorum, 1835. 8vo.

11. Brevis Linguæ Arabicæ Grammatica, Litteratura, Chrestomathia, cum Glossario. In usum prælectionum et studiorum privatorum scripsit Julius Henricus Petermann. Berolini, 1840. Square 12mo.

12. Antonii Giggeii Thesaurus Linguæ Arabicæ; seu Lexicon Arabicum Latinum. Mediolani, 1632. 4 vols. folio.

This is a very valuable work, though greatly inferior in point of correctness to the following Lexicon of Golius.

13. Jacobi Golii Lexicon Arabico-Latinum, contextum ex probatioribus orientis Lexicographis. Accedit Index Latinus copiosissimus, qui Lexici Latino-Arabici vicem explere possit. Lugduni Batavorum, 1653. folio.

14. Georgii Wilhelmi Freytagii Lexicon Arabico-Latinum, præsertim ex Djeuhari Firuzabadique et aliorum Arabum operibus, adhibitis Golii quoque et aliorum libris, confectum. Accedit vocum Latinarum Index copiosissimus. Halis Saxonum, 1830–37. 4 vols. 4to.

This is an invaluable work, and has been edited with the utmost care. The learned author published an abridgment of it, intituled

15. Lexicon Arabico-Latinum, ex opere suo majore excerptum, edidit G. W. Freytag. Halis Saxonum, 1837. 4to.

16. Jacobi Scheidii Glossarium Arabico-Latinum Manuale. Lugduni Batavorum, 1769. 4to.

17. Johannis Jahn Lexicon Arabico-Latinum, Chrestomathiæ Arabicæ accommodatum, et Chrestomathia Arabica. Vindobonæ, 1802. 2 vols. 8vo.

For a full account of Arabic Grammars and Lexicons, the reader is referred to Schnurrer's Bibliotheca Arabica, in which their dates, &c. are particularly specified.

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§ 5. EGYPTIAN GRAMMARS AND LEXICONS.

1. Lexicon Ægyptiaco-Latinum, ex veteribus illius Linguæ monumentis summo studio collectum à Maturino Veyssiere La Croze. Edentibus Christiano Scholtz et Carolo Godofredo Woide. Oxonii e Typographeo Clarendoniano, 1775. 4to.

2. Christiani Scholtz Grammatica Ægyptiaca utriusque dialecti: quam breviavit, illustravit, edidit Carolus Godofredus Woide. Oxonii e Typographeo Clarendoniano, 1778. 4to.

These publications are not of common occurrence, and have acquired additional value since various fragments of the antient Coptic and Sahidic versions of the New Testament have been published. Previously to the seventeenth century, Egyptian literature was but slightly regarded in Europe, and might possibly have been still disregarded, if the celebrated oriental traveller Bartolomeo De la Valle had not brought to Rome, from Egypt, among other curiosities, some Coptic or Egyptian manuscripts, of which he gave the perusal to Athanasius Kircher, a voluminous but very indifferent writer in regard to solidity and

fidelity. Kircher, however, has the merit of being the first who published a book, relating to the Egyptian language, under the title *Lingua Ægyptiaca Restituta* (Romæ, 1643. 4to.), which was, in fact, nothing but the manuscript dictionary or vocabulary of De la Valle. Theodore Petræus, who had been in Egypt in the same century, enriched Europe with several valuable manuscripts; and he, well understanding the Egyptian tongue, would have proved a restorer of Egyptian literature, had he met with proper encouragement; but he could nowhere find it, not even in London, where he printed the first psalm as a specimen of the Egyptian language. Happily his manuscripts were sold to the elector of Brandenburg, and placed in his library at Berlin. Dr. Wilkins, a German, and La Croze, a Frenchman, distinguished themselves in the beginning of the eighteenth century, by their cultivation of the Egyptian tongue. The former met with encouragement and preferment in England; and printed at Oxford, in 1716, the Egyptian New Testament in the Coptic or Lower Egyptian dialect. He also printed the Pentateuch, at London, in 1731. But being unacquainted with the Sahidic or Upper Egyptian dialect, he mistook the Sahidic or Thebaidic manuscripts in the Bodleian Library, for faulty Coptic ones. La Croze, being librarian to the King of Prussia at Berlin, and having free access to the Egyptian manuscripts of Petræus in that library, compiled from these and some other manuscripts a valuable dictionary, which he finished in 1722. He was much assisted in this undertaking by Dr. Jablonski, a learned professor at Frankfort, who collected several materials for him in the Bodleian Library, and in that of the King of France, at Paris. Dr. Jablonski gave La Croze the first hint that, beside the Coptic dialect, there was another of Upper Egypt, which is now commonly called the Sahidic or Thebaidic dialect. He sent him likewise a transcript of a manuscript of this kind (No. 393. Huntington, in the Bodleian Library), *De Mysteriis Literarum Græcarum*, from which La Croze took *Collectionem vocum quarundam Sahidicarum*, which is annexed to his Dictionary. Jablonski, who on his travels had copied several Egyptian manuscripts, communicated them to his brother-in-law, Mr. Scholtz, chaplain in ordinary to the King of Prussia; who being furnished with the manuscripts at Berlin, and the Dictionary of La Croze, wrote, in 1750, an Egyptian Grammar of both dialects, in two vols. 4to. Several learned men wished that both the Dictionary and the Grammar might be published, but they could not find a printer furnished with Egyptian types, or who would hazard the undertaking; till, at last, the University of Oxford, on a noble principle of public spirit, determined to take the business in hand. When the Dictionary was printing, Dr. Woide was desired to make some additions to it; but this not being proposed to him till more than half the work was printed off, he could extend his remarks to three letters only; and, to render the undertaking more useful, he added an index. It was intended to print the Grammar of Mr. Scholtz, in two 4to. vols. immediately after the Dictionary, but it being found too voluminous, Dr. Woide very properly abridged it; and the work, so far from losing by his abridgment, has gained very considerably; for Dr. W. has carefully examined, corrected, and improved the Grammar, by means of manuscripts unknown to Mr. Scholtz, of which he gives an account in the preface prefixed to the Grammar. The Sahidic part, which is now to be found in this Grammar, was entirely supplied by Dr. Woide. Two circumstances, must particularly recommend this Grammar; first, that the rules laid down are illustrated and supported by examples, quoted from the above-mentioned manuscripts; secondly, that it exhibits both dialects, to one of which we have hitherto been entire strangers. (Monthly Review, (O. S.) vol. lx. p. 1., Nichols's Anecdotes of Bowyer, vol. ix. p. 9—11.)

3. Pauli Ernesti Jablonskii Collectio et Explicatio Vocum Ægyptiacarum, quarum mentio apud Scriptores Veteres occurrit. Apud Jablonskii Opuscula, Tom. I. Lugduni Batavorum, 1804. 8vo.

Jablonski was one of the most eminent scholars in Egyptian literature, in the eighteenth century. Besides various disquisitions which are collected in his Opuscula (of which an account will be found in a subsequent part of this Appendix), he laboured for many years at an Egyptian Glossary, in which he collected in alphabetical order, and explained, by the aid of the Coptic Dialect, all the Egyptian words dispersed in the writings of Greek and Latin authors, and also in the Hebrew text of the Old Testament. (The latter are about fifty in number.) On his death, corrected copies of many of his dissertations and some of his MSS. were sent to the celebrated critic Ruhnkenius, at Leyden; where, after various impediments, they were at length published by Prof. Te Water, in four volumes, 8vo., between the years 1804 and 1813.

This Egyptian Glossary, which forms the entire first volume of Jablonski's Opuscula, is pronounced by M. Quatremère (the most competent judge in Europe of such subjects) to be the completest work in this department of literature, and to evince the most profound erudition; though, in some instances, he seems to have been rather too desirous of displaying his Coptic learning, and has hazarded many improbable etymologies. Important as this Glossary is in itself, its value is greatly enhanced by the editorial labours of Prof. Te Water; who, in addition to a preface containing many interesting details respecting Jablonski's life and writings, and especially concerning the Glossary, has contributed numerous very learned notes, together with a supplement containing such Egyptian words

as had escaped the researches of Jablonski. (Quatremère, Recherches sur la Langue et Littérature de l'Egypte, pp. 87, 88.)

4. Fr. A. Guil. SPOHN de Lingua et Literis Veterum Ægyptiorum. Accedunt Grammatica atque Glossarium Ægyptiacum. Edidit et absolvit G. Seyffarth. Lipsiæ, 1825. 4to.

5. A compendious Grammar of the Egyptian Language, as contained in the Coptic and Sahidic Dialects; with Observations on the Bashmuric: together with Alphabets and Numerals in the Hieroglyphic and Enchorial Characters; and a few explanatory Observations. By the Rev. Henry TATTAM, M.A. With an Appendix consisting of the Rudiments of a Dictionary of the antient Egyptian Language, in the Enchorial Character. By Thomas YOUNG, M.D. London, 1830. 8vo.

6. Lexicon Ægyptiaco-Latinum, ex veteribus Linguæ Ægyptiacæ monumentis, ab Henrico TATTAM, M.A. Oxonii, 1835. 8vo.

7. Lexicon Linguæ Copticæ, studio Amadei PEYRON. Taurini, 1835. 4to.

7.* Grammatica Linguæ Copticæ. Accedunt Additamenta ad Lexicon Copticum. Studio Amadei PEYRON. Taurini, 1841. 8vo.

These are the most copious Grammar and Lexicon of the Coptic Language, which is extant. Besides availing himself of all the printed Grammars, Lexicons, &c., in that language, the learned author has derived very many words in his Lexicon from seven Coptic papyri, which are preserved in the magnificent Egyptian Museum of the King of Sardinia.

8. Vocabularium Coptico-Latinum et Latino-Copticum e Peyroni et Tattami Lexicis. Accedunt Elenchus Episcopatuum Ægypti, Index Ægypti Geographicus Coptico-Latinus, Index Ægypti Geographicus Latino-Copticus, Vocabula Ægyptia a Scriptoribus Græcis explicata, Vocabula Ægyptia a Scriptoribus Latinis explicata. Edidit Dr. G. PARTHEY. Berolini, 1844. 8vo.

9. M. G. SCHWARTZE Grammatica Linguæ Copticæ ejusque Dialectorum. Pars I. Literarum Sonorumque doctrinam continens. Pars II. Verborum formas et copulationes tractans. Lipsiæ, 1845. 4to.

§ 6. ETHIOPIC GRAMMAR AND LEXICONS.

1. Jobi LUDOLPHI Grammatica Linguæ Amharicæ (vel Æthiopicæ), quæ vernacula est Hebessinorum. Francofurti ad Mœnum, 1698, folio; 1702, folio. Best edition.

2. Jobi LUDOLPHI Lexicon Amharico-Latinum. Francofurti ad Mœnum, 1698. folio.

This is commonly bound up with the first edition of Ludolph's Amharic Grammar.

3. Jobi LUDOLPHI Lexicon Æthiopico-Latinum. Francofurti ad Mœnum, 1698. folio.

§ 7. PERSIAN GRAMMARS AND LEXICONS.

1. Ludovici DE DIEU Rudimenta Linguæ Persicæ: accedunt duo priora capita Geneseos ex Persica translatione Jacobi Tawusi. Lugduni Batavorum, 1639. 4to.

2. Angeli à S. JOSEPH Gazophylacium Linguæ Persarum. Amstelodami, 1684. folio.

3. A Grammar of the Persian Language. By Sir William JONES. London, 1809. 4to. Seventh edition.

The first edition of this Grammar appeared in 1775, in 4to.; in that of 1809 the orthography is adapted to the mode of spelling adopted by Dr. Wilkins in his improved edition of Richardson's Persian Dictionary. Sir W. Jones's Grammar forms the fifth volume of the octavo edition of his works.

4. Francisci de DOMBAY Grammatica Linguæ Persicæ; accedunt dialogi, historiæ, sententiæ, et narrationes Persicæ. Viennæ, 1804. 4to.

5. A Grammar of the Persian Language. By M. LUMSDEN, LL.D. London, 1811. 2 vols. Small folio.

6. Francisci WILKEN Institutiones ad Fundamenta Linguæ Persarum, cum Chrestomathia et Auctario ad Chrestomathiam. Lipsiæ, 1805; two parts, forming 1 vol. 8vo.

7. A Dictionary, Persian, Arabic, and English; with a Dissertation on the Languages, Literature, and Manners of Eastern Nations. By John RICHARDSON, Esq. F.S.A. Revised and improved by Charles Wilkins, LL.D. F.R.S. A new Edition considerably enlarged by Francis JOHNSON [of the East India College, Hertford]. London, 1829. royal 4to.

The first edition of this great and elaborate work appeared at Oxford and London in 1777, in one large folio volume. A new edition was published at London in the years 1806 and 1810, in two volumes, royal 4to: it was edited by Dr. Wilkins, who revised it throughout, corrected the orthography of every word, and enlarged it to a great extent, upwards of twenty thousand words, which his long residence in India and profound knowledge of the Persian language peculiarly qualified him to make. A new fount of Persian types was cast under the immediate inspection of Dr. W., which was again used for the third edition, superintended by Mr. Johnson, assistant professor of the Arabic, Persian, and Hindoostanee languages at the East India College, Hertford. The dictionary (as originally compiled by Mr. Richardson) being little else than a limited translation from Meninski's *Thesaurus Linguarum Orientalium, Turcicæ, Arabicæ, Persicæ,* and being moreover chiefly intended for the use of Persian students, in preparing it for the press it became necessary to institute a rigid comparision between both works. The result was, the correction of numerous errors in translation, and the insertion of many thousand Arabic words, which Mr. R. had purposely omitted because their occurrence in Persian authors was deemed improbable. Numerous improvements have been made in the grammatical disposition of the words. Besides the careful revision of Mr. Johnson, each sheet of this most beautifully executed work, had the advantage of being inspected by Dr. Wilkins before it was finally printed off. As the bulk and price of Dr. Wilkins's edition rendered it accessible to comparatively few students of Persian, Mr. Hopkins compiled from it an abridgment, entituled a *Vocabulary, Persian, Arabic, and English,* which was printed at London in 1810, in 8vo.

8. Outlines of Persian Grammar, with Extracts. Edinburgh, 1822. 8vo.

These outlines were originally published for the use of Students in the University of Edinburgh. The author's "view has evidently been, to simplify, as much as possible, the elements of the language. No extraneous matter has been introduced for a shew merely of erudition; when, in reality, it can be of use for nothing, but to distract and impede the learner." (Edinburgh Christian Instructor for May, 1822. p. 329.)

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§ 8. ARMENIAN GRAMMAR.

Brevis Linguæ Armenicæ Grammatica, Litteratura, Chrestomathia, cum Glossario. In usum prælectionum et studiorum privatorum scripsit Julius Henricus PETERMANN. Berolini, 1841. Square 12mo.

*** The reader who is desirous of further information respecting elementary works on Oriental Literature, is referred to Professor Lee's *Sylloge Librorum Orientalium quibus Linguarum Biblicarum Studiosi maximo cum fructu uti queant.* (Cantabrigiæ, 1821. 8vo.) In this manual, Prof. Lee has particularly specified those treatises which are most worthy of the student's attention.

CHAPTER V.

COMMENTATORS, INTERPRETERS, AND PARAPHRASTS ON THE SCRIPTURES.

A COMPLETE History of Commentators would require a volume of no ordinary dimensions. The present list is therefore necessarily restricted to an account of the *Principal Commentaries* and *Critical Works* illustrating the Holy Scriptures. The reader, who may be desirous of prosecuting this subject more at length, will find much interesting information in the elaborate works of Rosenmüller, Dorscheus, and Simon, noticed below. Father Simon's Histoire Critique du Vieux Testament (pp. 416—466. 4to. 1680) also contains many valuable strictures on the earlier Expositors of the Old Testament. The merits and demerits of commentators are likewise discussed in Walchius's Bibliotheca Theologica Selecta, vol. iv. pp. 369—931.; in Ernesti's Institutio Interpretis Novi Testamenti, part iii. cap. ix. pp. 278—311.; in Morus's Acroases Academicæ, vol. ii. pp. 204—340.; by Mr. Orme in his Bibliotheca Biblica (Edinburgh, 1824. 8vo.); by Rambach, in his Institutiones Hermeneuticæ, pp. 663—726.; by Professor Keil, in his Elementa Hermeneutices Novi Testamenti (8vo. Leipsic, 1811), p. 159. *et seq.*; and by Professor Beck, in his Monogrammata Hermeneutices Librorum Novi Fœderis (8vo. Lipsiæ, 1803), part i. p. 168. *et seq.*

1. Jo. Georg. ROSENMÜLLERI Historia Interpretationis Librorum Sacrorum in Ecclesia Christiana; ab Apostolorum ætate ad Literarum Instaurationem. Hildburghusæ et Lipsiæ, 1795—1814, 5 parts 8vo.

2. Joh. Georg. DORSCHEI Biblia Numerata, seu Index Specialis in Vetus Testamentum ad singula omnium Librorum Capita, et Commata. Francofurti, 1674. 2 vols. folio.

This work contains a list of commentators (four hundred and ninety-one in number), with references to their several books, chapters, and pages, in which they have illustrated any book, chapter, or verse, and even every word, which has been the subject of controversy. The word "*Elohim*," for instance, has not fewer than sixty references. An edition of the *Biblia Enumerata*, was published at Frankfort, in 1694, with numerous additions, by J. Gramm, son-in-law of the original author. (Biogr. Universelle, tom. xi. p. 598.)

3. Histoire Critique des Principaux Commentateurs du Nouveau Testament, depuis le Commencement du Christianisme jusques à notre Tems. Par Richard SIMON. Rotterdam, 1693. 4to.

SECTION I.

ON THE INTERPRETATION OF SCRIPTURE.

§ 1. GENERAL TREATISES ON THE INTERPRETATION OF SCRIPTURE.

1. ABICHTII (Jo. Georg.) Ars distinctè Legendi et Interpretandi Scripturam Sacram Veteris Testamenti. Lipsiæ, 1710. 8vo.

2. Hermeneutica Biblica Generalis, Usibus Academicis accommodata ab Antonio ARIGLER. Viennæ, 1813. 8vo.

A learned epitome of the general principles of interpretation. This author, as well as Jahn, was a Romanist professor, at Vienna: and the works of both have been prohibited within the dominions of the emperor of Austria.

3. BENNER (Joh. Herm.) Sylloge Thesium, Hermeneuticæ Sacræ inservientium. Francofurti et Giessæ, 1753. 12mo.

4. Joh. Benedicti CARPZOV Primæ Lineæ Hermeneuticæ et Philologiæ Sacræ cum Veteris, tum Novi Testamenti, brevibus aphorismis comprehensæ. Helmstadii, 1790. 8vo.

5. CHLADENII (Martini) Institutiones Exegeticæ. Wittebergæ, 1725. 8vo.

6. DANHAUERI (Joh. Conradi) Hermeneutica Sacra, sive Methodus exponendarum Sacrarum Literarum. Argentorati, 1684. 8vo.

7. Sacred Hermeneutics developed and applied; including a History of Biblical Interpretation from the earliest of the Fathers to the Reformation. By Samuel DAVIDSON, LL.D. Edinburgh and London, 1843. 8vo.

8. Sinopsi della Ermeneutica Sacra, o dell' Arte di ben interpretare la Sacra Scrittura, del Professore G. Bernardo DE ROSSI. Parma, 1819. 8vo.

9. ERNESTI (Jo. Aug.) Institutio Interpretis Novi Testamenti. 8vo. Lipsiæ, 1761, 1809. 8vo.

The edition of 1809 is generally considered as the best of Ernesti's admirable little manual; but the prefatory remarks and some of the notes of Dr. Ammon must be read with *great caution*, as they are too frequently destitute of those primary and indispensable characteristics of a good interpreter, *sobriety and discretion*. Two volumes of Supplementary Remarks, by Professor Morus, intitled "*Acroases super Hermeneutica Novi Testamenti*," were published at Leipsic between 1795 and 1797, in 8vo.: they relate only to part of Ernesti's volume, and they contain much valuable matter respecting the criticism and interpretation of the New Testament. An accurate English Translation of the whole of Ernesti's Institutio, with valuable corrective notes, by the Rev. C. H. TERROT, M.A., was published at Edinburgh in 1832–33, in two volumes small 8vo. forming part of the Edinburgh "Biblical Cabinet."

10. Elements of Interpretation, translated from the Latin of J. A. Ernesti, accompanied with Notes. By Moses STUART, Professor of Sacred Literature in the Theological Seminary at Andover. 12mo. Andover (Massachussetts), 1822. London, 1827. 12mo.

A translation of *part* of the preceding treatise. The work of Ernesti, in passing through the hands of its translator, has undergone some alterations. Some things have been omitted; notes have been added where the subject appeared to require further elucidation; and copious extracts are translated from Morus's Acroases, as well as from Beck's Monogrammata Hermeneutices Novi Testamenti, and Keil's Elementa Hermeneutices Novi Testamenti, noticed below. The London reprint was edited by the Rev. Dr. Henderson, who has increased the utility of this little manual by adding some valuable observations, the result of his own reading.

11. An Examination of the Principles of Biblical Interpretation of Ernesti, Ammon, Stuart, and other Philologists. By Alexander CARSON, A.M. Edinburgh, 1836. 12mo.

12. Matthiæ FLACII Illyrici Clavis Scripturæ Sacræ, seu de Sermone Sacrarum Literarum. Jenæ, 1674. folio.

This work was one of the best of the early Protestant treatises on the Interpretation of Scripture. Various editions of it were printed at Basle between the years 1567 and 1629: it was also printed at Leipsic, in 1695, and at Erfurt, in 1719; but Walchius states the Jena edition of 1674 to be the best. The "*Clavis*" of Flacius consists of two parts. The first is in the form of a Dictionary, in which all the words and forms of expression, occurring in the Bible, are explained. The second contains numerous rules of interpretation, and a series of tracts on the style of Scripture difficulties, and on the mode of surmounting them, &c.

13. FRANCKII (Aug. Herm.) Prælectiones Hermeneuticæ ad viam dextre indagandi et exponendi Sensum Scripturæ Sacræ. . . . Adjecta est in fine Brevis et Luculenta Scripturam Sacram cum fructu legendi Institutio. Halæ, 1717. 8vo.

14. Franckii (Aug. Herm.) Commentatio de Scopo Librorum Veteris et Novi Testamenti. Halæ, 1724. 8vo.

15. Franckii (Aug. Herm.) Christus S. Scripturæ Nucleus. Accedunt tres Meditationes cognati Argumenti. Ex Germanico in Latinum Sermonem vertit Henricus Grischovius. Halæ, 1724. 8vo.

16. Franzii (Wolfgangi) Tractatus Theologicus novus et perspicuus de Interpretatione Sacrarum Literarum. Wittebergæ, 1619. 4to. 1708. 8vo. (best edition.)

17. Glassii (Salomonis) Philologia Sacra, his temporibus accommodata. Post Primum volumen Dathii in lucem emissum, nunc continuata, et in novi plane operis formam redacta a Georg. Laurent. Bauero. Tomi secundi, sectio posterior. — Hermeneutica Sacra. Lipsiæ, 1797. 8vo.

This volume, as already noticed in page 191, is a corrected edition of that part of Glass's Philologia Sacra which relates to the interpretation of the Scriptures. It is sometimes to be met with as a distinct work, with a separate title-page: and such in effect it is, the alterations and additions being so numerous as to render it a new publication. It is unquestionably of great value, and has furnished the writer of these pages with many important observations and explanations of Scripture; but it is at the same time so strongly characterised by that licentiousness of interpretation which so eminently marks many of the modern divines of Germany, that the student cannot be put too much on his guard with respect to Professor Bauer's volume.

18. Enchiridion Hermeneuticæ Generalis Tabularum Veteris et Novi Fœderis. Authore Johanne Jahn. Viennæ, 1812. 8vo.

19. Appendix Hermeneuticæ, seu Exercitationes Exegeticæ. Auctore Johanne Jahn. Fasciculi II. Vaticinia de Messiâ. Viennæ, 1813–15. 8vo.

20. Institutiones Hermeneuticæ Scripturæ Sacræ Veteris Testamenti, quas Joannes Nepomucenus Alber, juxta Systema Theologiæ novissime præscriptum concinnatas, tertium edidit. Pestini [Pest, in Hungary], 1827. 3 tomis 8vo.

The first edition of this work was published in 1807. In consequence of the system of theology which is taught in the University of Vienna having been introduced into that of Pest, Professor Alber re-modelled and revised his work, in order to render it conformable to that system. The first volume contains a summary of Biblical Archæology; the second, an introduction to the several books of the Old Testament; and the third, the principles of interpretation, and an exegetical elucidation of various difficult passages of the Old Testament.

21. Institutiones Hermeneuticæ Scripturæ Sacræ Novi Testamenti, quas Joannes Nep. Alber, juxta Systema Theologiæ novissime præscriptum concinnatas, edidit. Pestini, 1818. 3 tomis 8vo.

The first volume contains general rules of interpretation, a general introduction to the writings of the New Testament, and an apology for them; the second and third volumes comprise a special introduction to the various books, and an exegetical exposition of the most difficult and important passages.

Throughout both this and the preceding work, Professor Alber evinces himself to be an able and vehement adversary of the modern school of German neologists.

22. Thomæ Hunt de Usu Dialectorum, ac præcipuè Arabicæ, in Hebraico Codice interpretando, Oratio. Oxonii, 1748. 4to.

23. Monogrammata Hermeneutices Librorum Novi Fœderis. Scripsit Christianus Daniel Beckius. Pars Prima. Hermeneutice N. T. universa. Lipsiæ, 1803. 8vo.

This work was never completed. An English Translation of it, so far as it has been published, is given in the first volume of Dr. Hodge's "Biblical Repertory," Princeton (New Jersey), 1825. 8vo.

24. Keilii (Car. Aug. Theoph.) Elementa Hermeneutices Novi Testamenti, Latine reddita à Christ. Aug. Godefr. Emmerling. Lipsiæ, 1811. 8vo.

25. Hierolexicon, sive Sacrum Dictionarium Variorum Sacræ Scripturæ Sensuum, cum Locorum, in quibus hos patiuntur, Annotatione. Opera et studio Francisci Philippi L'Alouette. Lutetiæ Parisiorum, 1694. 8vo.

A book not of common occurrence. It consists, in fact, of three parts. In the first, are delivered rules for interpreting the Bible; the second contains a summary of the contents of the several books of Scripture, in Latin hexameter verses; and the last part of the volume contains an alphabetical index of the various senses of Scripture, with references to passages which, in the author's judgment, admit of those senses. Some of his interpretations are rather fanciful.

26. Langii (Joachimi) Hermeneutica Sacra, exhibens primùm Genuinæ Interpretationis Leges de Sensu Litterali et Emphatico investigando; deinde Idiomata Sermonis Mosaïci, Davidici, et Prophetici, necnon Apostolici et Apocaliptici; cum uberiori ipsius Praxeos Exegeticæ appendice. Halæ, 1733. 8vo.

27. Six Sermons on the Study of the Holy Scriptures, their Nature, Interpretation, and some of their most Important Doctrines, preached before the University of Cambridge in the year 1827–28. To which are annexed, two Dissertations; the first, on the Reasonableness of the Orthodox Views of Christianity as oppposed to the Rationalism of Germany; the second, on the Interpretation of Prophecy generally, with an Original Exposition of the Book of Revelation, showing that the whole of that remarkable Prophecy has long ago been fulfilled. By the Rev. Samuel Lee, B.D. [now D.D.] Regius Professor of Hebrew in the University of Cambridge. London, 1830. 8vo.

28. Loescher (Val. Ern.) Breviarium Theologiæ Exegeticæ, Legitimam Scripturæ Sacræ Interpretationem tradens. Wittebergæ, 1719. 8vo.

29. Monsperger (Josephi Juliani, in Universitate Vindobonensi P. O.) Institutiones Hermeneuticæ V. T. Prælectionibus Academicis accommodatæ. Lovanii, 1787. 2 vols. 8vo.

30. Institutio Interpretis Veteris Testamenti, auctore Joanne Henrico Pareau, Litterarum Orientalium Professore in Academia Rheno-Trajectina. Trajecti ad Rhenum, 1822. 8vo.

30.* Principles of Interpretation of the Old Testament; translated from the Institutio Interpretis Veteris Testamenti of John Henry Pareau, by Patrick Forbes, D.D. Edinburgh, 1835–38. 2 vols. 12mo.

This work also forms Vols. XXI. and XXIV. of the Edinburgh Biblical Cabinet. It is a very useful compendium of the principles of sacred hermeneutics, applied to the Old Testament. The translation is faithful and accurate.

31. Disputatio de Mythica Sacri Codicis Interpretatione. Auctore Joanne Henrico Pareau. Editio altera, additamento et indicibus aucta. Trajecti ad Rhenum, 1824. 8vo.

This treatise contains a masterly investigation and refutation of the notion advocated by the modern school of German neologists concerning the mythical interpretation of Scripture. It was originally a prize essay, published in 1814 in the transactions of the Teylerian Society, with a Dutch translation. In this new edition the learned author has revised and corrected his treatise, and has enlarged it with valuable additions at the end, and with a copious Index.

32. Pfeifferi (Augusti) Hermeneutica Sacra, sive Tractatio luculenta de Interpretatione Sacrarum Literarum. Dresdæ, 1684. 8vo. Lipsiæ, 1690. 4to.; also in the second volume of the collective edition of his philological works.

33. Pfeifferi (Joachimi Ehrenfridi) Institutiones Hermeneuticæ Sacræ, veterum atque recentiorum et propria quædam præcepta complexa. Erlangæ, 1771. 8vo.

34. Introduction to Sacred Philology and Interpretation, by Dr. G. J. PLANCK. Translated from the Original German, and enlarged with Notes, by Samuel H. TURNER, D. D. New York, 1834. 8vo. Edinburgh, 1834, 12mo.

The translator's notes are valuable and instructive. This treatise also forms the seventh volume of the Edinburgh Biblical Cabinet.

35. De Usu Philonis in Interpretatione Novi Testamenti. Scripsit Gulielmus SCHEFFER. Marburgi, 1831. 8vo.

36. The Literal Interpretation of Scripture exposed. By T. Pell PLATT, Esq. London, 1831. 8vo.

" This pamphlet is little more than an attack on some expositions contained in the excellent volume of Sermons on the Divine Authority and Perpetuity of the Lord's Day, published by the Rev. Daniel Wilson [D. D., now Bishop of Calcutta], and an Encomium on the Modes of Interpretation adopted by certain Divines, and a recommendation of the *soi-disant* Students of Prophecy, as those who have called men back to the literal Interpretation of Scripture." — (*Congregational Magazine, May,* 1831, vol. xiv. p. 314.)

37. RAMBACHII (Johannis Jacobi) Institutiones Hermeneuticæ Sacræ, variis observationibus copiosissimisque exemplis biblicis illustratæ. Cum præfatione Jo. Francisci Buddei. Jenæ, 1723. 8vo.

38. The Elements of Biblical Interpretation : or an Exposition of the Laws by which the Scriptures are capable of being correctly interpreted; together with an Analysis of the Rationalistic and Mystic Modes of interpreting them. By Leicester A. SAWYER, A. M. Newhaven [Connecticut], 1836. 12mo.

39. SEEMILLERI (Sebastiani) Institutiones ad Interpretationem Sanctæ Scripturæ, seu Hermeneutica Sacra. Augsburgi, 1771. 8vo.

40. Biblical Hermeneutics: or the Art of Scripture Interpretation. From the German of George Frederick SEILER, D.D. With Notes, Strictures and Supplements from the Dutch of J. Heringa, D.D. Translated from the Originals by the Rev. William Wright, LL.D. London, 1835. 8vo.

41. SEMLERI (Jo. Sal.) Apparatus ad Liberalem Veteris Testamenti Interpretationem. Halæ Magdeburgicæ, 1773. 8vo.

42. SEMLERI (Jo. Sal.) Apparatus ad Liberalem Novi Testamenti Interpretationem. Illustrationis exempla multa ex epistola ad Romanos petita sunt. Halæ Magdeburgicæ, 1767. 8vo.

" *Liberal*, indeed, with a vengeance; if it be deemed liberality to give up all material points to those who impugn the authenticity of the sacred books." — Such is the severe but just censure of Bp. Blomfield (Diss. on the Traditional Knowledge of a Promised Redeemer, p. 123.) on the first of these works of Semler, which is equally applicable to the second. — On the value of this heterodox German critic's labours, see Conybeare's Bampton Lectures for 1824, pp. 277—279.

43. TURRETINI (Joan. Alphonsi) De Sacræ Scripturæ Interpretandæ methodo, Tractatus bipartitus. Trajecti Thuriorum, 1728. small 8vo. Francofurti ad Viadrum, 1776. 8vo. Also in Vol. II. of the quarto edition of his collective works, with the author's last corrections.

The edition of 1776 is *considered* to be the best; it professes to be " restitutus et auctus," by William Abraham Teller, some of whose remarks are certainly valuable; but others convey doctrinal interpretations which Turretini (or Turretin as he is most usually termed) held in utter abhorrence. The edition of 1728 is therefore to be preferred, when his collective works cannot be consulted.

44. Hermeneutica Biblica Generalis juxta Formam Studii Theologici in Imperio Austriaco præscriptam, edita à Caspero UNTERKIRCHER. Œniponti, 1831. 8vo.

The basis of this work is Arigler's Hermeneutica Biblica, No. 2. p. 259., *suprà*, with which the editor has made very free, altering some things, omitting others, and adding

many more, in order to adapt it to the modern standard of Romish orthodoxy established in the Austrian dominions.

45. An Inquiry into the General Principles of Scripture Interpretation, in Eight Sermons preached before the University of Oxford in the Year 1814, as the Lecture founded by the late Rev. John Bampton, M. A. By the Rev. William VANMILDERT, D.D. [afterwards Bishop of Durham.] Oxford, 1815. 8vo.

46. Dissertatio de SS. Scripturarum Interpretatione, secundum Patrum commentarios. Auctore Daniele WHITBY. Londini, 1714. 8vo.

47. G. B. WINER Oratio de Emendanda Interpretatione Novi Testamenti. Lipsiæ, 1823. 8vo.

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§ 2. TREATISES ON THE INTERPRETATION OF THE FIGURATIVE LANGUAGE, AND ON THE SPIRITUAL AND TYPICAL INTERPRETATION OF SCRIPTURE.

1. RAMBACHII (Johannis Jacobi) Commentatio Hermeneutica de Sensûs Mystici Criteriis, ex genuinis principiis deducta, necessariisque cautelis circumscripta. Jenæ, 1728; 1731. 8vo.

2. The Bampton Lectures for the year 1824. Being an attempt to trace the History, and to ascertain the Limits of the Secondary and Spiritual Interpretation of Scripture. By J. J. CONYBEARE, M. A. Oxford, 1824. 8vo. Price 10*s.* 6*d.*

3. A Course of Lectures on the Figurative Language of Holy Scripture, and the Interpretation of it from the Scripture itself. To which are added, four Lectures on the Relation between the Old and New Testaments, as it is set forth in the Epistle to the Hebrews. By the Rev. William JONES, M.A. London, 1786. 8vo. and various subsequent editions.

These valuable and pious lectures were delivered in the learned author's parish church of Nayland, in Suffolk: they are also to be found in the fourth volume of Mr. Jones's Theological, Philosophical, and Miscellaneous Works.

4. On the Historical Types contained in the Old Testament. Twenty Discourses preached before the University of Cambridge in the Year 1826, at the Lecture founded by the Rev. John Hulse. By the Rev. Temple CHEVALLIER, M. A. Cambridge, 1826. 8vo.

The subject chosen is important and interesting, and has been illustrated with ability and judgment. (British Critic, October 1827. p. 442.)

5. The Nature and use of a Type. By George LAVINGTON, [D.D. and afterwards Bishop of Exeter.] London, 1724. 8vo.

6. A Brief View of the Figures, and Explication of the Metaphors contained in Scripture. By the late Rev. John BROWN. Edinburgh, 1803. 12mo. Also in the first volume of the author's collected smaller works.

7. A Key to open the Scripture Metaphors and Types; to which are prefixed Arguments to prove the Divine Authority of the Holy Scriptures. By Benjamin KEACH. London, 1779. folio.

This is usually considered as the best edition: the work was first published towards the close of the seventeenth century. Many of his interpretations are very fanciful. The Introduction was translated from Glassius's Treatise de Typis et Metaphoris, in his Philologia Sacra.

8. A Treatise on the Nature and Use of the Tropes of the Holy Scripture. By J. WOOD. Bristol, 1831. 12mo.

This little volume is extracted principally from the introduction to the preceding work of Keach.

9. Moyse Dévoilé, ou l'Explication des Types et Figures du Vieux Testament. Par Jacob GIRARD. Genève, 1670. 8vo.

10. Moses and Aaron; or, the Types and Shadows of our Saviour in the Old Testament opened and explained. By T. TAYLOR, D.D. London, 1653. 4to.

This book was repeatedly printed in the course of the seventeenth century; a circumstance that marks the estimation in which it was held. It was also translated into Latin, and several times printed in Germany. It contains many fanciful analogies; a remark which is applicable to the two following works, Nos. 11 and 12.

11. Moses Unveiled; and the Harmony of all the Prophets. By William GUILD. London, 1658. 12mo. Edinburgh: reprinted, 1840. 8vo.

12. The Figures or Types of the Old Testament, by which Christ and the Heavenly Things of the Gospel were preached and shadowed to the People of God of Old; explained and improved in sundry Sermons. By Samuel MATHER. Dublin, 1673. 4to.

13. The Gospel of the Old Testament: an Explanation of the Types and Figures by which Christ was exhibited under the Legal Dispensation. Re-written from the work of Samuel Mather. By [Mrs. Caroline WILSON (late FRY)] the Author of the "Listener," &c. London, 1833. 2 vols. 12mo.

14. Grace and Truth; or, the Glory and Fulness of the Redeemer displayed in an Attempt to explain the most remarkable of the Types, Figures, and Allegories of the Old Testament. By William MAC EWEN. Edinburgh, 1763. 12mo. and various subsequent editions.

15. A Popular Inquiry into the Doctrine of Scripture Types. By John WILSON. Edinburgh, 1823. 8vo.

16. De Symbolis ac Typis Scripturæ Sacræ Dissertatio. Auctore S. RUDELBACH. Hauniæ, 1824. 8vo.

The author does not copy preceding authors, who have treated on Scripture Types, but endeavours to give a solid foundation to his discussion. After fixing the general nature of a Symbol and Type, and determining the meaning of the figurative diction of the Scriptures, and the relation subsisting in this respect between the Old and New Testament, he proceeds to apply it to the interpretation of the Symbols and Types. He allows those prophetic images only to be real Types, which have been fulfilled in the life, passion, and death of Christ, and in the ulterior state of the Church; and requires that such fulfilment be indicated in express terms in the New Testament. (Revue Encyclopédique, Novembre, 1826. p. 410.)

17. The Character and Offices of Christ illustrated by a Comparison with the Typical Characters of the Old Testament. In a Series of Discourses by John CROMBIE, A.M. London, 1827. 8vo.

18. Typical Instruction considered and illustrated, and shewn to be suited to all, but particularly to the early Ages of the Church. By John PEERS, A.M. London, 1828. 8vo.

19. A Key to the Symbolical Language of Scripture, by which numerous passages are explained and illustrated. By Thomas WEMYSS. Edinburgh and London, 1835. 8vo.

20. A Course of Lectures on the Scripture Types, by the Rev. J. S. C. F. FREY. New York, 1840. 2 vols. 12mo.

21. The Typology of Scripture: or, the Doctrine of Types investigated in its Principles, and applied to the Explanation of the earliest Revelations of God, considered as preparatory Exhibitions of the leading Truths of the Gospel. With an Appendix on the Restoration of the Jews. By the Rev. Patrick FAIRBAIRN. Edinburgh, 1845. 12mo.

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§ 3. TREATISES ON THE INTERPRETATION OF SCRIPTURE PARABLES, PROVERBS, AND PROMISES.

1. G. A. Van Limburg BROUWER de Parabolis Jesu Christi. Lugduni Batavorum, 1825. 8vo.

2. Wesselii SCHOLTEN Diatribe de Parabolis Jesu Christi. Delphis Batavorum, 1827. 8vo.

The order pursued in each of these treatises is similar, but the mode of discussing the particular topics is somewhat different. Each consists of two parts, in the first of which are considered the nature of a parable, and the different classes into which the parables of Jesus Christ may be divided. The second part discusses the interpretation of parables; and each treatise contains many ingenious remarks peculiar to itself.

3. De Parabolis Jesu Christi Indole Poeticâ Commentatio. Auctore A. H. A. SCHULTZE. Gottingæ, 1827. 4to.

4. De Parabolarum Naturâ, Interpretatione, Usu. Juvenibus potissimum Theologicæ cultoribus aperuit Augustus Fridericus UNGER. Lipsiæ, 1828. 8vo.

5. Martini DELRII Adagialia Veteris ac Novi Testamenti. Lugduni, 1614–18. 2 tomis 4to.

6. Joannis DRUSII Adagia Hebraica. Apud Crit. Sacr. tom. viii. folio.

7. Andreæ SCHOTTI Adagialia Sacra Novi Testamenti Græco-Latina, selecta atque exposita. Antverpiæ, 1629. 4to.

8. Joannis VORSTII Diatribe de Adagiis Novi Testamenti. In Crenii Opusculorum Fasciculo III. Roterodami. 18mo. Also in Fischer's second edition of Leusden, de Dialectis Nov. Test. pp. 168—252.

9. The Wells of Salvation opened; or, a Treatise discovering the Nature, Preciousness, and Usefulness of Gospel Promises, and Rules for the Application of them. By William SPURSTOWE. London 1655. 8vo. Reprinted at London, 1814. 12mo.

10. Gospel Mysteries revealed: or an Exposition of all the Parables and many express Similitudes, contained in the four Evangelists. By Benjamin KEACH. London, 1701. folio. 1815, 4 vols. 8vo.

Many of the Parables are spiritualised almost to absurdity. The work, however, contains good materials, which persons of *sober judgment* may employ to advantage.

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§ 4. TREATISES ON THE INTERPRETATION OF SCRIPTURE PROPHECIES.

1. A Dictionary of the Writers on the Prophecies, with the Titles and occasional Descriptions of their works. Also an Appendix containing Lists of Commentators, Annotators, &c. on the Holy Scriptures. London, 1835. 8vo.

2. The Use and Intent of Prophecy, in the several Ages of the World. To which are added four Dissertations. 1. The Authority of the Second

Epistle of Peter; 2. The Sense of the Antients before Christ, upon the Circumstances and Consequences of the Fall; 3. The Blessing of Judah, Gen. xlix.; 4. Christ's Entry into Jerusalem. By Thomas SHERLOCK, D.D. Bishop of London. Fourth edition. London, 1744. 8vo.

3. Campegii VITRINGÆ Typus Doctrinæ Propheticæ. Franeckeræ, 1708. 8vo.

4. Aug. Herm. FRANCKII Introductio ad Lectionem Prophetarum, I. Generalis, II. Specialis ad Lectionem Jonæ, quæ in reliquis exemplo esse possit. Utrâque directâ ad comparandam è prophetis agnitionem Jesu Christi. Halæ, 1724. 8vo.

5. Christiani Augusti CRUSII Hypomnemata ad Theologiam Propheticam. Lipsiæ, 1764–71–78. 3 parts. 8vo.

A work very little known in this country. The first part or volume comprises a general introduction to the study of Prophecy: the other two volumes contain illustrations of the principal predictions in the Old Testament, from the Book of Genesis to the Prophecies of Isaiah, inclusive. A copy of this work is in the library of the University of Cambridge.

6. Hermanni VENEMA Prælectiones de Methodo Propheticâ, seu de Argumento Prophetiarum Veteris et Novi Testamenti ac utriusque periodis. Quibus accedunt Sermones Academici quatuor. Leovardiæ, 1775. 4to.

7. The Divine Origin of Prophecy illustrated and defended, in a Course of Eight Sermons preached before the University of Oxford, at the Lecture founded by the Rev. John Bampton, M.A. By George RICHARDS, [D.D.] Oxford, 1800. 8vo.

8. A Key to the Language of Prophecy, with References to Texts of the Old and New Testaments. By the Rev. William JONES, M.A. In Vol. XI. of his Theological, Philosophical, and Miscellaneous Works.

9. The Fulfilling of the Scriptures. By Robert FLEMING. London, 1726. folio.

10. Dissertations on the Prophecies which have been remarkably fulfilled, and at this Time are fulfilling in the World. By Thomas NEWTON, D.D. Bishop of Bristol. London, 1759 or 1766, 3 vols. 8vo. Various subsequent editions in 2 vols. 8vo. and 12mo.; also in one volume, 8vo.

11. History the Interpreter of Prophecy. By the Rev. Henry KETT, B.D. Oxford, 1799, 3 vols. 12mo. and various subsequent editions in 2 vols. 8vo.

12. A Key to the Prophecies: or, a Concise View of the Predictions contained in the Old and New Testaments. By the Rev. David SIMPSON, M.A. Macclesfield, 1795; and numerous subsequent editions.

A valuable compendium of the fulfilment of prophecy, worthy the attention of students who may not be able to procure larger or more expensive works on this subject.

13. Lectures on Scripture Prophecy. By William Bengo COLLYER, D.D. London, 1811. 8vo.

14. A Manual of Prophecy; or, a Short Comparative View of Prophecies contained in the Holy Scriptures, and the events by which they were fulfilled. In which are introduced several new Observations on several of them, and particularly on difficult Passages in Isaiah and Daniel. By the Rev. Peter ROBERTS, A.M. London, 1818.

15. The Sacred Calendar of Prophecy; or, a Dissertation on the Prophecies, which treat of the grand Period of seven Times, and especially of its second Moiety, or the latter three Times and a half. By George Stanley FABER, B.D. London, 1830, 3 vols. 8vo. Second edition, London, 1844. 3 vols. 12mo.

This work (the learned author has announced) is designed to supersede entirely a previous "Dissertation on the Prophecies that have been fulfilled, are now fulfilling, or will hereafter be fulfilled, relative to the great Period of 1260 Years; the Papal and Mohammedan Apostacies; the Reign of Antichrist; and the Restoration of the Jews;" the fifth edition of which was published in 1814-18, in 3 vols. 8vo. For an analysis of the first edition of this work, see the British Critic for April, 1833. vol. vii. pp. 328—343; and of the second edition in the Church of England Quarterly Review, vol. xvi. pp. 148—161.

16. Eight Dissertations on Prophecy. By the Rev. G. S. Faber, M. A. London, 1845. 2 vols. 8vo.

These Dissertations treat on the promised Seed of the Woman, the Prophecy of Noah, the Sceptre and Lawgiver of Judah, the Star and Sceptre of Jacob, the long tarrying of the Children of Israel, the Desire of all Nations, the universal expectation of a Mighty Prince, and the predicted final triumph of Christ's Church.

17. Evidence of the Truth of the Christian Religion, derived from the literal Fulfilment of Prophecy; particularly as illustrated by the History of the Jews, and by the Discoveries of recent Travellers. By the Rev. Alexander Keith, D.D. Twenty-sixth edition, enlarged. Edinburgh, 1841. 12mo. Also a handsome edition in 8vo., and numerous subsequent reprints.

The design of this treatise is to give a general and concise sketch of such of the prophecies as have been distinctly foretold and clearly fulfilled, and as may be deemed sufficient to illustrate the truth of Christianity. Very many illustrations are derived from the discoveries of recent voyagers and travellers. The subjects discussed are, Prophecies concerning Jesus Christ and the Christian Religion,—the Destruction of Jerusalem, — the Jews, — the land of Judæa and the circumjacent countries, — and predictions relative to the Macedonian, Tyrian, Egyptian, and Roman Empires, the subversion of the Jewish State, &c., — long-continued spiritual tyranny of the papacy, and the Turkish empire. This beautifully printed volume contains a large mass of valuable information, condensed into a comparatively small compass, and at a moderate price. The multiplied editions, which have been required within a very few years, sufficiently attest the high estimation in which Dr. Keith's Work is deservedly held.

18. The Signs of the Times, as denoted by the Fulfilment of Historical Predictions, traced down from the Babylonish Captivity to the present Time. By Alexander Keith, D.D. Edinburgh, 1832. 2 vols. 12mo., and various subsequent editions.

The portions of prophecy illustrated in this work are, Daniel's Visions of the great Images and of the Four Beasts, interpreted kingdoms, and of the Ram and He-Goat, and his literal prophecy of the things noted in the Scripture of Truth. These are followed by an original exposition of the prophecies contained in the Apocalypse. In many parts of his work, Dr. Keith has with great felicity applied the history of the infidel Gibbon to the fulfilment of prophecy. "Among the expounders of prophecy, we are inclined to assign Mr. [Dr.] Keith a high place. It is perfectly true that in some of his views we are unable to go along with him, and dissent from some of his conclusions. But it is refreshing to meet with a writer, who treats such a subject in a cautious and reverent manner. There is no presumptuous attempting to penetrate into what is hidden, no rash anticipation of future history, no arrogant assumption of the prophetic character, and no impious denunciation of vengeance on those who acquiesce not in his views, or deny his divine mission. He writes every where in the very best spirit, and if he does not always command our convictions, he uniformly secures our respect." (Edinburgh Christian Instructor, Sept. 1832. p. 638.)

19. The Scheme and Completion of Prophecy, wherein its Design and Use, together with its Sense and Application as the grand fundamental Proof of Religion, specially adapted to all Periods of the World, and all Stages of the Church, are considered and explained; together with an Inquiry into the Shekinah and Cherubim in the Holy of Holies, and the Visions of the Prophets. By the Rev. John Whitley, D.D. London, 1830. 8vo.

20. Elements of Prophetical Interpretation. By J. W. Brooks, M. A. London, 1837. 12mo.

21. A Practical Guide to the Prophecies, with reference to their Interpretation and Fulfilment, and to personal Edification. By the Rev. Edward Bickersteth. London, 1837. 12mo.

22. Principles of interpreting the Prophecies briefly illustrated: with notes. By Henry JONES. Andover [Massachussetts] and New York. 1837. 12mo.

23. The Testimony of History to the Divine Inspiration of the Holy Scriptures: or a Comparison between the Prophecies and their Fulfiment in twelve Lectures. By the Rev. W. J. BUTLER, M.A. London, 1838. 12mo.

24. Les Caractères du Messie vérifiés en Jésus de Nazareth. [Par M. CLEMENCE.] Rouen, 1776. 2 tomes 8vo.

"The author determines the characteristical marks of the Messiah with precision and accuracy; points out in consequence of these characters (which are drawn from the clearest predictions) the prophecies that, taken in a literal sense, regard the Messiah; and, by a comparison of these prophecies with the events, sets the divine mission of Christ in the most striking light. There is a great deal of good erudition and sound judgment in this work," (Monthly Review, O.S. vol. lvi. p. 218.) which is now both scarce and dear.

25. Prophéties concernant Jésus Christ et l'Eglise, éparses dans les Livres Saints, avec des Explications et Notes. [Par Pierre Jean AGIER.] Paris, 1819. 8vo.

A concise and valuable little manual of Scripture Prophecies relative to Jesus Christ.

26. Dissertations sur les Prophéties, par César Guillaume de la LUZERNE, ancien Evêque de Langres. Nouvelle édition, revue et corrigée. Paris 1825. 2 tomes, 12mo.

Warburtonian Lectures on Prophecy.

*** These Lectures were founded by Dr. William Warburton, Bishop of Gloucester, (each course consisting of twelve Sermons, to be preached in Lincoln's Inn chapel,) for the purpose of proving "the truth of Revealed Religion in general, and of the Christian in particular, *from the completion of the Prophecies of the Old and New Testament*, which relate to the Christian Church, and especially to the apostacy of Papal Rome." The following portions of these Lectures are all that have been published.

Besides illustrating the completion of the prophecies, in conformity with the founder's design, most of the lecturers have treated, in a greater or less degree, upon the Symbolical Language of Scripture Prophecy.

1. An Introduction to the Study of the Prophecies concerning the Christian Church, and in particular concerning the Church of Papal Rome. By Richard HURD, D.D. [afterwards Bishop of Worcester.] London, 1772. 8vo.

This elegantly written and learned volume has long been known and duly appreciated by the public. The subject of Prophecy is here opened in the most masterly and instructive manner by Bishop Hurd; who "discussed, in the first place, the true idea of prophecy, and the general argument deducible from it; then specified some prophecies of primary importance, and more particularly those which relate to the rise of Antichrist. In relation to this subject, he combated the prejudices most generally entertained against the doctrine; he considered and explained the prophetic style; and after opening the style and method of the Apocalypse, and the prophetic characters of Antichrist, he concluded by pointing out distinctly the uses of the whole inquiry." (British Critic, O. S. vol. xxvii. pp. 652, 653.)

2. Twelve Sermons on the Prophecies concerning the Christian Church; and, in particular, concerning the Church of Papal Rome. By Samuel HALLIFAX, D.D. [afterwards Bishop of Gloucester.] London, 1776. 8vo.

"Bishop Hallifax paid his primary attention to the Prophecies of Daniel, and next to those of Saint Paul concerning the man of sin; and he concluded by establishing the canon and authority of the Apocalypse, and by giving a clear and able view of its visions. His

two concluding discourses contain a history of the corruptions of Popery, and a just and luminous vindication of the Reformation." (British Critic, O. S. vol. xxvii. p. 653.)

3. Twelve Discourses on the Prophecies, concerning the first Establishment and subsequent History of Christianity. By Lewis BAGOT, LL.D. [afterwards Bishop of Norwich.] London, 1780. 8vo.

" Bishop Bagot opened his Lectures by preliminary observations on the nature and value of the evidence drawn from prophecies; including some pointed remarks on Lord Monboddo and Mr. Gibbon. The subjects of his subsequent discourses were, the promise of a second dispensation under the first; the progressive nature of the kingdom of God; the distinctive character of the Messiah, and the nature of his kingdom; the time limited by the prophets, and the proofs of its fulfilment; the conformity of the life of Christ and of his kingdom to the predictions; the prophecies concerning the latter times; and the general recapitulation of the whole subject." (British Critic, vol. xxvii. p. 653.)

4. Discourses on Prophecy. By East APTHORP, D.D. London, 1786. 2 vols. 8vo.

" Dr. Apthorp began by giving the history of Prophecy. He then carefully laid down the canons of interpretation: after which he proceeded to the prophecies relating to the birth, time, and theological character of the Messiah. The prophecies of the death of Christ are next distinctly handled, and those which relate to his earthly kingdom. Finally, he traces the characters of Antichrist, gives a view of the mystic Tyre, and concludes by the prophecies which he considers as announcing the Reformation. Though some of this author's applications will to most readers appear harsh, and some questionable, yet his books display altogether much knowledge of the subject, much learning, and no small share of ingenuity." (British Critic, O. S. vol. xxvii. p. 653.)

5. A Connected and Chronological View of the Prophecies relating to the Christian Church. By Robert NARES, A.M. Archdeacon of Stafford. London, 1805. 8vo.

These Lectures are divided into two parts, viz. I. The Prophecies which relate to our Saviour as the Author and perpetual Head of the Christian Church; and II. Those which foretell the fate of his disciples, whether adverse or prosperous, from the time of his departure from them to that of his last most solemn advent.

6. Twelve Lectures on the subject of the Prophecies relating to the Christian Church. By Edward PEARSON, D.D. London, 1811. 8vo.

The design of Prophecy,—the progress of Christianity as predicted in the Scriptures,—the state of the Christian Church as supposed to be predicted in the apostolic epistles,—the corruptions of the Christian faith as predicted by Daniel, and the various fortunes of the Christian Church, from her first foundation to the end of the world, as foretold in the Apocalypse,—are the subjects discussed in these lectures: a copious analysis of which is given in the British Critic, O. S. vol. xl. pp. 238—248. 467—479.

7. Twelve Lectures on the Prophecies relating to the Christian Church, and especially to the Apostasy of Papal Rome. By Philip ALLWOOD, B.D. London, 1815. 2 vols. 8vo.

The first six of these Lectures discuss the predictions relative to Jesus Christ; and the remaining Lectures are devoted to an exposition of the Apocalypse, particularly with reference to the apostasy of the Romish Church. See an analysis of them in the British Critic, N. S. vol. ix. pp. 45—65.

8. Discourses on Prophecy, in which are considered its Structure, Use, and Inspiration: being the Substance of Twelve Sermons preached by John DAVISON, B.D. London, 1824. 8vo.

The first of these Discourses is employed in treating of the Christian Evidences in general, and the connexion of Prophecy with the rest; and the second, in considering the contents of the prophetic volume as distinguished from its predictions. The four next discuss the structure of prophecy and the cause of its dispensation: and in the six last, its inspiration and divine prescience are examined. " The subject of the work is one of very general importance, and which will excite an interest with every reader of Scripture. More especially must value attach to every part of the inquiry, from the admirable practical tendency which is every where given to it; so that, while the student is carried forward by the interest of critical research, and his understanding enlightened by the wide and clear views opened to him, his piety will not fail to be warmed, his faith strengthened, and his best affections exalted and improved." (British Critic, N. S. vol. xxii. p. 389.)

9. The Chronological Prophecies, as constituting a connected System, in which the principal events of the Divine Dispensations are determined by the precise revelation of their dates. Demonstrated in a Series of Lectures. By Frederick NOLAN, LL.D. London, 1837. 8vo.

*** Besides the preceding valuable Lectures, the subject of Prophecy is discussed at considerable length in the great Collection of the Boyle Lectures, published in 1739, in 3 vols. folio.

SECTION II.

JEWISH WRITERS AND COMMENTATORS, AND ILLUSTRATIONS OF THE SCRIPTURES DERIVED FROM JEWISH SOURCES.

§ 1. JEWISH WRITERS.

1. PHILONIS JUDÆI, quæ reperiri potuerunt, omnia. Textum cum MSS. contulit; quamplurima e codd. Vaticano Mediceo, et Bodleiano, scriptoribus item vetustis, necnon catenis Græcis ineditis, adjecit; interpretationemque emendavit; universa notis et observationibus illustravit Thomas MANGEY, S.T.P. Canonicus Dunelmensis. Londini, 1742. 2 tomis folio.

This is a noble edition, equally creditable to the editor, the Rev. Dr. Mangey, and to the printer, the celebrated William Bowyer. Dr. M. revised the works of Philo, which he collated with thirteen manuscripts, and corrected the Latin version of them, which had been made by Sigismond Gelenius, Morelli, and others. The different treatises are arranged in a much better order than that which appears in preceding editions, and many obscure and difficult passages are excellently corrected and illustrated.

2. PHILONIS JUDÆI Opera omnia, Græcè et Latinè, ad editionem Th. Mangey, collatis aliquot MSS. Edenda curavit Aug. Frider. PFEIFFER. 8vo. Vols. I.—V. Erlangæ, 1785—1792.

The text of Dr. Mangey is adopted in this valuable edition, which has never been completed, in consequence of the death of the learned editor, whose critical materials for the sixth and concluding volume are reported to be still preserved. Pfeiffer collated three Bavarian manuscripts, and retained only such of Mangey's notes as contain either some new information, or some emendation of the text; to which he added observations of his own, chiefly settling the various lections.

3. PHILONIS JUDÆI Opera omnia, Græce. Textum ad fidem optimarum editionum edidit Carolus Ernestus RICHTER. Lipsiæ, 1828–29, 8 tomis 12mo.

The most complete edition of the works of Philo. In preparing it for the press, the editor followed the text of Dr. Mangey's edition (No. 1.), with which he collated Pfeiffer's edition (No. 2.), and another, printed at Paris in 1640. To the previously published treatises of Philo, M. Richter has added two others, viz. 1. *De festo Cophini*, and 2. *De Parentibus colendis*, which were discovered by Signor Maï in the Medicean Library at Florence, and published for the first time at Milan, in 1818, with a Latin version and notes. The last volume contains copious indexes of matters, and of the texts of Scripture explained by Philo.

3.* Quæstiones Philoneæ. I. De Fontibus et Auctoritate Theologiæ Philonis. Quæstionis primæ Particula prima. II. De Λόγῳ Philonis. Quæstio altera. Scripsit C. G. L. GROSSMANN. Lipsiæ, 1829. 4to.

4. PHILONIS JUDÆI Sermones tres hactenus inediti. I. et II. de Providentia, et III. de Animalibus, ex Armena Versione Antiquissima ab ipso originali textu Græco ad verbum stricte exequuta, nunc primum in Latinum fideliter translati per Jo. Baptistam AUCHER. Venetiis. Typis Cœnobii P. P. Armenorum in insula S. Lazari. 1822. 4to. Armenian and Latin.

5. Philonis Judæi Paralipomena Armena: Libri videlicet quatuor in Genesin; Libri duo in Exodum; Sermo unus de Samsone, alter de Jona, tertius de tribus Angelis Abraam apparentibus. Opera hactenus inedita, et Armena versione antiquissima ab ipso originali textu Græco ad verbum stricta exequuta sæculi V. nunc primum in Latinum fideliter translata per Jo. Baptistam Aucher. Venetii, typis Cœnobii P. P. Armenorum in Insula S. Lazari. 1826. 4to. Armenian and Latin.

6. Flavii Josephi Opera, quæ reperiri potuerunt, omnia. Ad codices fere omnes, cum impressos tum manuscriptos, diligenter recensuit, nova versione donavit, et notis illustravit Johannes Hudsonus. Oxonii, e Theatro Sheldoniano, 1720. 2 vols. folio.

Those distinguished bibliographers, Fabricius, Harwood, Harles, and Oberthür, are unanimous in their commendations of this elegant and most valuable edition. The learned editor, Dr. Hudson, died the year before its publication, but, fortunately, not till he had acquired almost every thing requisite for a perfect edition of his author. "He seems to have consulted every known manuscript and edition. The correctness of the Greek text, the judgment displayed in the annotations, the utility of the indexes, and the consummate knowledge which is evinced of the history and antiquities of the time, render this work deserving of every thing said in commendation of it. Copies on large paper are very rare and dear, as well as magnificent." (Dibdin on the Classics, vol. ii. p. 11.)

7. Flavii Josephi, quæ reperiri potuerunt, Opera omnia, Græcè et Latinè, ex nova versione, et cum notis Joannis Hudsoni. Accedunt Notæ Edwardi Bernardi, Jacobi Gronovii, Fr. Combefisii, Ezechielis Spanhemii, Adriani Relandi, et aliorum, tam editæ quam ineditæ. Post recensionem Joannis Hudsoni denuo recognita, et notis ac indicibus illustrata, studio et labore Sigeberti Havercampi. Amstelodami, 1726. 2 vols. folio.

This is usually considered the *editio optima*, because it contains much more than Dr. Hudson's edition. The Greek text is very carelessly printed, especially that of Josephus's seven books on the wars of the Jews with the Romans. Havercamp collated two manuscripts in the library of the university of Leyden; and, besides the annotations mentioned in the title, he added some observations by Vossius and Cocceius, which he found in the margin of the *editio princeps*, printed at Basil, in 1644, folio. The typographical execution of Havercamp's edition is very beautiful.

8. Flavii Josephi Opera, Græcè et Latinè, excusa ad editionem Lugduno-Batavam Sigeberti Havercampi cum Oxoniensi Joannis Hudsoni collatam. Curavit Franciscus Oberthür. Lipsiæ, 1782—1785. Vols. I.—III. 8vo.

This very valuable edition, which has never been completed, comprises only the Greek text of Josephus. The succeeding volumes *were* to contain the critical and philological observations of the editor, who has prefixed to the first volume an excellent critical notice of all the preceding editions of Josephus. "The venerable Oberthür is allowed to have taken more pains in ascertaining the correct text of his author, in collating every known MS., in examining every previous edition, and in availing himself of the labours of his predecessors, than have yet been shown by any editor of Josephus." It is therefore deeply to be regretted that such a valuable edition as the present should have been discontinued by an editor so fully competent to finish the arduous task which he has begun. (Dibdin on the Classics, vol. ii. p. 13. 3d edition.)

9. Flavii Josephi Judæi Opera omnia [Græce]. Textum edidit Carol. Ernest. Richter. Lipsiæ, 1826. 6 tomis 12mo.

A very neatly printed edition: it forms the first portion, as the works of Philo form the second part, of a Bibliotheca Patrum, proposed to be edited by M. Richter.

Several English translations of Josephus have been published by Court, L'Estrange, and others; but the best is that of Mr. Whiston, folio, London, 1737, after Havercamp's edition; to which are prefixed a good map of Palestine, and seven dissertations by the translator, who has also added many valuable notes, correcting and illustrating the Jewish historian. Whiston's translation has been repeatedly printed in various sizes.

10. Flavii Josephi de Bello Judaico Libri Septem. Ad fidem Codicum emendavit, Variis Lectionibus instruxit, et notis partim aliorum partim suis illustravit, Edvardus Cardwell, S. T. P. Græce et Latine. Oxonii e Typographeo Academico, 1837. 2 vols. 8vo.

A beautifully and accurately printed edition of Josephus's History of the Jewish war, for which Biblical students are much indebted to the learned principal of St. Alban's Hall. The various readings of six hitherto uncollated MSS. are given, three of which are in the Laurentian Library at Florence, of the eleventh, twelfth, and fourteenth centuries; two, of the tenth and twelfth centuries, are in the Royal Library at Paris; and one, of the twelfth century, is in the Library of Sir Tho. Phillips, Bart., which was formerly in the possession of the Earl of Guilford. The Latin Version is that of Sigismond Gelenius, published at Geneva in 1635.

11. Flavius Josephus de Iesv Christo testatvs. Vindiciæ Flavianæ, auctore Friderico SCHOEDEL. Lipsiæ, 1840. 8vo.

This is the most recent and most comprehensive vindication of the genuineness of Josephus's celebrated testimony in favour of the character of Jesus Christ. Of the genuineness of that testimony a concise view and defence have been given in Vol. I. Appendix, No. VII. M. Schoedel exhibits first the external and then the internal evidences for it, and in conclusion determines in favour of the genuineness of Josephus's testimony.

12. Mischna: sive Totius Hebræorum Juris, Rituum, Antiquitatum ac Legum Oralium, Systema: cum clarissimorum Rabbinorum Maimonidis et Bartenoræ Commentariis integris, Hebraice et Latine. Notis illustravit Gul. SURENHUSIUS. Amstelodami, 1698. 6 tomis folio.

"This is a very beautiful and correct work, necessary to the library of every biblical critic and divine. He who has it, need be solicitous for nothing more on this subject." (Dr. A. Clark's Succession of Sacred Literature, p. 56.)

13. Talmud Hierosolymitanum, Hebraice. Amstelodami, 1710. folio.

14. Talmud Babylonicum Integrum, Hebraice. Berolini et Francofurti, 1715. 12 tomis folio.

In the "Annales de Philosophie Chrétienne" for February, 1844, (pp. 161—164.) a French Translation of the Babylonish Talmud, and of the Schoul'han Arouch, or Religious Code of the Israelites, was announced in 16 vols. 4to. by S. Cahen, author of the French Version of the Old Testament which is noticed in a subsequent page of this volume. Twelve volumes are to comprise the translation of the Talmud; and the remaining four, the Schoul'han Arouch. An introduction will contain a complete history of the Talmud and its contents, and of the method of argumentation pursued in it; which is to be followed by a glossary of technical words and phrases.

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§ 2. JEWISH RABBINICAL COMMENTATORS.

A few only of the Jewish Rabbins have illustrated every individual book of the Old Testament: those only are here specified which are held in the highest estimation by the Jews.[1]

1. Editions of the Hebrew Bible with Rabbinical Commentaries. See p. 5. *suprà.*

2. RABBI SOLOMON JARCHI, Ben Isaac, usually cited as RASCHI from the contraction of his names, was a native of Troyes in Champagne; he wrote commentaries on the entire Bible, as well as the chief part of the Talmud, and from his extensive learning is accounted one of the most eminent Jewish expositors. His style, however, is so exceedingly obscure as to require an ample comment to make it intelligible. He died A.D. 1180. Many of his commentaries have been printed in Hebrew, and some have been translated into Latin by Christians; as that on Esther by Philip

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[1] In this account of the Jewish Expositors, we have chiefly followed Carpzov, in his *Introductio ad Libros Canonicos Veteris Testamenti*, p. 35. et seq., and De Rossi's scarce work, intitled *Bibliotheca Judaica Antichristiana, quâ editi et inediti Judæorum Libri recensentur.* Royal 8vo. Parma, 1800. Wolfius has also treated on the Jewish Commentators in his *Bibliotheca Hebræa*, tom. ii. p. 368. et passim. For an account of the Chaldee Paraphrases, see Vol. II. of the Introduction to the Study of the Scriptures, pp. 108—203.

Daquin, that on Joel by Genebrard, and those on Obadiah, Jonah, and Zephaniah, by Pontac.

3. Rabbi ABRAHAM ABEN EZRA was a native of Spain, and flourished in the twelfth century; his Commentaries on the Scriptures, written in an elegant style, are much esteemed both by Jews and Christians.

4. Rabbi DAVID KIMCHI was also a native of Spain, and flourished towards the close of the twelfth century: he wrote Commentaries on the Old Testament, which are highly valued, particularly that on the prophet Isaiah.

5. Rabbi LEVI BEN GERSHOM, a Spanish Jew, was contemporary with Kimchi: his Commentaries on the Scripture, especially on the Pentateuch, are much esteemed. He accounted for miracles from natural causes.

6. Rabbi AARON BEN ELIHU was an eminent Jewish teacher, who flourished in the fourteenth century. He left a commentary on the Pentateuch.

7. Rabbi ISAAC ABARBENEL, or ABRAVANEL (as he is sometimes called), a Portuguese Jew, flourished in the fifteenth century, and wrote Commentaries on the Pentateuch, the whole of the Prophets, and some other books of Scripture: notwithstanding his inveterate enmity against Christianity, his writings are much valued by Christians, and are highly extolled by the Jews.

8. Rabbi SOLOMON ABENMELECH, a native of Spain, flourished in the sixteenth century, and wrote Scholia on the whole of the Old Testament, in which he has interspersed the best of Kimchi's Grammatical Observations.

The Commentaries of these Rabbins are inserted in the *Biblia Rabbinica*, published by Bomberg at Venice, in 4 vols. folio, 1518, and again in 1525 and 1526, and in Buxtorf's edition, printed at Basle, 1618, in 4 vols. folio.

9. Rabbi MOSES BEN MAIMON, usually called Maimonides, though not a Commentator on the whole of the Old Testament, ought not to be omitted, on account of his *Moreh Nevochim*, or Teacher of the Perplexed, a valuable work, that explains difficult phrases, passages, parables, and allegories. The best edition of this work is that of Basil, 1629, 4to. An English Translation of this Treatise was published in 1827 by the Rev. Dr. Townley, intitled "The Reasons of the Laws of Moses." Dr. T. has enriched his translation with a life of Maimonides, and with numerous valuable notes and dissertations. The *Porta Mosis* of Maimonides was edited by Pococke (in Arabic and Latin) at Oxford, 1645, 4to. and his treatises, *De Jure Pauperis, &c.* (Heb. and Lat.) by Prideaux, Oxford, 1679; and *De Sacrificiis*, 4to. London, 1683.

Several parts of the works of the above-mentioned Rabbins have been printed in a separate form; viz.:—

(1.) AARON the Karaite.—Libri Coronæ Legis, id est, Commentarii Karaitici inediti, ab Aarone ben Elihu seculo decimo quarto conscripti, Particulam ex duobus codicibus manuscriptis, altero Jenensi, altero Lugdunensi, edidit, in Latinum transtulit, atque illustravit J. G. L. Kosegarten. Jenæ, 1823. 4to.

(2.) ABARBENEL.—Commentarius in Pentateuchum, curâ Henrici Van Bashuisen. Hanoveræ, 1710. folio.

Ejusdem, Commentarius in Prophetas priores, curâ Augusti Pfeiffer. Lipsiæ, 1686. folio.

Ejusdem, Commentarius in Hoseam, Latine, cum notis Fr. ab Husen. Lugd. Bat. 1686.

Ejusdem, Commentarius in Nahum, curâ J. D. Sprecheri. Helmstadii, 1703. 4to.

(3.) Abenmelech.—Ex Michlal Jophi seu Commentario R. Salom. Abenmelech in Veteris Testamenti Libros, una cum spicilegio R. Jac. Abendanæ, Particula, complectens prophetiam Jonæ. Heb. et Lat. edente Ernest. Christ. Fabricio. Gottingen, 1792. 8vo.

(4.) Jarchi.—R. Sal. Jarchii Commentarius in omnes Veteris Testamenti Libros, versus et illustratus a Jo. Frid. Breithaupto, 3 vols. 4to. Gothæ, 1713.

(5.) Kimchi.—R. Davidis Kimchii Commentarii in Jesaiam Prophetam, quos ex Hebræo in Latinum idioma vertebat, notulisque illustrabat, Cæsar Malamineus. Florentiæ, 1774. 4to.

Besides various confutations of Jewish errors, which are interspersed throughout the work, the translator has inserted a dissertation on Isaiah vii. 15., which (he proves) was fulfilled in the miraculous birth of our Redeemer of a Virgin.

(6.) Rabbi David Kimchi's Commentary upon the Prophecies of Zechariah, translated from the Hebrew. With Notes and Observations on the passages relating to the Messiah. By the Rev. A. Mc. Caul, A.M. [now D.D.] London, 1837. 8vo.

"Kimchi left a commentary on most of the books of Scripture, which, though written six hunded years ago, will bear a comparison with any that has appeared, even in the nineteenth century..... To the reader of the English Bible Kimchi is also of value, as he will find the translation generally confirmed, and see how very little that Rabbi would have altered." (Introd. p. 8.) For this specimen of Kimchi's commentary Bible students are greatly indebted to the Rev. Dr. Mc. Caul; who is well known to be one of the most profoundly learned men in Talmudical and Rabbinical literature, that can be found in England or in Europe. The value of this volume is greatly enhanced by the important critical and controversial observations with which he has enriched it.

(7.) Malachias, cum Commentariis Aben Ezræ, Jarchii et Kimchii disputationibus. Curâ Sam. Bohl. Rostochii, 1637. 4to.

(8.) Hoseas, illustratus Chaldaica Versione et philologicis celebrium Rabbinorum Raschi, Aben Ezræ, et Kimchii Commentariis. Helmstadii, 1702. 4to. Reprinted at Gottingen, 1780.

(9.) Joel et Obadiah, cum Paraphrasi Chaldaica, Masora, et Commentariis trium Rabbinorum. Heb. et Lat. curâ Jo. Leusden. Utrecht, 1657. 4to.

(10.) Johannis Merceri Commentarii in Vates quinque priores, quibus adjuncti sunt R. Sal. Jarchii, Aben Ezræ, et Dav. Kimchii Commentarii, ab ipso Latinitate donati. Editio altera, curâ G. C. Bürklini. Gissæ, 1695.

(11.) J. B. Carpzovii Collegium Rabbinico-Biblicum in libellum Ruth. Heb. et Lat. Lipsiæ, 1703. 4to.

This work contains the Hebrew text of the book of Ruth, the Targum, the great and little Masora, and four Rabbinical Commentaries, together with Latin versions, and copious notes by the editor, J. B. Carpzov. Calmet states, that this book will be found of great service to those who are learning Hebrew, and will also serve as an introduction to the reading of the rabbinical writers.

(12.) The Conciliator of R. Manasseh Ben Israel: a Reconcilement of the apparent Contradictions in Scripture. [Translated into English from the Hebrew.] With notes and biographical notices of quoted authorities. By E. H. Lindo. London, 1842. 2 vols. 8vo.

The 'Conciliator' of Manasseh Ben Israel is a work of much learning and renown, which is held in the highest estimation by the Jews. Mr. Lindo has rendered an acceptable service to *all* biblical students by rendering it accessible to them in the English language.

§ 3. ILLUSTRATIONS OF THE HOLY SCRIPTURES, DERIVED FROM JEWISH SOURCES.

1. Georgii Johannis HENKII Dissertatio de Usu Librorum Apocryphorum Veteris Testamenti in Novo Testamento. Halæ, 1711. 4to.

2. Christ. Theophili KUINÖEL Observationes ad Novum Testamentum ex Libris Apocryphis Veteris Testamenti. Lipsiæ, 1794. 8vo.

3. Joh. Benedicti CARPZOVII Exercitationes in S. Pauli Epistolam ad Hebræos ex Philone Alexandrino. Præfixa sunt Philoniana Prolegomena, in quibus de non adeo contemnenda Philonis eruditione Hebraica, de convenientia stili Philonis cum illo D. Pauli in Epistola ad Hebræos, et de aliis nonnullis varii argumenti exponitur. Helmstadii, 1750. 8vo.

4. J. B. CARPZOVII Stricturæ Theologicæ in Epistolam Pauli ad Romanos. Adspersi subinde sunt Flores Philoniani. Helmstadii, 1758. 8vo.

This is the second and best edition of Carpzov's Observations on St. Paul's Epistle to the Romans; they originally appeared in detached portions, at Helmstadt, in quarto, between the years 1752 and 1756.

5. Christophori Frederici LOESNERI Observationes ad Novum Testamentum e Philone Alexandrino. 8vo. Lipsiæ, 1777.

This work was preceded by a quarto tract of Loesner's intitled *Lectionum Philonianarum Specimen*, published at Leipsic, in 1758. The force and meaning of words are particularly illustrated, together with points of antiquity and readings of Philo's text. The light thrown upon the New Testament, by the writings of Philo, is admirably elucidated by Loesner; to complete whose work there should be added *Adami Frid.* KUHNII *Spicilegium Loesneri Observationum ad N.T. e Philone Alexandrino.* Sorau, 1783, 4to.; 2d ed. Pfortæ, 1785, 8vo. The second is the best edition.

6. Jo. Baptistæ OTTII Spicilegium, sive Excerpta è Flavio Josepho ad Novi Testamenti Illustrationem. Curâ Sigeberti Havercampi. Lug. Bat. 1741. 8vo.

7. Jo. Tobiæ KREBSII Observationes in Novum Testamentum e Flavio Josepho. Lipsiæ, 1755. 8vo.

Both these works are necessary to the Biblical Student, as Krebs has illustrated a great number of passages in the New Testament, from Josephus, which are not noticed in Ott's Spicilegium. In pp. 527—612. of the latter publication, there is a curious collection of *Sixty-eight* articles, omitted by Josephus, of which he could not have been ignorant; and to this is annexed an interesting dissertation of C. Bos, on the genuineness of the celebrated passage concerning Jesus Christ.

8. Mellificium Hebraicum, sive Observationes ex Hebræorum Antiquiorum monumentis desumptæ, unde plurima cum Veteris, tum Novi Testamenti, loca explicantur vel illustrantur. Autore Christophoro CARTWRIGHTO. In the eighth volume of the Critici Sacri, pp. 1271—1426.

To our learned countryman Cartwright belongs the honour of being the first who applied the more antient writings of the Jews to the illustration of the Bible. He was followed in the same path of literature by Drusius, whose *Præterita sive Annotationes in Totum Jesu Christi Testamentum* (4to. Franequeræ, 1612) contain many valuable illustrations of the New Testament. Some additions were subsequently made to his work by Balthasar Scheidius, whose *Præterita Præteritorum* are included in the publication of Meuschen, noticed in No. 11. *infrà.*

9. The Works of the Rev. John LIGHTFOOT, D.D. Master of Catharine Hall, Cambridge. Edited by the Rev. J. R. Pitman, A.M. London, 1822-25, 13 vols. 8vo.

The writings of Dr. Lightfoot are an invaluable treasure to the Biblical Student. By his deep researches into the Rabbinical writings, he has done more to illustrate the phrase-

ology of the Holy Scriptures, and to explain the various customs, &c. therein alluded to, particularly in the New Testament, than any other author before or since. Two editions of this learned Divine's works were published previously to that now under consideration, viz. 1. The English edition of Dr. G. Bright, in two folio volumes, London, 1684; and, 2. A Latin edition, published at Rotterdam, in 2 vols. folio, 1686, intitled "Joannis Lightfooti Opera Omnia," and again at Franeker, in three folio volumes, which were superintended by the celebrated critic, Leusden. These foreign editions are taken from the English one, the English parts being translated into Latin: the third volume in Leusden's edition is composed chiefly of several pieces, which Lightfoot had left unfinished, but which were too valuable to be altogether omitted. They were communicated by Mr. Strype, who in 1700 published "*Some genuine Remains of the late pious and learned John Lightfoot, D. D.*" in 8vo. In preparing his edition, Mr. Pitman has adopted for his basis the London edition of 1684, and Strype's supplemental volume, incorporating the additional matter in Leusden's edition; and, by indefatigable researches, he has succeeded in recovering some pieces of Lightfoot's which were never before published. New Indexes and other facilities of reference are given in the concluding volume of this edition. It is but justice to add that they are neatly and correctly printed, and from their reasonable price, demand a place in every biblical library. In order to complete Dr. Lightfoot's *Horæ Hebraicæ et Talmudicæ, or Hebrew and Talmudical Exercitations on the New Testament*, which proceed no further than the first Epistle to the Corinthians, Christian Schoetgenius published

10. Horæ Hebraicæ et Talmudicæ in Universum Novum Testamentum, quibus Horæ Jo. Lightfooti in libris historicis supplentur, epistolæ et apocalypsis eodem modo illustrantur. Dresdæ, 1733. 2 tomis 4to.

In this elaborate work, Schoetgenius passes over the same books on which Dr. Lightfoot has treated, as a supplement, without touching the topics already produced in the English work; and then continues the latter to the end of the New Testament. Copies, in good condition, generally sell from two to three guineas.

11. Novum Testamentum ex Talmude et Antiquitatibus Hebræorum illustratum, a Johanne Gerhardo Meuschenio. Lipsiæ, 1736. 4to.

In this work are inserted various treatises by Danzius, Rhenferd, Scheidius, and others, who have applied themselves to the illustration of the New Testament from the Jewish writings.

SECTION III.

CHRISTIAN COMMENTATORS, INTERPRETERS, AND PARAPHRASTS ON THE SCRIPTURES.

§ 1. COMMENTARIES BY THE FATHERS, AND OTHER DIVINES OF THE CHRISTIAN CHURCH, PREVIOUSLY TO THE REFORMATION.

The following are the principal commentators on the sacred writings, who are to be found among the Primitive Fathers of the Christian Church: but, in consulting their writings, the best editions only should be referred to, especially those by Protestants; as the editions superintended by divines of the Romish Church are not only frequently corrupted, but spurious writings are also often ascribed to the fathers, in order to support the anti-scriptural dogmas of that section of the universal church.[1]

[i.] *Greek Fathers.*

1. Origenis in Scripturas Sacras Commentaria, quæcunque Græcè reperiri potuerunt. Edidit, partim Latinè vertit, et universa notis et observationibus illustravit Petrus Daniel Huetius. Rothomagi, 1668. 2 tomis folio.

[1] See numerous proofs of this remark in James's Treatise of the Corruption of Scripture Councils and Fathers by the Prelates, &c. of the church of Rome, for maintenance of popery, pp. 1—271. London, 1688. 8vo.

Origen flourished in the latter part of the second and through the first half of the third century; and was distinguished not more by his learning than by his piety and eloquence. He wrote *Commentaries* on the Old and New Testaments, the greater part of which is now lost: the best separate edition of what has been preserved is this of Huet. He also wrote Scholia or short notes explanatory of difficult passages of Scripture, in which he chiefly attended to the literal sense. Of these Scholia some extracts only are preserved in the collection made by Gregory Nazianzen and Basil the Great, entitled *Philocalia*, and published at Paris, in 1618, 4to. His Homilies, in which he addressed himself to the capacities of the people, as well as his numerous other works, both practical and controversial, our limits permit us not to detail; and his critical labours on the sacred writings are noticed in another part of this work.[1] In the Commentaries above mentioned, Origen gave full scope to his learning and imagination, in what appeared to him to be the historical, literal, mystical, and moral sense of the Bible.[2] Origen's grand fault is that of allegorising the Scriptures too much; and this method of interpretation he adopted from the Alexandrian philosophers, in the hope of establishing an union between Heathen philosophy and Christian doctrine. His fundamental canon of criticism was, that, wherever the literal sense of Scripture was not obvious, or not clearly consistent with *his* peculiar tenets, the words were to be understood in a spiritual and mystical sense; a rule by which he could easily incorporate any fancies, whether original or borrowed, with the Christian creed. Mosheim has justly characterised this father as one of the most eminent of the writers of the third century, who distinguished themselves by their learned and pious productions; and as "a man of vast and uncommon abilities, the greatest luminary of the Christian world that this age exhibited to view. Had the justness of his judgment been equal to the immensity of his genius, the fervour of his piety, his indefatigable patience, his extensive erudition, and his other eminent and superior talents, all encomiums must have fallen short of his merit. Yet, such as he was, his virtues and his labours deserve the admiration of all ages; and his name will be transmitted with honour through the annals of time, as long as learning and genius shall be esteemed among men."[3]—The expository writings of Origen are to be found in the collective editions of his works: the most complete is the edition published by M. de la Rue, in four vols. folio, Paris, 1733-59, which was reprinted by M. Oberthür, at Wurceburg, in 15 vols. 8vo. 1780 and following years, and also by Dr. C. H. E. Lommatsch at Berlin, in small octavo volumes (1838-45), twenty-three of which have been published.

2. Joannis Chrysostomi Sermones tres in Genesin;—Quatuor Homiliæ in Psalmos;—Expositio perpetua in Novum Jesu Christi Testamentum; folio. In the various editions of his collective works.

John Chrysostom, who flourished in the fourth century, was a pupil of Diodorus of Tarsus, who had himself been a disciple of Origen's. He wrote homilies on the greater part of the Old Testament, and on the whole of the New Testament, with the exception of the Catholic epistles. His homilies on the New Testament are every way preferable to those on the Old. Ernesti is of opinion, that none of the productions of the fathers are equal to those of Chrysostom on St. Paul's Epistles; and that all subsequent Greek commentators on them have exclusively followed him. On the historical books, his commentary on St. Matthew is incomparably the best and most copious, and is particularly worthy of being perused. Chrysostom's manner of expounding is this: he first takes a verse of Scripture, which he explains; and then investigates and elucidates the meaning of particular words, pointing out the scope of the sacred author, whose style and genius he examines, and rendering all Hebraisms by equivalent intelligible Greek expressions. He throughout adheres to the literal sense, which he maintained to be the true one. The homilies are found in the beautiful and most accurate Editio Princeps of his works published by Sir Henry Saville, in 8 vols. folio, Eton, 1612; and in Montfaucon's edition, published at Paris in 13 vols. folio, 1718-1738, and reprinted at Paris between the years 1834 and 1839, in thirteen volumes imperial 8vo. An admirable French translation of a selection from Chrysostom's Homilies, and other works, was printed by the Abbé Auger, at Paris, 1785, in 4 vols. 8vo. In 1807, Matthiæ published 52 of his homilies at Moscow, in 8vo. with various readings, a commentary and index.[4] In 1840 a beautiful edition of

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[1] See Vol. II. Part I. pp. 211—214.

[2] Jahn's Enchiridion Hermeneuticæ Generalis, pp. 163, 164. A further account of Origen's expository labours may be seen in Ernesti's Institutio Interpretis Novi Testamenti, pp. 286, 287., and in Morus's Acroases super Hermeneutica Novi Fœderis, tom. ii. pp. 230—236.; in Rosenmüller's Historia Interpretationis Librorum Sacrorum, tom. iii. pp. 17—156., and Simon's Hist. Crit. du Vieux Test. liv. iii. ch. ix. pp. 439—442.

[3] Mosheim's Eccl. Hist. vol. i. p. 270. edit. 1806. On the merits of Origen as an interpreter of Holy Writ, see Conybeare's Bampton Lectures for 1824, pp. 131—148.

[4] Several editions of Chrysostom's Homilies are enumerated by Harles, in his Brevior

the principal treatises of Chrysostom was published at Leipzig, intitled "Joannis Chrysostomi Opera præstantissima Græce et Latine," in one large volume 4to. An edition containing the Greek Text alone was published at the same time in one volume 8vo.

3. Sancti Patris nostri Joannis Chrysostomi, Archiepiscopi Constantinopolitani Homiliæ in Matthæum. Textum ad fidem Codicum MSS. et Versionum emendavit, præcipuam Lectionis varietatem adscripsit, adnotationibus ubi opus erat, et novis indicibus instruxit Fridericus FIELD, A.M. Cantabrigiæ, 1839. 3 tomis 8vo.

A beautiful and correct edition, in preparing which Mr. Field collated ten manuscripts which had not before been examined, besides the Armenian version. The text fills two volumes, and the third contains the notes and four indexes.

3.* Sancti Patris nostri Joannis Chrysostomi, Archiepiscopi Constantinopolitani in Pauli Epistolam ad Corinthios posteriorem Homiliæ xxx. Editio nova ad fidem codicum MSS. et Versionum antiquarum. [Edited by the Rev. Frederick Field, A.M.] Oxonii, 1845. 8vo.

The same learning and accuracy, which characterise Mr. Field's editon of Chrysostom's Homilies on the Gospel of St. Matthew, are found in this volume, which contains the Homilies on St. Paul's second Epistle to the Corinthians. One thousand copies were worked off at the University Press, Oxford, at the expense of the Society for Promoting Christian Knowledge, for distribution among the clergy of the Greek Church, (who regard Chrysostom as all but inspired,) with the following title:—*Του εν ἁγιοις Πατρος ἡμων Ιωαννου Αρχιεπισκοπου Κωνσταντινοπολεως του Χρυσοστομου Ὑπομνημα ἐις την προς Κορινθιους Δευτεραν Επιστολην. Εκδοσις Καλνη ἐκ παλαιων Αντιγραφων .Ετυπωθη συν θεῳ τὸ παρὸν Βιβλιον ἐν Οξονιῳ δι' ἐπιμελειας Θωμᾶ τοῦ Κομβιου τυποθετου τῆς Ακαδημιας, και ἐτελειωθη μηνι Ἰωνιῳ ες ετους ζτντ.* (A. D. 1845.)

Translations of the Homilies of Chrysostom on the Gospel of St. Matthew and on the Epistles of Paul to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus and Philemon, form vols. 4—7. 11, 12. 14. and 15. of the publication called "A Library of the Fathers of the Holy Catholic Church anterior to the Division of East and West; translated by Members of the English Church," Oxford, 1839–44, in 8vo. This work was principally edited by the Rev. John Henry Newman, M. A. (who in 1845 went over to the communion of the modern church of Rome.) The following are the names of the translators:—The Rev. Sir Geo. Prevost, Bart. translated the homilies on the Gospel of Matthew; the Rev. J. B. Morris, those on the Epistle to the Romans; the Rev. H. K. Cornish, M. A., and the Rev. John Medley, M. A., those on 1 and 2 Corinthians; the homilies on the Epistle to the Galatians are by an anonymous translator; the Rev. W. J. Copeland, M. A., translated those on the Epistle to the Galatians; the Rev. W. C. Cotton, M. A., those on the Epistle to the Philippians; the Rev. J. Ashworth, M. A., those on the Epistle to the Colossians; and the Rev. James Tweed, M. A., those on 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, and Philemon.

4. THEODORETI, Episcopi Cyrensis, Explanationes in Pauli Epistolas omnes. Inter Opera, Parisiis, 1608, 2 tomis folio. Parisiis, 1642, 4 tomis folio. Halæ, 1769–74. 5 tomis 8vo.

THEODORET, Bishop of Cyrus, or Cyropolis, in Syria, wrote in the fifth century: though he chiefly follows Chrysostom in his commentary on St. Paul's Epistles, he has added many new and striking observations of his own, and has successfully vindicated many passages against the Arians, and other sectaries of his time. The critical merits of Theodoret as an expositor of Scripture were investigated by F. C. Richter in a treatise intitled De Theodoreto Epistolarum Paulinarum Interprete Commentarius Historico-Exegeticus. Lipsiæ, 1822. 8vo. An English translation of Theodoret's Commentary on the Epistle to the Romans is printed in the twenty-first and following volumes of the "Christian Remembrancer."

5. NONNI Panopolitæ Metaphrasis Evangelii Joannei. Recensuit, Lectionumque varietate instruxit Franciscus Passovius. Accessit Evangelium Joannis. Defuncto Passovio editionem curavit Nicolaus Bachius. Lipsiæ, 1833. 8vo.

Notitia Literaturæ Græcæ, pp. 739—741.; to which work, as well as to those of Ernesti and Morus, above referred to, we are chiefly indebted for the following notices of the Commentaries of the Greek fathers.

Nonnus, of Panopolis in Egypt, lived in the early part of the fifteenth century. His paraphrase on St. John's Gospel, which is written in Greek verse, contains some various readings which have been noticed by Mill, Bengel, Wetstein, Griesbach, and Scholz, in their several critical editions of the Greek Testament. Passow's edition of Nonnus is the best that has ever been published.

6. Theodori Antiocheni, Mopsuestiæ Episcopi, quæ supersunt omnia edidit Augustus Fridericus Victor à Wegnern. Vol. I. Berolini, 1834. 8vo.

This volume contains the Commentary of Theodore, Bishop of Mopsuestia, on the twelve minor prophets, which is for the first time published in Greek (with a Latin translation) after a manuscript in the Imperial Library at Vienna.

[ii.] *Latin Fathers.*

1. Hieronymi Quæstiones Hebraicæ in Genesin; — Ejusdem Commentarii in Ecclesiasten; duæ in Canticum Canticorum Homiliæ, ex Græco Origenis; — Commentarii in Iesaiam; — Homiliæ novem in Visiones Isaiæ, ex Græco Origenis; — Commentarius in Jeremiam; — Commentarii in Ezechielem Libri XIV.; — Commentarius in Danielem. Homiliæ Origenis XXVIII., Explanationes in Jeremiam et Ezechielem continentes; — Commentarii in XII. Prophetas Minores; — Commentarii in Matthæum Libri IV.; — Commentarii in Pauli Epistolas ad Galatas, Ephesios, Titum, et Philemonem, folio. In the different editions of his works.

Jerome, of all the Latin fathers, has rendered the most important services to the Christian world, by his elaborate Commentary on the Scriptures, and his prefaces to the different books. His commentary on the Prophets is reckoned the best part of his works. The principal editions of this eminently learned father's works are those of Paris, 1693–1706, in five vols. folio, and of Verona, 1734–1742, in eleven vols. folio.

2. Hilarii Commentarius in Psalmos et in Evangelium Matthæi, folio, in the various editions of his works.

Hilary, Bishop of Poitiers, in the fourth century, wrote Commentaries on the Psalms, and on the Gospel of St. Matthew, which consist more of what he borrowed from Origen than of the results of his own studies; and on this account Morus is of opinion, that little assistance can be derived from consulting them. This author must not be confounded with Hilary, surnamed the Deacon, from the office which he filled in the Church at Rome in the middle of the fourth century; and who wrote a Commentary on St. Paul's Epistles, which is printed in the second volume of the Benedictine edition of Ambrose's works (Paris, 1686–1690, 2 vols. folio), to whom they are erroneously ascribed.

3. Aurelii Augustini Commentarii tam in Vetus quam in Novum Testamentum, ex omnibus ejusdem lucubrationibus collecti. Studio et labore Joannis Gastii. Venetiis, 1743. 2 vols. 4to.

Augustine, the celebrated Bishop of Hippo in Africa, in the fourth century, wrote several Treatises on the Scriptures, and particularly Commentaries on the Psalms, neither of which are now held in much estimation, notwithstanding the high rank he holds in ecclesiastical history. His piety, indefatigable application, sublime genius, unwearied pursuit of truth, and the acuteness of his wit, are universally allowed. "It is however certain," says Mosheim, "that the accuracy and solidity of his judgment were by no means proportionable to the eminent talents now mentioned; and that upon many occasions he was more guided by the violent impulse of a warm imagination, than by the cool dictates of reason and prudence. Hence that ambiguity which appears in his writings, and which has sometimes rendered the most attentive readers uncertain with respect to his real sentiments; and hence also the just complaints which many have made of the contradictions that are so frequent in his works, and of the levity and precipitation with which he set himself to write upon a variety of subjects, before he had examined them with a sufficient degree of attention and diligence."[1] Jahn has remarked that the genius of Augustine resembled that of Origen rather than that of Jerome, to both of whom he was greatly inferior in learning, being totally ignorant of Hebrew, and but moderately versed in Greek.[2] His Treatises on

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[1] Mosheim's Ecclesiastical History, vol. i. p. 363.

[2] Jahn, Enchiridion Hermeneuticæ Generalis, p. 167.

the Scriptures form the third, and his Commentaries on the Psalms the fourth volume of the Benedictine edition of his works. He accommodates the Scriptures more frequently to his own ideas than he accommodates these to the former, and is perpetually *hunting out* mysteries, especially in numbers.[1] Such was the authority in which the writings of Augustine were held, that his expositions continued to be followed by all Latin interpreters from his time until the Reformation; who have selected expositions not only from his professedly biblical labours, but also from his other practical and controversial writings. Among the principal compilations of this kind is the *Gloss*, or short interpretation of Strabo, which is mentioned in page 283. No. 1.

3.* Sermons on Selected Lessons of the New Testament by S. Augustine, Bishop of Hippo. Vol. I. Oxford, 1844. 8vo.

These sermons form the sixteenth volume of the "Library of the Fathers of the Holy Catholic Church:" they were translated by the Rev. R. G. Macmullen, M. A., and they explain passages in the Gospel of St. Matthew.

[iii.] *Later Divines of the Greek and Latin Churches.*

Of the Doctors, or Divines of the Greek and Latin Churches, who flourished between the sixth and fourteenth centuries, the following are reputed to be the most judicious commentators.

(1.) *Greek Writers.*

1. Theophylacti Archiepiscopi Bulgariæ Enarrationes, sive Commentarii in IV. Evangelia, Græce, Romæ, 1542. folio; Græce et Latine, Parisiis, 1631. folio. — Ejusdem Explicationes in Acta Apostolorum, Græce et Latine, Coloniæ, 1567. folio. — Ejusdem Commentarii in D. Pauli Epistolas, Græce et Latine, Londini, 1636. folio. — Ejusdem Commentarii in Epistolas et in aliquot Prophetas Minores, Latine, Parisiis, 1542. folio.

Theophylact, metropolitan of Bulgaria, flourished in the 11th century: his Scholia on the principal books of Scripture are chiefly abridged from Chrysostom. Those on the Gospels, Acts, and St. Paul's Epistles, are particularly valuable. "Presenting to us nearly all that is valuable in Chrysostom's explanations of Scripture, (usually in the very words of his author, though in an abridged form,) like his great model he is clear, rational, and orthodox. Nor have we any right to regard him as a mere compiler. He abounds in passages of great merit, which we have good reason for thinking original; and he occasionally cites the opinion of Chrysostom with a modest but decided intimation of dissent." (Scrivener's Supplement to the authorised English Version of the New Testament, vol. i. p. 123.) Professor Stuart, characterising the Greek Commentators on the Epistle to the Hebrews, observes that "Theophylact is by far the most agreeable, especially for beginners in the study of Greek Commentary. He comprises all that is valuable in Chrysostom, and for the most part, nearly in Chrysostom's words; while at the same time he has given to the whole more ease, simplicity, and compactness. Seldom does he venture upon any new opinion of his own; and when he does, it is with great deference to his predecessors." (Commentary on the Hebrews, vol. i. p. 345.) The best edition of his works is that published at Venice, 1754–1763, in 4 vols. folio.

2. Œcumenii Commentaria in Acta Apostolorum, in omnes Pauli Epistolas, et in Epistolas Catholicas omnes. Accesserunt Arethæ, Cappadociæ Episcopi, Explanationes in Apocalypsin. Græce et Latine, curâ Fred. Morelli. Parisiis, 1631. 2 tomis folio.

Œcumenius, Bishop of Tricca in Thessaly, towards the close of the tenth century, wrote Commentaries on the Acts of the Apostles, and the whole of the Epistles. He is also reported to have written a commentary on the four Gospels; but this has not yet been published in Greek. In 1543, John Hentenius published a Latin translation of a Commentary on the four Gospels, which by some writers has been ascribed to Œcumenius. His commentaries are a judicious compilation from Origen, Chrysostom, Eusebius, and others.

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[1] Rambachii Instit. Herm. p. 679.

It is worthy of observation, that the controverted clause in St. John's First Epistle (1 John v. 7.) was not known to this writer.

3. Very similar to the works of Theophylact and Œcumenius above noticed, are the CATENÆ, or Commentaries on the Scriptures, consisting of separate passages or interpretations of the fathers, reduced to the order of chapters and verses of the books; they are denominated Catenæ, because as a chain is composed of several links connected together, so these compilations consist of numerous different passages, or the sentences and expositions of different writers, so connected together as to form one continued work.

The earliest compiler of a Catena was Procopius of Gaza, whose entire work on the Scriptures has never been printed; though particular portions have been published, as his Catena on the Octateuch, or eight first books, in Latin, Tiguri (Zurich), 1555, folio: on the two Books of Kings and Chronicles, Gr. Lat. 4to. Lug. Bat. 1620; a specimen of his Catena on the Heptateuch, or seven first books, and on the Song of Solomon, edited by Ernesti, Leipsic, 1785, 4to.; on Isaiah, edited by Courtier, folio, Paris, 1580. Procopius was followed by Olympiodorus, who is supposed to have flourished in the seventh century; his Catena on the Book of Job was published at Venice in 1587, 4to. A Catena on Job, Psalms, Matthew, and John, was printed by Plantin at Antwerp, in Greek and Latin, in seven vols. folio, 1630, and following years. One of the most valuable works of this kind is the Catena of Nicephorus on the Octateuch, the two Books of Samuel, and the two Books of Kings; it is a compilation from fifty-one writers, and was published in Greek, in two vols. folio, at Leipsic, 1792. Possin and Corderius published a Catena in Greek and Latin, on the four Evangelists, in 1628, 1630, 1646, and 1647, at Antwerp and Thoulouse, in four large folio volumes; and a Greek Catena of Victor, a presbyter of Antioch, and other fathers, on the Gospel of St. Mark, was edited by Matthæi, at Moscow, 1775, in 2 vols. 8vo.[1] The Rev. Dr. and Professor CRAMER published a Greek Catena on the New Testament, from a collation of MSS., at Oxford, between the years 1838 and 1844, in seven volumes, 8vo.; viz. on the Gospels of Matthew and Mark in 1840, and on those of Luke and John in 1841; on the Acts of the Apostles in 1838; on the Epistles of Paul to the Romans in 1844; to the Corinthians in 1841; to the Galatians, Ephesians, Philippians, and Hebrews in 1843; and on the Catholic Epistles, to which are added the commentaries of Arethas, and of Œcumenius on the Apocalypse in 1840.

A Catena of Nicetas on the Gospel of Luke is, for the first time, printed in vol. 9. of Cardinal Angelo Mai's "Scriptorum veterum nova Collectio e Vaticanis Codicibus edita." Romæ, 1837. 4to.

4. EUTHYMII Zigabeni Monachi Commentarii in Psalmos, Græce et Latine; apud Theophylacti Operum Tom. IV. Venetiis, 1763. folio.

Euthymii Zigabeni Commentarius in quatuor Evangelia, Græce et Latine. Textum Græcum nunquam antea editum ad fidem duorum Codicum Membranaceorum Bibliothecarum S. S. Synodi Mosquensis auctoris ætate scriptorum, diligenter recensuit, et repetita Versione Latinâ Joannis Hentenii suisque adjectis animadversionibus edidit Christianus Frider. Matthæi. Lipsiæ, 1792. 3 tomis 8vo. Reprinted at Berlin, 1845, in one volume, 8vo.

EUTHYMIUS ZIGABENUS, a monk of Constantinople, in the early part of the twelfth century, wrote commentaries on different parts of the Bible, the whole of which have not been printed. His principal work is a commentary on the four Gospels, published by Matthæi at Leipsic, in 1792, in 3 vols. 8vo. The hitherto inedited Greek text is diligently revised from two MSS. in the library of the Holy Synod at Moscow, written in the time of the author. Vol. I. contains the prefaces and Gospel of St. Matthew; Vol. II. the Gospels of St. Mark and St. Luke; Vol. III. the Gospel of St. John, with Hentenius's Latin Version of the whole of Euthymius's Commentary, his Critical Remarks, and those of the learned editor. Euthymius's Commentary on the Psalms was published with the works of Theophylact.

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[1] Morus (tom. ii. p. 253.) has enumerated several catenæ on particular parts of the New Testament. The best account of these compilations is to be found in Ittigius's *Tractatus de Catenis Patrum*, Leipsic, 1707, 8vo.; and in Noesselt's *Observationes de Catenis Patrum Græcorum in Novum Testamentum*, Halæ, 1762, 4to. See also Walchii Bibliotheca Theologica, vol. iv. pp. 388—391.

5. Η Καινη Διαθηκη μετα Υπομνηματων αρχαιων εκδιδομενη υπο Θεοκλητου ΦΑΡΜΑΚΙΔΟΥ. [The New Testament with antient Commentaries, edited by Theocletus PHARMACIDES]: εν Αθηναις. [Athens.] 1842–44. 6 vols. 8vo.

An elegant and accurate reprint of the text of the New Testament, with the Commentary of Euthymius on the four Gospels, and of Œcumenius on the Acts of the Apostles, on the whole of St. Paul's Epistles, and on the Catholic Epistles. The disputed clause in 1 John v. 7. which (as above stated) was not known to Œcumenius, is omitted in the text of this edition: but the editor, Pharmacides, has printed it in a note, with the remark that it is read by others; but that he has permitted the rest to stand as he found it in Œcumenius.

(2.) *Latin Writers.*

1. Biblia Sacra cum Glossa Ordinaria a Walafrido STRABO; et Postilla Nicolai LYRANI, necnon additionibus Pauli Burgensis Episcopi, et Matthiæ Doringi replicis. Duaci, 1617. 6 tomis folio.

WALAFRIDUS STRABO OR STRABUS, who flourished in the ninth century, composed a work on the whole Bible, which was called *Glossa Ordinaria* or *marginalis;* because the entire margin, at the top and bottom, as well as on each side of the page, was filled with annotations. His work is, in fact, a catena or collection of comments from all the Latin fathers who preceded him, and particularly from Augustine and Rabanus Maurus, whose pupil Strabo was, and who wrote a voluminous *catena* on the Gospel of St. Matthew, and St. Paul's Epistles, besides an entire comment on the Bible, which is still in manuscript. Strabo endeavours to show the literal, historical, and moral sense of the Scriptures, but not always with success. For many years the labours of Strabo continued to be received as the sole authorised interpretation of the Bible. The best edition of his work is that of Antwerp, 1634, folio.[1]

NICHOLAS DE LYRA OR LYRANUS, so called from the place of his nativity, Lire, a small town in Normandy, is reputed to have been a Jew by descent, but having embraced Christianity, he entered into the religious society of Friars Minors at Verneuil. He flourished towards the beginning of the fourteenth century; and deservedly holds a distinguished rank among commentators, his explanations of the Scriptures being far superior to the manner and spirit of the age in which he flourished. His compendious expositions of the Bible were called *postills,* from his manner of placing them, viz. first exhibiting the sacred text, and *post illa* (after the words of the text), offering his own explication. They were repeatedly printed in the latter part of the fifteenth and in the early part of the sixteenth century; and (as in the edition above noticed) were sometimes printed in conjunction with the gloss of Strabo. In his postills, Lyra shows a greater acquaintance with the literal sense of Scripture than any preceding commentator, and has availed himself of his intimate knowledge of Hebrew to select the best comments of the most learned Rabbins, particularly Jarchi. Being, however, less intimately acquainted with Greek than with Hebrew, he is less happy in his expositions of the New Testament than in those of the Old. His notes are allowed to be very judicious, and he principally attends to the literal sense, with which, however, he occasionally intermingles the subtilties of the schoolmen. "It is no inconsiderable praise that, by the general soundness and justness of his expositions, he attracted the admiration, and contributed probably in some measure to the instruction of Luther and of his great coadjutors in the work of reformation." The best edition of Lyra's commentary is that of Antwerp, 1634, in 6 vols. folio; it is also found in the *Biblia Maxima,* edited by Father de la Haye, in 19 vols. folio. Lyra was also the author of *Moralia,* or Moral Commentaries upon the Scriptures.[2]

2. Thomæ AQUINATIS, Doctoris Angelici, Commentaria in quosdam libros Veteris et Novi Testamenti; scilicet, in Job; Prima Quinquagena Davidis; Canticum Canticorum; Esaiam; Jeremiam, et Lamentationes;

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[1] Much curious information relative to the *Biblia Glossata,* or Glosses on the Scriptures, is contained in Masch's edition of Le Long's Bibliotheca Sacra, part ii. vol. iii. cap. ii. sect. iii. p. 353. et seq.

[2] Masch's edition of Le Long's Bibliotheca Sacra, part ii. vol. iii. pp. 357—362. Conybeare's Bampton Lectures for 1824, pp. 210—215. Lyra's commentaries were attacked by Paul, bishop of Burgos (Paulus Burgensis), a converted Jew, and were defended by Matthias Doring. Ibid. pp. 363, 364. Walchii Bibliotheca Theologica, vol. iv. pp. 396, 397.

in Evangelia secundum Matthæum et Joannem; Catena Aurea in quatuor Evangelia; ex dictis Patrum connexa; Commentaria in omnes D. Pauli Apostoli Epistolas; folio, inter operum Tomos XII–XVI. Venetiis, 1593–94, besides numerous editions of detached portions in various sizes.

THOMAS AQUINAS, a celebrated scholastic doctor of the thirteenth century, (who was canonized or enrolled in the catalogue of saints venerated or adored by the modern church of Rome,) compiled a Catena on the four Gospels, from upwards of eighty Greek and Latin fathers, whose words he chiefly gives, rather than their meaning, and quotes the Greek fathers from *Latin versions* of their works. His comment long held a distinguished place in the Western church. An English translation of so much of it as relates to the first three Gospels was published at Oxford, and intitled

2.* Catena Aurea. — A Commentary on the Four Gospels, collected out of the Works of the Fathers by S. Thomas Aquinas. 1841–43. 3 vols. 8vo.

Vol. I. in three parts, contains the Catena on the Gospel of Matthew, translated by the Rev. Mark Pattison, M. A.; Vol. II. the Catena on Mark, translated by John Dobrée Dalgairns, M. A. (who in 1845 went over to the modern church of Rome); and Vol. III. in two parts, the Catena on Luke, by the Rev. Thomas Dudley Ryder, M. A. The whole was edited by Mr. *Newman*.

There were however a few, though but few, interpreters of better note, who flourished during the period now under consideration, and who followed a better mode of interpretation. We shall briefly enumerate them.

3. BEDÆ Expositio in Libros Historicos Veteris Testamenti, in librum Tobiæ, Jobum, Parabolas Salomonis, et Cantica Canticorum: Expositio in Novum Testamentum, Retractationes et Quæstiones in Acta Apostolorum, folio. In his works.

The venerable BEDE, who lived in the eighth century, composed a Catena on nearly the whole of the New Testament, from the writings of the fathers, in which he interspersed but few remarks of his own. Deeply versed in Greek literature, he has the peculiar praise of drawing from original sources.

4. ALCUIN, the countryman and contemporary of Bede, compiled a commentary on some parts of the Scriptures, in which he made selections from Jerome, Chrysostom, Augustine, Bede, and other writers; not always with the best judgment. His biblical labours are contained in the editions of his collected works, printed at Paris in 1617, and at Ratisbon in 1777 in two volumes folio.

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§ 2. SCHOLIA ON THE ENTIRE BIBLE, OR THE GREATER PART THEREOF.

1. Joannis MARIANÆ Scholia in Vetus et Novum Testamentum. Paris, 1620. folio.

2. HUGONIS GROTII Annotationes ad Vetus et Novum Testamentum.

The Scholia on the Old Testament were first published at Paris, in 1644; and those on the New Testament at the same place, in three volumes, in 1641, 1646, and 1650. They are also to be found in the fourth volume of his *Opera Theologica*, (Basil, 1732, folio,) as well as in the *Critici Sacri*, and in Calovius's *Biblia Illustrata*. They were republished in 4to., with numerous corrections by Vogel, vol. i. Halæ, 1775; vol. ii. and vol. iii. were published in 1776 by Doederlein, who, in 1779, published an *Auctarium*, also in 4to., which was separately sold under the title of *Scholia in Libros Poeticos Veteris Testamenti*. An edition of them was published by Mr. Moody, in two vols. 4to. London, 1727; and his Scholia on the New Testament were reprinted at Erlang in 1755 and following years, in 4to. In 1830, a very neat edition of the Scholia on the New Testament appeared at Groningen, in 8 vols. 8vo., the anonymous editor of which professes that he carefully corrected the numerous errors which had crept into preceding impressions. We have been thus minute in stating the editions of Grotius's Scholia, on account of their intrinsic value. Father Calmet has criticised many parts of them with great severity, particularly his preface to an explanation of the Canticles. "Grotius," says Dr. Doddridge, "has done more to illustrate the Scriptures, by what is generally called profane learning, than perhaps almost all the other commentators put together; nevertheless he too often gives up prophecies which, in their original sense, relate to the Messiah. His notes on some texts are

large and learned dissertations, which might have profitably been published by themselves." "His learning," says an eminent biblical critic of the present day, "was very extensive; his erudition profound; and his moderation on subjects of controversy highly praiseworthy. No man possessed a more extensive and accurate knowledge of the Greek and Latin writers; and no man more successfully applied them to the illustration of the sacred writings. He is, perhaps justly, suspected of Socinian sentiments; and is, in general, so intent upon the *literal* meaning of the Scriptures, as to lose sight of the spiritual." (Dr. A. Clarke.[1]) On the New Testament, Grotius is particularly valuable for understanding the history and Hebraisms. The character of Grotius as a commentator is both fairly and ably estimated by Mr. Conybeare in his Bampton Lectures for 1824, pp. 259—263.

3. DIODATI (John) Annotations on the Bible, translated from the Italian. London, 1664. folio.

Diodati was an eminent Italian divine and reformer in the early part of the 17th century; his annotations are properly *Scholia*, rather practical than critical, but containing many useful hints; a considerable portion of them was introduced into the "Assembly's Annotations," noticed in p. 294. No. 5.

4. Jo. Christ. Frid. SCHULZII et Geo. Laur. BAUERI Scholia in Vetus Testamentum. Norimbergæ, 1783-1797. 10 vols. 8vo.

The three first volumes only of these learned Scholia were *ostensibly* written by Professor Schulze[2], who states in his preface, that, in imitation of Rosenmüller's Scholia on the New Testament, he undertook similar short notes on the Old Testament. For this purpose, he has made extracts from the best philological and critical Scholia, chiefly from German works which are not readily accessible to or intelligible by foreigners; this is no small advantage; and, independently of it, Schulze has added numerous critical notes of his own, besides the contributions of his learned friends. (Maty's Review, vol. v. pp. 406—412.) On the death of Schulze, Professor Bauer continued the work, and published the remaining seven volumes on the same plan.

5. Ernest. Frid. Car. ROSENMÜLLERI Scholia in Vetus Testamentum. Lipsiæ, 1795-1826. 18 vols. 8vo. Editio Nova, auctior, vols. 1—23, 1823-35.

The Scholia of the younger Rosenmüller have long enjoyed a high reputation on the Continent. When he began to publish the first edition of his work, he was a neologian of the lowest class. In the new edition, he has given up many of these offensive tenets. He now admits the Pentateuch to be the composition of Moses, and finds predictions concerning the Messiah almost as often as one could desire; although some few of the psalms he still considers as not referring to the Messiah. But now and then the wary reader will plainly see that, as to any belief in inspiration, he is still as much a rationalist as ever he was. The student will find in most of his works very important treasures, if he knows how to make a right use of them. (Andover Biblical Repository for Jan. 1832, pp. 213—215.) The new edition of Rosenmüller's larger Scholia appeared at Leipsic in the following order:—

Parts I. and II., comprising the Pentateuch. Vol. I. Genesis, 1821; Vol. II. Exodus, 1822; Vol. III. Leviticus, Numbers, Deuteronomy.
Part III. Isaiah, 3 vols. 8vo. 1818-1829-1833.
Part IV. The Book of Psalms, 3 vols. 1821-1823.
Part V. The Book of Job, 1824.
Part VI. Ezekiel, 2 vols. 8vo. 1826.
Part VII. The Minor Prophets: Vol. I. Hosea and Joel, 1827; Vol. II. Amos,

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[1] The references above, as well as in the following pages, to Drs. Doddridge and Adam Clarke, are to the "Lectures on Preaching" of the *former*, inserted in the fifth volume of his detached Works, printed at Leeds, 1804, p. 471. et seq., and to the "*General Preface*" of the *latter*, prefixed to vol. i. of his Commentary on the Bible, which is noticed in a subsequent page.

[2] Jahn affirms that they were not written by Schulze himself, but by *Schöder* under his name: and he further adds, that, in general, on difficult passages, an antient and a modern interpretation is given, and the decision between them is left to the reader's judgment. (Jahn, Enchiridion Hermeneuticæ Generalis, p. 173.) Whether Schöder or Schulze wrote the first three volumes, is not material now to know: useful as the work unquestionably is, the reader should be informed that the author has adopted the hypothesis of many German divines, that Moses was a clever *mythologue*, who compiled his history from certain mythi or traditional narratives! This hypothesis is also adopted by Dathe; and it was embraced by the late Dr. Geddes in his version of the Bible. See it examined, and (we trust satisfactorily) refuted, in Vol. IV. pp. 6—8.

Obadiah, and Jonah, 1827; Vol. III. Nahum, Micah, and Habakkuk; Vol. IV. Zephaniah, Haggai, Zechariah, and Malachi.
Part VIII. Jeremiah, 2 vols. 1826–27.
Part IX. The Writings of Solomon, Vols. I. and II. 1829.
Part X. Daniel, 1833.
Part XI. The Historical Books: Vol. I. Joshua, 1832; Vol. II. Judges, 1835.

6. Ern. Frid. Car. Rosenmülleri Scholia in V. T. in Compendium redacta [à Joanne Christophoro Lechner]. Vols. I.—VI. Lipsiæ, 1828-36. 8vo.

"In a brief preface to the first volume, the author states that he had frequently been solicited to publish an abridged edition of his copious original work, which amounts to [upwards of] twenty volumes; and several others are yet to be added, in order to complete his design. The price of this is so high, even in Germany, that many who wish for the work, are unable to purchase it. Principally with a view to accommodate persons of this class, the author has undertaken to publish a compendium of his original work. This labour he performs in the main by proxy. The gentleman who actually executes the task is named John Christopher Sigismund Lechner, and is evening preacher at St. Paul's church in Leipzic. The professor speaks of him as 'vir clarissimus, in sacrarum literarum dextre versatus.' His commission is, to select from the larger commentary whatever pertains to the explanation of the meaning and forms of words in which there is any difficulty; also, whatever is requisite in order to give a correct understanding of facts and events, antient rites, the names of persons and places, and other things of a similar nature. In passages of special difficulty, some account of the views of other critics is given. Various readings that are important are also noticed. The commission being executed, the whole is reviewed by Rosenmüller himself; corrections are made of his former opinions where he deems them necessary; now and then new matter is added; and a reference is made to important works on various subjects pertaining to sacred criticism, which have been published since the last edition of the larger Commentary. Such is the plan of the Compendium; a work which, in many respects, will be welcome to all the friends of sacred literature. Mr. Lechner appears to have executed his task with great diligence and care. He remains true to his original throughout, so far as I have been able to make the comparison. The slight differences, that now and then occur between the abridgement and the original, I presume, are to be attributed to the author himself, and not to the writer of the Compend." (Professor Stuart, in the Andover Biblical Repository for 1832, vol. ii. p. 211.)

The volumes hitherto published contain the following Books of the Old Testament, viz. Vol. I. the Pentateuch; Vol. II. Isaiah; Vol. III. the Psalms; Vol. IV. the book of Job; Vol. V. the book of Ezekiel. Besides the abridgement of Rosenmüller's Scholia, this volume comprises a literal Latin translation of the fortieth, forty-first, and forty-second chapters of Ezekiel's Prophecies (illustrated by three engravings representing the plan of the temple as described by Ezekiel), executed by Julius Frederick Boettcher, who has endeavoured to elucidate that very difficult portion of the prophet's writings. Vol. VI. contains the minor Prophets.

7. J. G. Rosenmülleri Scholia in Novum Testamentum. Edit. Nova. Norimbergæ, 1801–1808. Editio sexta, 1827 et annis sequentibus. 5 vols. 8vo.

These Scholia on the New Testament are written by the father of the author of the preceding Scholia. His work is characterised by Professor Stuart as "a very neat specimen of the second order of commentary, that is, an explanation of words and phrases. He is almost every where a *local* investigator; and scarcely ever does he take a stand, from which he looks out and surveys the whole field in which he is labouring. His philology, in the main, is safe, and worthy of credit: but he is one of those commentators who are more successful in explaining *easy* than difficult things. Where you most need aid, you find yourself often deserted......The student must not expect to find in Rosenmüller those high and commanding views, which such a man as Calvin was capable of taking. The developement of ratiocination, design, and great object, are not his province. A secondary, but a pleasant, and generally accurate annotator on the philology of particular passages and expressions, he will find in him......Much of Rosenmüller's commentary is like the production of the poet, whom Horace introduces.—Trecentos in horâ versus——*stans pede in uno.* It might be written, and doubtless was written, off-hand. It is none the worse for this, so far as it respects the beginner in the study of exegesis. But he must not expect to obtain from it the higher and ultimate ends of commentary of the first order; to meet and to solve formidable difficulties; to throw strong light on the general course of thought and reasoning; to compare with other writers, and educe a harmonious sentiment from the whole; to render prominent the great doctrines which are urged......His book was designed, as it seems to me, for tyros; and, as such, it remains, for philological tyros, still a very valuable book."

(Andover Biblical Repository for January, 1833, vol. iii. p. 153.) The sixth edition was revised and edited by John Christopher Sigismund Lechner.

8. Reeves.—The Holy Bible, containing the Old Testament and the New, translated out of the Original Tongues, and with the former translations diligently compared and revised. London, printed for John Reeves, Esq., one of the Patentees of the office of King's Printer. 9 vols. royal 4to. 9 vols. royal 8vo. 9 or 10 vols. crown 8vo. London, 1802 and following years.

Although the beautiful editions of the Bible here noticed do not profess to be commentaries, yet, as they are accompanied by short explanatory and philological Scholia, it would be injustice towards Mr. Reeves's splendid and public-spirited efforts to render the Scriptures attractive to the higher classes, were we to pass them in silence. On this account Mr. Reeves's editions may justly claim a place in the present list of Scholia on the Bible. His Scholia are selected from the labours of Bishop Patrick, Lowth, Whitby, and others; and his mode of printing the text is admirable. The historical parts, which are in prose, are printed in continuous paragraphs; and the poetical parts are divided into verses. Each book is divided into sections, conformable to the natural divisions of the several subjects; and, to facilitate reference, the chapters and verses are distinctly pointed out in the margin. There is a learned preface to all the editions. In our analysis of the different books of Scripture, particularly of the Old Testament, we have frequently adopted Mr. Reeves's sectional divisions, which are for the most part very judiciously made. It may be proper to add, that the printing of Mr. Reeves's editions was executed by Messrs. Bulmer & Co., and by Mr. Bensley, and may safely challenge competition with the most beautiful specimens of British typography. There are some copies extant in four volumes, 8vo., without the Scholia.

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§ 3. THE PRINCIPAL COMMENTATORS ON THE SCRIPTURES GENERALLY SINCE THE REFORMATION.

[i.] *Foreign Commentators on the whole Bible.*

1. The illustrious reformer, Martin Luther, wrote Commentaries on most of the books of Scripture. A collection of them was published at Wittenberg, in four volumes folio, 1549; and an octavo edition of them appeared at Erlang in 1829 and following years. All the writings of this great man are deservedly held in the highest estimation in Germany, especially his Commentaries on Genesis, and on St. Paul's Epistles to the Romans and Galatians. His Commentary on the Galatians is best known in this country by a translation, which was first printed in 1580 in 4to. and subsequently in folio, 8vo., and in two vols. 12mo. In 1821, was published, in 8vo., a translation of Luther's "Commentary on the Psalms called Psalms of Degrees; in which, among many other valuable Discourses on Individual, Household, and Civil Affairs, the Scriptural Doctrine respecting the divinely instituted and honourable Estate of Matrimony is explained and defended against the Popish Perversion of enforced Celibacy, Monastic Vows, Orders, &c. &c. To which is prefixed, An Historical Account of the Monastic Life, particularly of the Monasteries of England."

2. The biblical writings of John Calvin, another illustrious reformer, consist of Commentaries, Homilies, and Lectures on almost the whole of the Scriptures: they are to be found in the folio edition of his works, printed at Amsterdam, in 1671, in nine volumes. His Harmony of the four last Books of the Pentateuch has been much and deservedly admired for its ingenuity. The history contained in them forms a distinct part. The rest is comprised under the following divisions:—1. Those passages which assert the excellence of the law, by way of *preface;*—2. The *Ten Commandments*, under each of which are comprehended all those parts of the law which relate to the same subject, and this forms the great body of the harmony;—3. The *Sum of the Law*, containing those passages which enjoin love to God, and love to our neighbour;—4. The *Use of the Law*, and, lastly, its *Sanctions*

of promises and threats. There is scarcely a commentator, from whom so much may be learnt, in regard to the religious import of the Old Testament, as Calvin. Hence the Commentaries and other expository writings of this truly great man have always been deservedly celebrated and admired: though it has been the fashion with some modern divines to depreciate them, on account of those peculiar dogmas which Calvin deduced from the Sacred Writings. "Calvin's Commentaries," says the learned Matthew Poole, in the preface to the "Synopsis Criticorum Sacrorum," noticed below, "abound in solid discussions of theological subjects, and in practical improvements of them. Subsequent writers have borrowed most of their materials from Calvin; and his interpretations adorn the books even of those who repay their obligation by reproaching their master." The great critic Scaliger said that no commentator had better hit the sense of the prophets than Calvin; and another eminent critic of our own time (Rosenmüller) has remarked, that although Calvin was not deeply versed in Hebrew, yet as he possessed an acute and subtle genius, his interpretations of Isaiah in particular, contain many things which are exceedingly useful for understanding the prophet's meaning. Nothing, indeed, can more satisfactorily evince the high estimation to which the Commentaries of Calvin are still entitled from the biblical student, than the following eulogium of one of the most learned prelates that ever adorned the Church of England—Bishop Horsley:—"I hold," says he, "the memory of Calvin in high veneration; his works have a place in my library; and in the study of the Holy Scriptures, he is one of the Commentators whom I most frequently consult." "The Commentaries of Calvin," says the Rev. J. J. Conybeare, "though in the exercise of our Christian liberty we may freely question and dissent from many points, both of doctrine and discipline, maintained by their illustrious author, are yet never to be perused without admiration or instruction."[1] Additional testimonies to the value of Calvin's Commentaries may be seen in "The Merits of Calvin as an Interpreter of the Holy Scriptures. Translated from the German of Professor Tholuck[2], of Halle, by Professor Woods, of Andover. To which are added, Opinions and Testimonies of foreign and British Divines and Scholars as to the Value and Importance of the Writings of John Calvin. With a Preface by the Rev. William Pringle. London, 1845." 18mo. The writer of these pages has not often had occasion to refer to the writings of Calvin in the prosecution of this work; yet he has never consulted them but with advantage and with pleasure. Several of his Commentaries on detached books of Scripture (which have been translated and published separately) will be found under the several books of Scripture to which they refer.

3. Victorinus Strigelius was nearly contemporary with Luther and Calvin, and wrote arguments and notes to the whole of the Bible, which were published at different times between the years 1565 and 1586, and in various sizes.[3] They are much admired for their exactness, particularly his Ὑπομνηματα on the New Testament, which are noticed in a subsequent page.

4. Ludovici de Dieu Critica Sacra, sive Animadversiones in Loca quædam difficiliora Veteris et Novi Testamenti. Amstelodami, 1693, folio.

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[1] Conybeare's Brampton Lectures for 1824, p. 237.

[2] Under the superintendence of Professor Tholuck, (who was aided by funds furnished by some friends to sacred literature in England,) a new, very neat, and cheap edition of Calvin's Commentary on the New Testament was published in seven small 8vo. volumes, between the years 1831 and 1834.

[3] Masch has given the titles and dates of their respective publications; vol. iii. pp. 424—427.

A work of acknowledged character: "Perhaps no man ever possessed a more consummate knowledge of the Oriental languages than de Dieu, nor employed his knowledge to more useful purposes." (Bibliog. Dict. vol. iii. p. 123.)

5. Sebastiani Schmidii Commentarii in Genesin, Josuam, Ruth, Reges, Samuelem, Jobum, Psalmos, Ecclesiasten, Iesaiam, Jeremiam, Hoseam, Evangelium Johannis, et Epistolas Pauli ad Romanos, Galatas, et Hebræos. Argentorati, 1687, et annis sequentibus, 4to.

Sebastian Schmidt was at least the most laborious and voluminous commentator of his age (the seventeenth century). Mosheim's Eccles. Hist. vol. v. p. 296.

6. Critici Sacri: sive Annotata doctissimorum Virorum in Vetus ac Novum Testamentum; quibus accedunt Tractatus varii, Theologico-Philologici, 9 tomis in 12 voluminibus. Amstelodami, 1698, folio.

This great work, first published at London in 1660, in 9 vols. folio, under the direction of Bishop Pearson, John Pearson, Anthony Scattergood, and Francis Gouldman, is considerably augmented in the above second and best edition. The notes of Grotius, Vatablus, and Drusius, Munster, Castalio, Clarius, Junius, and Tremellius, are to be found in this collection, besides a multitude of commentators on particular books, and numerous valuable disquisitions on particular subjects, which are enumerated by Dr. A. Clarke in the general preface to his Commentary, vol. i. p. xiii. Of this great work an admirable abridgment has been published under the title of,

7. Matthæi Poli Synopsis criticorum aliorumque SS. Interpretum. London, 1669–1674, 5 vols. folio. Utrecht, 5 vols. folio, 1684; also Frankfort, 1712, 5 vols. folio, and 1694, 5 vols. large 4to.

On this most elaborate work the learned author spent *ten* years; it consolidates with great skill and conciseness all the Critici Sacri of the London edition into one continued comment, besides many valuable additions from other authors of note, Hammond, &c. and his own corrections and decisions in several places. It has many advantages over the Critici Sacri, not only in point of size, but also in its admirable arrangement and concentration of evidence, and in the author's remarks; and it furnishes a most complete material index to the Critici Sacri. (Dr. Hales's Analysis of Chronology, vol. ii. preface, p. xviii.) Of the various editions above noticed, that edited at Utrecht by Professor Leusden, is by far the best and most correct. The folio Frankfort edition is not worth purchasing, on account of its incorrectness. The 4to. edition, which is somewhat better, is nevertheless very inaccurate: it is badly printed, and sells at a very low price.

8. Biblia Sacra Vulgatæ Editionis, Sixti V. et Clementis VIII. Pont. Max. auctoritate recognita, unà cum selectis Annotationibus ex optimis quibusque Interpretibus excerptis, Prolegomenis, novis Tabulis Chronologicis, Historicis, et Geographicis illustrata, Indiceque Epistolarum et Evangeliorum aucta. Auctore J. B. du Hamel. Parisiis, 1706. 2 tomis folio.

The Prolegomena treat briefly on the canon and inspiration of the Holy Scriptures, and on their transmission to our times, incorrupt; on the authority and various editions of the Hebrew text and antient Versions; and on the exposition of the Bible, including its style, figurative language, and spiritual sense. A short Chronological and Geographical Appendix is subjoined, in which the weights, measures, and money of the Hebrews are discussed.

9. La Sainte Bible, expliquée par David Martin. Amsterdam, 1707. 2 vols. folio.

M. Martin revised the Geneva version of the French Bible, and corrected it so materially that it is frequently considered as a new translation. The short notes, which he has annexed, contain much good sense, learning, and piety.

10. Joannis Clerici Translatio Librorum Veteris Testamenti, cum ejusdem Paraphrasi perpetuâ, Commentario Philologico, Dissertationibus Criticis, Tabulisque Chronologicis et Geographicis, folio, 4 vols. Amstelodami, 1708, 1710, 1713.—Ejusdem Translatio ex Anglicâ Linguâ Henrici Hammondi Paraphrasis et Adnotationum in Novum Testamentum, Animadversionibus suis illustrata. Francofurti, 1714. 2 vols. folio.

Le Clerc's Translation and Commentary are highly commended by Bishop Watson: of Dr. Hammond's Paraphrase and Notes on the New Testament, some account is given

below. Many of Le Clerc's observations throw great light on the Scriptures; in others he has indulged his own fancy, and, what is most to be regretted, has completely frittered away the meaning of the Prophecies concerning our Saviour. He considers miracles as effects of nature. His commentaries on the Prophets and on the Hagiographa are greatly inferior to those on the Pentateuch. John Justus von Einem published a volume of *Animadversiones ad Joannis Clerici Commentarios*, at Magdeburg, 1735, 8vo.

11. OSTERVALD (Jean-Frederic) La Sainte Bible, avec les Argumens et Réflexions. Neufchatel, 1772, folio.

M. Ostervald was an eminent divine of the French Protestant church. The French text of the Bible is that of the Geneva Version, revised and corrected by himself; whence it is often considered as a new version. Ostervald's arguments and reflections are very valuable, and have been liberally consulted by later commentators. A detached translation of them, in three vols. 8vo., was published by Mr. Chamberlayne in the early part of the eighteenth century, at the request and under the patronage of the Society for promoting Christian Knowledge: the later editions of this translation are in two volumes 8vo.

12. JOANNIS COCCEII Commentarii in Sacras Scripturas, in ejus Operibus. Amstelodami, 10 vols. folio.

The commentaries of Cocceius are also extant in quarto and folio, under different dates as they were published. It is the fault of this learned man, that he has in the Old Testament *spiritualised* every thing to the utmost; his commentaries, however, particularly on the *New* Testament, abound with valuable illustrations, and will amply repay the trouble of perusal. He is "a commentator from whom a judicious expositor may derive much assistance. Often fanciful, and even fanatical, he is learned, pious, and far more discerning in the true scope of prophecy than many who succeeded him." (Dr. Apthorpe's Disc. on Prophecy, vol. i. p. 106.)

13. CALMET.—Commentaire Littéral sur tous les Livres de l'Ancien et du Nouveau Testament, par Augustin CALMET. Paris, 1719–1726, 8 tomes in 9 vols. folio.

It contains the Latin text of the Vulgate, and the French version of de Sacy in collateral columns, with the notes at the bottom of each page. It has a vast apparatus of prefaces and dissertations, in which immense learning, good sense, sound judgment, and deep piety are invariably displayed. "This is without exception the best comment on the Sacred Writings ever published, either by Catholics or Protestants." (Dr. A. Clarke.) Walchius (Bibl. Theol. vol. iv. p. 433.) has pronounced an equally strong but well-deserved eulogium on this valuable work, to which we have been largely indebted in the course of these volumes.

14. La Sainte Bible de Vence, en Latin et en Français, avec des Notes Littéraires, Critiques et Historiques, des Prefaces, et Dissertations, tirées du Commentaire de Dom Calmet, Abbé de Senones, de l'Abbé de Vence, et des autres auteurs les plus célèbres, pour faciliter l'intelligence de l'Ecriture Sainte; enrichie d'un Atlas et de Cartes Géographiques. Cinquième édition, soigneusement révue et augmentée d'un grand nombre de Notes par M. DRACH, Rabbin converti, et enrichie de nouvelles Dissertations. Paris, 1827–1834. 27 tomes 8vo. Avec Atlas.

This was, originally, a reprint of the Bible published in Latin and French by L. E. RONDET, first in 1748 in fourteen volumes quarto, and, a second time, between the years 1767 and 1774. The date of the third edition we have not been able to ascertain. The French translation, with the exception of a few corrections, is that of father Carrières. Besides the Latin Vulgate and French version, this work contains prefaces to the several books, notes, and dissertations, chiefly taken from Calmet, but abridged in some places, and in others altered or enlarged: most of the alterations are pointed out. There are also notes, and several dissertations from the Abbé DE VENCE, and the fathers Houbigant and Carrières, with many additions by Rondet; though these last are not very distinctly specified. The critical and historical dissertations, which are one hundred and seventy in number, treat on various passages of Scripture and biblical subjects. There are seven large indexes relative to Scripture chronology and geography, to the Hebrew, Chaldee, Syriac, and Greek names, and in general to the contents of the text, prefaces, dissertations, notes, &c. The Atlas contains thirty-eight maps and engravings. There is an edition of this Bible printed at Nismes, in seventeen volumes 8vo. (Peignot, Manuel du Bibliophile, tom. ii. p. 134. Month. Rev. O. S. vol. lii. p. 344.) The fourth edition was published at Paris in 1820–1824, in twenty-five volumes 8vo.

The superintendence of the fifth edition was confided to M. Drach, formerly a Jewish rabbi, who embraced Christianity in the form professed by the Romish church. This edition was intended, at first, to be a mere reprint of the Bible de Vence, revised and accompanied with additional notes. But, with the seventh volume, the editor entirely changed the plan which he had adopted at the commencement of the undertaking, and instead of revising the French version of father Carrières, he has so altered the latter in the seventh, and following volumes, as to render it a new translation. M. Brunet states that these alterations, which were made in order to please the then dominant party in the Romish church in France, were by no means satisfactory to divines. (Supplément au Manuel du Libraire, tom. i. p. 152.) Besides the correction of typographical errors, this edition contains the following among other improvements; viz. 1. New Dissertations relative to alleged difficulties drawn from geology, astronomy, chronology, the zodiac of Dendera, &c. &c. by various distinguished scholars, especially the Abbé Halma; — 2. References to the best authors who have refuted, in detail, the objections of modern infidels; — 3. Numerous notes by M. Drach; — 4. A *new and corrected Atlas*, on thirty-seven plates, consisting of maps and other engravings, to illustrate the Scripture History; — and, 5. A notice of the best works treating on the Bible generally, and on each book in particular. And as M. Drach in his notes often refers to his "Lettres d'un Rabbin Converti aux Israelites ses Frères," (Paris, 1825–1827, 8vo.) it will be desirable to add these letters to the work itself. An Italian translation of M. Drach's edition of the Bible de Vence was published at Milan in 1830 and following years.

15. Chais.—La Sainte Bible, avec un Commentaire Littéral, et des Notes choisies, tirées de divers Auteurs Anglois, &c., par Charles Chais. Hague, 1743–1790. 7 vols. 4to.

Besides a French translation, which in general is judicious, this learned and elaborate work contains a valuable comment on the Old Testament as far as the end of the historical books. The seventh volume was posthumous, and was edited by the late Rev. Dr. Maclaine. "It is much to be regretted that the learned and pious author did not complete the whole. What he has published, however, at long intervals, is excellent. His notes are chiefly taken, as he professes, from the best English commentators, to whom he gives a decided preference above the foreign, Houbigant, Calmet, &c.; all of whom he appears to have carefully studied. It may therefore be justly considered as a considerable and valuable improvement upon his predecessors, of every description, as far as it goes." (Dr. Hales.)

16. Houbigant.—Caroli Francisci Houbigantii Notæ Criticæ in Universos Veteris Testamenti Libros, cum Hebraice, tum Græce scriptos. Cum integris ejusdem Prolegomenis. Francofurti ad Mœnum, 1777. 2 tomis. 4to.

A neat reprint of the Prolegomena and notes annexed by Houbigant to his Critical Edition and Version of the Old Testament, which has already been noticed in p. 8. *suprà.*

17. Jo. Aug. Dathii Libri Veteris Testamenti, ex Recensione Textûs Hebræi et Versionum Antiquarum, Latine versi, notis philologicis et criticis illustrati. Halæ, 1773–1789. 6 vols. 8vo.

This work is in high repute on the Continent; see a notice of Dathe's Latin version in p. 79. *suprà.* The difficult and obscure passages are illustrated by notes placed at the bottom of the page. After M. Dathe's decease, Rosenmüller edited a collection of his *Opuscula ad Crisin et Interpretationem Veteris Testamenti spectantia*, 8vo. Lipsiæ, 1795. These should be added to the above work, as they contain critical disquisitions on some antient versions, &c.

18. Interpretatio Sacræ Scripturæ per omnes Veteris et Novi Testamenti Libros, ab Joanne Nep. Alber, Clerico Regulari e Scholis Piis, S. Theologiæ Doctore, Linguarum Orientalium et Sacræ Scripturæ in Archiepiscopali Lyceo Professore. Pesthini [Pesth, in Hungary], 1801–1804. 16 large vols. 8vo.

Though bearing the date of 1801–1804, this exposition was unknown in England until the year 1827, when a few copies were imported. Professor Alber dedicated it to the clergy of the Romish church in Hungary, for whose use he undertook its compilation. There are three maps, and to each volume there is a list of numerous errata, besides a copious supplementary list in the last volume, all of which ought to be cor-

rected before the work can be consulted. To the first volume are prefixed about fifty pages of preliminary observations on the various aids for the interpretation of Scripture, which are not characterised either by novelty or depth of information. The following is the method pursued by the author. At the beginning of each book are placed a short preface, treating on its author, and a synopsis of its contents. The text of the Latin Vulgate is then inserted: and where any passage occurs which appears to be either difficult or obscure, he endeavours to elucidate it,—more in the way of exposition than of concise critical annotations. Dr. Alber professes to have consulted the various exegetical labours, both of Protestants and Romanists; and that he has endeavoured to state the various points of difference between them without asperity and with Christian candour. In this endeavour, truth requires it to be stated, that the author has succeeded. Wherever an occasion presents itself, he fails not to impugn and to refute the notions of the antisupernaturalist divines of Germany, as well as of the enemies of divine revelation. The profoundest reverence to the opinions of the fathers of the Christian church, and to the doctrinal decisions and decrees of the Romish church, pervades this exposition.

19. Libri Sacri Antiqui Fœderis ex Sermone Hebræo in Latinum translati; notatione brevi præcipuæ Lectionum et Interpretationum diversitatis addita. Auctoribus Henrico Augusto Schott et Julio Friederico Winzer. Volumen primum. Altonæ et Lipsiæ, 1816, 8vo.

This volume comprises the Pentateuch only. With a few exceptions, the version is said to be close; and the annotations, which are very brief, are strictly confined to the indication of the principal various lections, and of the different interpretations proposed by eminent biblical critics. The three first books were translated by Dr. Schott, and the last two by Dr. Winzer. This work has not been continued.

20. Commentarius Grammaticus, in Vetus Testamentum in usum maxime Gymnasiorum et Academiarum adornatus. Scripsit Franc. Jos. Valent. Dominicus Maurer. Vols. I. II. Vol. III. Fasciculi I. et II. Lipsiæ, 1832–1838. 8vo.

This is strictly a grammatical commentary, the author of which has a strong leaning in favour of those neologian interpretations which explain the Messianic Prophecies of any one rather than the Messiah himself. That portion, which contains the prophecy of Isaiah, was published by itself in 1836. Dr. Maurer has so perpetually referred his readers to the valuable Hebrew Grammars of Gesenius and Ewald, (expressly in order that they may familiarise themselves with them,) that his work is of comparatively little use, except to those who may happen to possess those Grammars.

21. La Sainte Bible, en Latin et en François, suivie d'un Dictionnaire Etymologique, Géographique, et Archéologique. Paris, 1828-1834. 13 tomes 8vo.

The principal recommendation of this beautifully printed but costly edition of the French Version of the Scriptures, is the Etymological, Geographical, and Archæological Dictionary, which was announced as being compiled by M. Barbier du Bocage, under whose direction an Atlas, possessing more than ordinary claims to attention on account of its accuracy, *was* to be designed and engraved: but no such atlas was published, in consequence of his death. The version is that of De Sacy, which is printed in columns, and below it is given in smaller characters the Latin Vulgate. The first volume contains a Dissertation on the Authenticity of the Books of the Old Testament: and to each book of Scripture is prefixed a short preface explanatory of its contents. The work is adorned with sixty-four engravings, executed by the most distinguished French artists, after the designs of Devéria. The thirteenth volume contains the Chronology of the Bible, together with an index of the matters contained in the Scriptures, an explanatory Dictionary of the Hebrew, Chaldee, Syriac, and Greek names occurring therein, and an archæological and philological Dictionary of the Bible. This last is for the most part derived from Calmet's well-known Dictionary: those articles, which are not designated by his name, have been compiled from the most recent authorities.

22. La Bible. Traduction Nouvelle, avec l'Hébreu en regard, accompagné des Points-Voyelles et des Accens Toniques, avec des notes philologiques, géographiques et littéraires, et les principales Variantes de la Version des Septante et du Texte Samaritain. Par S. Cahen. Vols. I.—XII. XVII. XVIII Paris, 1831-43. 8vo.

The author of this translation is a Jew, who of course has given Jewish interpre-

tations to those predictions which relate to the Messiah. Many of the notes are very useful, but many also are tainted with German neologism. The translation is very close: and, the Hebrew text being placed opposite, it is an excellent aid to the grammatical study of the Old Testament. Hitherto the typographical execution of the work is very neat.

23. La Sainte Bible en Latin et en Français, accompagnée de Préfaces, de Dissertations, de Notes explicatives et de Reflections Morales tirées en partie de Dom Calmet, l'Abbé de Vence, Menochius, Carriéres, de Sacy, et autres Auteurs, par M. l'Abbé J. B. Glaire. Paris, 1835–1838. 3 tomes 4to. avec Atlas.

24. Le Pentateuque, avec une Traduction Française et des Notes Philologiques *etc.* Par J. B. Glaire, et M. Franck. Tomes I. II. [Genèse et Exode.] Paris, 1835–37. royal 8vo.

25. Sainte Bible, en Latin et en Français. Traduction Nouvelle d'après le Vulgate, avec des notes littéraires, critiques et historiques, un Discours Préliminaire, des Prolégomènes, et les Différences de l'Hébreu et des Septante à bas des pages. Par Eugène de Genoude. Paris, 1820–24. 23 tomes 8vo., and two subsequent editions in 8vo. Also Quatrième Edition, Paris. 1839-40. in 5 tomes, imperial 8vo. or small folio.

The translation of M. de Genoude is most strictly conformable to the tenets of the Romish church. On its first publication it was as much commended in certain French journals, as it was vehemently censured in others. The imperial 8vo. edition is a most beautiful specimen of Parisian typography.

26. Scripturæ Sacræ Cursus Completus, ex commentariis omnium perfectissimis ubique habitis, et a magna parte episcoporum necnon theologorum Europæ catholicæ, universim ad hoc interrogatorum, designatis, unicè conflatus; plurimis annotantibus presbyteris ad docendos levitas pascendosve populos altè positis. Annotavit vero simul et edidit J. P. M****. [Migne.] Parisiis, 1838–42. 25 vols. imperial 8vo.

The first four volumes of this great compilation (which is in *strict* conformity with the peculiar dogmas of the modern church of Rome), contain various treatises preliminary to the study of the Scriptures, viz. Jacob Bonfrerius's "Præloquia in totam Scripturam Sacram;" Bishop Walton's Prolegomena "de variis Bibliorum versionibus et editionibus;" Eusebius Renaudot's "De Scripturæ Versionibus, quæ apud orientales in usu sunt Dissertatio;" the Jesuit John Mariana's "pro editione Vulgata dissertatio;" Jerome's "Epistolæ Criticæ, sive quæ ad explanationem veteris testamenti pertinent;" "Quæstiones Expositivæ, id est, de Scriptura Sacra exponenda," by Basil Ponce; Henri Marcel's "Theologia Scripturæ Divinæ;" Martin Becanus's "Analogia Veteris Testamenti;" Pierre Daniel Huet's "Veteris Testamenti cum Novo Parallelismus;" Joseph Acosta "De Christo in Scripturis revelato;" Claude Frassen's "Conciliatorium Biblicum;" John Jahn's "Archæologia Biblica" (somewhat expurgated); Giovanni Francesco Marchini "De Divinitate et Canonicitate SS. Bibliorum;" Mr. Wm Carpenter's "Natural History of the Bible," translated into Latin; "Dictionnaire Archéologique et Philologique de la Bible," compiled by the editors from the previous labours of Calmet and others; "Dictionnaire Géographique de la Bible," also by the editors; who have supplied two dissertations "De SS. Bibliorum Chronologiâ, "and "Chronographiæ LXX. Interpretum Defensio," and "Annotations Géologiques à la Genèse; Michael Le Quien's "Defense de la Chronologie du Texte Hébreu;" a Disquisition "de auctoritate Librorum Veteris et Novi Testamenti," compiled from the writings of Jean Baptiste Duvoisin, bishop of Nantes, Tuache, and Benedict Stottler; and Laurence Veith's "Sacra Scriptura contra incredulos propugnata."

The remaining twenty-one volumes contain commentaries on the several Books of Scripture, interspersed with critical dissertations on various subjects by upwards of eighty authors, comprising the most eminent critics and commentators, whether Romish or Protestant, British and Foreign. The text of the Latin Vulgate is printed with the French version of des Carrières. Indexes (they should rather be termed tables of contents, are annexed to each volume.

[ii.] *British Commentators on the whole Bible.*

1. The Reformer's Bible.—The Holy Bible, containing the Old and New Testaments, according to the Authorized Version, with short Notes by several learned and pious Reformers, as printed by Royal Authority at the time of the Reformation, with additional Notes and Dissertations. London, 1810, 4to.

The notes on the Old Testament in this edition are reprinted from those appended to the English version of the Bible, published at Geneva by Coverdale, Sampson, and other reformers, who fled to that city during the reign of Queen Mary: whence their translation is generally known by the appellation of the Geneva Bible. An account of it is given in p. 91. *suprà*. The annotations on the New Testament are translated from the Latin of Theodore Beza. Although in this edition the orthography is modernised, and the style has in some few instances been improved, the editor (the Rev. Thomas Webster, B. D.) states that the utmost caution has been observed, that no alteration should be made in the *sentiments* of the reformers, whose "notes and illustrations" the late eminent Bishop Horsley (no mean judge of biblical literature) has pronounced to be "*very edifying*, except that in many points they savour too much of Calvinism." The notes on the Apocalypse are selected by the editor from various commentators: he has also occasionally supplied arguments to the different books of the Old and New Testaments: his dissertations on which, though concise, are sufficiently comprehensive for those readers who have not leisure to consult more expensive commentaries. A few useful maps and tables accompany the work, which is further ornamented with some neatly-executed vignette engravings.

2. Hall (Bishop).—Contemplations on the Old and New Testaments. London, 1808. 2 vols 8vo.; also various other editions in one volume 8vo., and in 4 vols. 12mo.

Bishop Hall's Contemplations "are incomparably valuable for language, criticism, and devotion." (Dr. Doddridge.) The Bishop also wrote a "Paraphrastic Exposition of hard Texts," which forms the 3d and 4th vols. of Mr. Pratt's edition of his whole works. These expository notes Dr. D. pronounces to be "very valuable, especially for showing the spirit and force of many expressions that occur." They do not, however, contain much learned criticism. Most of them, if not all, are inserted in the Commentary of Bp. Mant and Dr. D'Oyly, noticed in p. 302. No. 29.

3. Mayer.—A Commentary upon the Bible; wherein the Divers Translations and Expositions, Literall and Mysticall, of the most famous Commentators, both ancient and modern, are propounded and examined, by John Mayer. London, 1653. 5 vols. folio.

4. Annotations upon the Old and New Testament. By John Trapp. London, 1654–62. 5 vols. folio.

This work contains many judicious observations, collected from various sources: but they are for the most part expressed in uncouth language. It is very scarce and dear, and is seldom to be found complete, the several volumes of which it consists having been published at different times: viz. the Annotations on the Minor Prophets in 1654; on the New Testament, in 1656; on Ezra, Nehemiah, Job, and the Psalms, in 1657; on the books of Proverbs to Daniel inclusive, in 1660; and on the Pentateuch to the second book of Chronicles inclusive, in 1662.

5. Annotations upon all the Books of the Old and New Testament: this third, above the first and second editions, so enlarged, as they make an entire Commentary on the sacred Scripture; the like never before published in English. Wherein the text is explained, doubts resolved, Scriptures paralleled, and various readings observed; by the labour of certain learned divines thereunto appointed, and therein employed, as is expressed in the preface. London, 1557. 2 vols. folio.

This valuable work (for valuable and learned it is, considering the time when it was composed,) is usually called the "Assembly's Annotations;" from the circumstance of its having been composed by members of the Assembly of Divines who sat at Westminster during the great rebellion. The reader will find an account of its authors in Dr. Calamy's Life of Mr. Baxter, p. 86. et seq.

6. Poole.—Annotations upon the Holy Bible, wherein the sacred text is inserted and various readings annexed; together with the parallel Scriptures.

The more difficult terms are explained; seeming contradictions reconciled; doubts resolved, and the whole text opened. By the Rev. Matthew Poole. London, 1683. 2 vols. folio. Edinburgh, 1803. 4 vols. 4to. London, 1840. 3 vols. imperial 8vo.

The Annotations are mingled with the text, and are allowed to be very judicious: and he who wishes to understand the Scriptures will rarely consult them without advantage. The author (who was an eminent non-conformist divine) wrote them only as far as the 58th chapter of Isaiah; the remainder of the notes was compiled after the same manner, by several eminent dissenting ministers. The imperial 8vo. edition is very beautifully and correctly printed.

7. Clarke.—The Old and New Testament, with Annotations and parallel Scriptures. By Samuel Clarke, A.M. London, 1690, folio.

The selection of parallel texts is admirable; and the notes, though very brief, are written with great judgment. The work was commended in very high terms by Drs. Owen and Bates, as well as by Mr. Baxter and Mr. Howe. "It has been an excellent fund for some modern commentators, who have published a great part of it with very little alteration." (Chalmer's Biog. Dict. vol. ix. p. 403.) This work, notwithstanding the learned author was a non-conformist, is inserted in the list of books recommended by Bishop Cleaver to the attention of the younger clergy. It is very scarce and dear. The purchaser must be careful that he be not misled by another Bible published also in *one* vol. folio, in 1811, in the name of S. Clarke, in numbers; and which is a very *indifferent* compilation by some anonymous editor from various commentators, all of whom lived long after the time of Mr. Clarke.

8. The Rev. Dr. Edward Wells published a Help for the Right Understanding of the Scripture, in various parts, between the years 1709 and 1728. As this useful work is not often to be met with *complete*, the following bibliographical notice of it is copied from the Rev. Dr. Cotton's List of Editions of the Bible and of parts thereof. (Appendix, pp. 163–165.)

Wells's Paraphrase of the Old Testament.

Part I. The Title, "An Help to the more easy and clear understanding of the Holy "Scriptures: being the book of Genesis explained after the following method: viz. The "common English Translation rendered more agreeable to the original. A paraphrase. "Annotations." Oxford, printed at the Theatre, 1724. "A preface to the reader," 5 pages. "The general preface," xv pages. "A discourse of the year, &c. in use "among the Jews," p. 1–91. "A Chronological Account," &c. 23 pages, not numbered. Additional notes, 6 pages, not numbered. The text, p. 1—277. A synopsis to the Pentateuch, 2 pages.

Part II. Title, "An Help," &c. as before: containing Exodus, Leviticus, Numbers, and Deuteronomy, printed 1725. "A preface to the reader," p. i–xi. Errata, 1 leaf, not numbered. Exodus, p. 1–149. Leviticus, p. 1–86. Numbers and Deuteronomy, p. 1–236.

Part III. Title, "An Help," &c. containing Joshua, Judges, and Ruth: printed 1725. A preface to the reader, 11 pages. Joshua, p. 1–84. Synopsis, 1 leaf, not numbered. Judges and Ruth, p. 1–102.

Part IV. "An Help," &c. containing two books of Samuel, and two of Kings, printed 1726. Preface, p. i–vi. Samuel to 1 Kings, chapter i. p. 1–182. Errata, 1 leaf, not numbered. 1 Kings, chapter ii. &c. p. 1–148.

Part V. "An Help," &c. containing Chronicles, Ezra, Nehemiah, and Esther: printed 1727. Preface to the Reader, p. i.–v. Chronicles, p. 1–136. Ezra, Nehemiah, and Esther, p. 1–80., a continuation of Jewish history, p. 81–109. Chronological tables, 2 pages.

Part VI. "An Help," &c. containing Psalms, Proverbs, Ecclesiastes, and Canticles: printed 1727. Preface to the reader, 2 pages. Job to Psalm lx. p. 1–160. Psalm lxi–cl. p. 1–115. Preface to Proverbs, &c. 4 pages, unnumbered. Proverbs, &c. p. 1–116.

Part VII. "An Help," &c. containing Isaiah, Jeremiah, and Lamentations: printed 1728. A general discourse, p. i–xvi. Isaiah, p. 1–162. Jeremiah and Lamentations, p. 1–168.

Part VIII. "An Help," &c. containing Ezechiel: printed 1728. The Text of Ezechiel, p. 17–18.

Part IX. "An Help," &c. containing Daniel: printed 1716. Dedication, 4 pages, not numbered. General preface, with a table, p. 1–10. Discourse, with four tables, p. 11–44. Daniel, p. 1–134. Synopsis, 1 leaf. Various readings, p. 137–170. N. B.

This edition of Daniel was published with the New Testament: a second was printed 1728.

Part X. "An Help," &c. containing the twelve Minor Prophets: printed 1723. General preface, p. i–v. Preface to Hosea, p. i–vi. Hosea to Obadiah, p. 1–121. Jonah to Zephaniah, p. 1–88. Haggai to the end, p. 1–77. N. B. A second edition was published in 1729, containing a preface, 2 pages. Text, p. 1–244.

Paraphrase of the New Testament.

Part I. "An Help," &c. containing the Gospels and Acts. Oxford, at the Theatre, 1718. General preface, p. i–iv. Two discourses, p. v–xx. Chronological tables, p. xxi–xxxv. The contents of St. Matthew and St. Mark, 5 pages, not numbered. Then follows a second title, "An Help," &c. containing the Gospels of St. Matthew and St. Mark, dated 1717. The text, p. 3–411.

Part II. "An Help," &c. containing St. Luke and the Acts: dated 1719. Advertisement, &c. 6 pages. St. Luke, p. 1–225. Acts, p. 1–209.

Part III. "An Help," &c. containing St. John's Gospel: dated 1719. Advertisement, &c. 4 pages. Text, p. 1–195.

Part IV. A treatise on the harmony of the four Gospels, with a table. Preface, 2 pages. The treatise, p. 1–83.

Part V. "The second part of an Help," &c. containing the Epistle to the Romans: dated 1711. Preface, 2 pages. Procemial discourse, p. 1–24. Text, p. 1–125. A second edition was published in 1715, with a title professing the part to contain all St. Paul's Epistles. General preface, synopsis, and list of books written by Dr. E. Wells, 6 pages, not numbered. Advertisement, &c. 2 pages. Procemial discourse, p. 1–20. Text, p. 21–145.

Part VI. "An Help," &c. containing the Epistles to the Corinthians: printed 1714. Errata, 1 leaf. Text, p. 1–171.

Part VII. "An Help," &c. containing the Epistles to the Ephesians, Philippians, Colossians, Timothy, Titus, and Philemon: printed 1715. The text, p. 1–173.

Part VIII. "A specimen of an Help," &c. being the Epistles to the Thessalonians and Galatians: printed 1709. Dedication, 2 pages. Preface, 5 pages. Text, p. 1–76. N. B. In 1716 was published a second edition; the contents and pages the same.

Part IX. "An Help," &c. containing the Epistle to the Hebrews: printed 1713. Preface, 2 pages. Text, p. 1–95.

Part X. "An Help," &c. being the Catholic Epistles: printed 1715. Advertisement, &c. 2 pages. Text, p. 1–149.

Part XI. "An Help," &c. being the Revelation of St. John: printed 1717. Dedication, 2 pages. Preface 3 pages. Table and Explanation. Text, p. 1–184.

9. Patrick, Lowth, Whitby, and Arnald's Commentary on the Bible. London, 1727–1760. 7 vols. folio. London, 1809. 8 vols. 4to. 1821. 7 vols. 4to. London, 1841. 4 vols. imperial 8vo.

Bishop Patrick wrote the commentary on the historical and poetical books of the Old Testament, in 2 vols.; Mr. W. Lowth (father of Bishop Lowth) that on the Prophets, in one vol.; Dr. Whitby that on the New Testament, in 2 vols.; and Mr. Arnald the commentary of the Apocryphal books. The four volumes of Patrick, Lowth, and Arnald, are justly valued, as containing one of the best commentaries on the Old Testament and Apocrypha which we have in the English language. The edition of 1760 is usually marked in bookseller's catalogues as the "*best* edition;" but the author has been informed that it is far from being correctly printed, and that the sixth edition, published in 1744, is every way preferable for correctness and typographical execution. As Dr. Whitby's work on the New Testament is very frequently found separate from the above commentators, the reader will find some account of it, *infrà*, in the list of commentators on the New Testament. The London reprint of 1841 contains the sacred text which is placed at the head of each page: it is very neatly printed.

10. Henry.—An Exposition of the Old and New Testament, by the Rev. Matthew Henry, folio, 5 vols. 4to. 6 vols. various Editions; also in 6 vols. 4to. London, 1827. 3 vols. imperial 8vo. London, 1828.

More than a century has elapsed since this Exposition was first published. It is chiefly practical: yet, without any parade of learning, it frequently contains good explanations of difficult passages. The numerous editions through which it has passed sufficiently attest the great estimation in which it has been held. It is perhaps the only commentary, "so large, that deserves to be entirely and attentively read through. The remarkable passages should be marked: there is much to be learned in this work in a speculative, and still more in a practical way." (Dr. Doddridge.) The London quarto edition of 1811 was superintended by the Rev. Messrs. Burder and Hughes, and is very correct. The text of this impression has been followed in the beautifully printed edition of 1827, to which is prefixed an Introductory Essay by the Rev. Edward Bickersteth. The imperial octavo edition is

also beautifully printed: to the first volume is prefixed a Life of the Author, by Sir J. B. Williams, Knt.

11. Gill.—An Exposition of the Old and New Testaments, in which the sense of the sacred text is given; doctrinal and practical truths are set in a plain and easy light; difficult passages explained; seeming contradictions reconciled; and whatever is material in the various readings, and the several Oriental versions, is observed. The whole illustrated by notes from the most antient Jewish writings. By John Gill, D.D. London, 1748–1763. 9 vols. folio. London, 1809. 9 vols. 4to.

In rabbinical literature Dr. Gill had no equal, and he has hence been enabled to illustrate many important passages of Scripture. But he has often spiritualised his text to absurdity. "The massy volumes of Dr. Gill might almost form a class of their own, as they comprehend every method of interpretation; and sometimes, by giving to the same passage too great a variety of meanings, they leave the weak reader to doubt whether that book can have any certain meaning, which an ingenious expositor can interpret, or rather *torture*, in so many different ways." An occasional reference to this learned work is all, perhaps, that can be recommended.

12. Purver.—A New and Literal Translation of all the Books of the Old and New Testaments, with Notes critical and explanatory. By Antony Purver. London, 1764. 2 vols. folio.

The author of this translation was a member of the Society of Friends or Quakers; who, under very considerable disadvantages, acquired a competent knowledge of the Hebrew and other Oriental languages, and also of the Greek. His work was published at the expense of Dr. J. Fothergill. Although it contains many improved renderings and useful notes, it "has never been highly valued, and is much less literal and much less simple than the habits of the man, and those of the religious community to which he belonged, might authorise one to expect." (Dr. A. Clarke.) See a further account in the Monthly Review, (O. S.) vol. xxxii. pp. 194—205.

13. Wesley.—Notes on the Old and New Testaments, by the Rev. J. Wesley, M.A. Bristol, 1764. 4 vols. 4to.

In consequence of the author being obliged to retrench his notes, in order to comprise the work within the prescribed limits of four volumes, "the notes on the Old Testament are allowed on all hands to be meagre and unsatisfactory. The notes on the New Testament, which have gone through several editions, are of a widely different description; though short, they are always judicious, accurate, spiritual, terse, and impressive, and possess the happy and rare quality of leading the reader immediately to God and his own heart." (Dr. A. Clarke.) The Rev. Dr. Hales pronounces these notes to be "commendable for their conciseness, and acutely pointed to the hearts and consciences of his readers;" and he mentions the notes on the Apocalypse, which are chiefly abridged from the critical and expository writings of Bengel, as being the most valuable part of Mr. Wesley's work. (Analysis of Chronology, vol. ii. pp. 1287, 1288.) The text is inserted in continuous paragraphs, the verses being thrown into the margin, and it contains several happy corrections of the received version, which are frequently cited by Mr. Granville Sharp and Dr. Hales.

14. Benson.—The Holy Bible, containing the Old and New Testaments, according to the present authorised English Version, with Notes, critical, explanatory, and practical; all the marginal readings of the most approved printed copies of the Scriptures, with such others as appear to be countenanced by the Hebrew and Greek originals; a copious collection of references to parallel texts; summaries of the contents of each book and chapter, and the date of every transaction and event recorded in the Sacred Oracles, agreeably to the calculation of the most correct chronologers. By the Rev. Joseph Benson. London, 1811–1818. 5 vols. 4to. Various subsequent editions, also in quarto and imperial 8vo.

An elaborate and very useful commentary on the Sacred Scriptures, which (independently of its practical tendency) possesses the merit of compressing into a comparatively small compass the substance of what the piety and learning of former ages have advanced, in order to facilitate the study of the Bible. Its learned author was particularly distinguished for his critical and exact acquaintance with the Greek Testament.

15. Cruden.—The Complete Family Bible; or a Spiritual Exposition of

the Old and New Testament; wherein each chapter is summed up in its context, and the sacred text inserted at large, with Notes, spiritual, practical, and explanatory. By the Rev. Mr. CRUDEN. London, 1770. 2 vols. folio.

The compiler of this indifferently executed commentary is not to be confounded with Mr. Alexander Cruden, author of the well-known Concordance to the Holy Scriptures. It appears to have been originally published in numbers, which circumstance may account for the paucity of copies now to be met with.

16. DODD.—A Commentary on the Books of the Old and New Testaments, in which are inserted the Notes and Collections of John Locke, Esq., Daniel Waterland, D.D., and the Right Hon. Edward Earl of Clarendon, and other learned persons, with practical improvements. By W. DODD, LL.D. London, 1770. 3 vols. folio.

The name of John Locke, in the title page of this commentary, is a misnomer. The greater part of the notes were written by the friend and contemporary of Locke, the Rev. and truly learned Dr. Cudworth; whose manuscripts being sold by Lord Marsham in 1762 to Mr. R. Davis, a bookseller in Piccadilly (who concluded that they were the MSS. of Locke), "it became an object of consideration with him, as a tradesman, how to convert them to the best advantage. They contained, among other things, sundry notes on Scripture. About the same time a number of manuscript scriptural notes, by Dr. Waterland, came into the hands of the booksellers. The business therefore was, by the aid of such celebrated names, as Mr. Locke and Dr. Waterland, to fabricate a new Bible with annotations. At a consultation it was suggested that, though these names were very important, it would be necessary to the complete success of the design, to join with them some popular living character. Dr. Dodd was then in the height of his reputation as a preacher, and accordingly he was fixed upon to carry on the undertaking. This was the origin of Dr. Dodd's Bible." (Biographia Britannica by Kippis, article Cudworth, vol. iv. p. 549.) Besides the manuscript collections of Cudworth and Waterland, in the compilation of this work, Dr. Dodd availed himself liberally of the labours of Calmet, Chais, and Houbigant, as well as of the most eminent commentators of our own country. The purchaser should see that vol. i. contains a Dissertation on the Pentateuch, and vol. iii. another on the Inspiration of the New Testament; which are not unfrequently wanting, epecially the first, probably from the work being originally published in numbers. In 1801–03, Dr. Dodd's Commentary was reprinted at London by the Rev. Dr. Coke, with several retrenchments and some unimportant additions, in six handsome quarto volumes.

17. GOADBY.—An illustration of the Holy Scriptures by Notes and Explications on the Old and New Testaments. Sherborne, [1759–1764.] 3 vols. folio.

The publication of this work commenced in the year 1759, and it has been frequently reprinted. It was edited by Mr. GOADBY of Sherborne; "it contains many judicious notes:" but, "while it *seems* to be orthodox, is written entirely on the *Arian* hypothesis." (Dr. A. Clarke.) The false and erroneous interpretations contained in this work were forcibly and ably exposed by the Rev. Walter Sellon, in his "Remarks upon certain passages in a work entitled an Illustration of the Holy Scriptures." London, 1765. 12mo.

18. HAWEIS.—The Evangelical Expositor; or a Commentary on the Holy Bible, wherein the Sacred Text is inserted at large, the sense explained, and different passages elucidated, with practical observations, &c. By T. HAWEIS, LL.B. M.D. London, 1765. 2 vols. folio. Glasgow, 3 vols. 4to. various editions.

19. WILSON (Bishop).—The Holy Bible; containing the Books of the Old and New Testaments, carefully printed from the first edition (compared with others) of the present translation; with notes by Thomas WILSON, D.D. Bishop of Sodor and Man, and various renderings, collected from other translations, by the Rev. Clement Crutwell, editor. London, 1785. 3 vols. 4to.

This edition contains a translation of the apocryphal third book of Maccabees, which had not appeared in any English Bibles since Becke's edition of 1551. The text and marginal references are printed with equal beauty and correctness. "The editor has greatly increased the value of this edition by inserting in the margin different renderings of the same passage, from all the translations he could procure. He also prefixed a particular account of the several English translations of the Bible, and of their authors. The bishop's notes are only to be considered as brief hints either for the explanation or the practical improvement of

particular passages. As illustrations of the text, their value is inconsiderable. (Monthly Review, O. S. vol. lxxiv. p. 297.)

20. Yonge.—A Practical and Explanatory Commentary on the Holy Bible, taking the whole in one point of view, from the Creation to the End of the world. By I. Yonge. London, 1787. 4to.

"The point of view in which the Scriptures are here considered, is their reference to the redemption of the world by Jesus Christ; which great event is traced through the historical and prophetical writings of the Old Testament, and the narrative and epistolary records of the New, to show that the whole has one leading object and design. This work is rather intended as a practical help to the meditations of the pious Christian, than as a critical elucidation of the sacred writings." (Monthly Review, O. S. vol. lxxviii. p. 173.)

21. Scott.—The Holy Bible, containing the Old and New Testaments; with original notes, practical observations, and copious marginal references. By Thomas Scott, Rector of Aston Sandford. London, 1822, 6 vols. 4to. Fifth and best edition, with the author's last corrections. Also in 1830, in three vols. imperial 8vo.

The first edition of this work (the constant and increasing sale of which proves the high estimation in which it is deservedly held), begun in 1788, and published in numbers, consisted of five thousand copies; the second, in 1805, of two thousand; the third, in 1810, of two thousand; the fourth, in 1812[1], of three thousand; and the fifth, latest, and best edition, completed and published in 1822, is stereotyped. Besides these, eight other editions, consisting all together of twenty-five thousand two hundred and fifty copies, were printed in the United States of America from 1808 to 1819; where the local and temporary prejudices, from which the writer could not escape in his own country, having less force, its value seems to have been at once acknowledged.—On the last edition of this Commentary its learned author was engaged at the time of his death, and bestowed the utmost pains upon its revision, so as to render it as accurate as possible. More particularly, 1. As sundry small variations have, during the lapse of two centuries, crept into our common Bibles, considerable pains have been taken, by the collation of different editions, to exhibit an accurate copy of the sacred text according to the authorised version.—2. Not only have the marginal references throughout been revised with the utmost care, but it will be found that the author has inserted, in the notes, and practical observations, frequent references to other parts of his Commentary. To this improvement he attached considerable importance: and its value will, no doubt, be felt by those readers who may bestow sufficient pains upon the subject to enter into his design. The student may be advantageously referred to the book of Proverbs for a specimen of this addition to the work.—3. But the most important improvement which it has received, consists in the copious critical remarks which have been introduced. Many of these occur in the Old Testament, in all which the original words in Hebrew characters, pointed, have been substituted for the English letters, by which they had been before expressed, wherever any thing of the kind occurred. In the New Testament these remarks are numerous. Here also new authorities are adduced in support of the criticisms which had been previously made, particularly from Schleusner, to whose valuable Lexicon of the Greek Testament the author was indebted for much assistance. The critical remarks, it is also to be observed, are now uniformly carried to the end of the note, instead of being interspersed in the body of it.—4. Mr. Scott had finished the actual revision of this great work nearly to the end of the Second Epistle to Timothy. The last passage to which he put his hand, was that striking declaration of St. Paul (2 Tim. iii. 1, 2.) so applicable to the present times. Although several alterations (and some of them of considerable importance) have been made in the fifth edition, subsequent to the verse just named; yet these have not been introduced without authority, but are taken, according to the author's directions, from a copy of the fourth edition, which he read over soon after its publication, making such corrections as occurred. The critical remarks also, contained in the former edition, have been, to the close, arranged, as nearly as possible, according to the plan adopted in the preceding parts of the work.

"The capital excellency of this valuable and immense undertaking, perhaps, consists in following, more closely than any other, the fair and adequate meaning of every part of Scripture, without regard to the niceties of human systems: it is, in every sense of the expression, a scriptural comment. It has likewise a further and a strong recommendation in its originality. Every part of it is thought out by the author for himself, not borrowed from others. The later editions, indeed, are enriched with brief and valuable quotations from several writers of credit—but the substance of the work is entirely his own. It is not a compilation, it is an original production, in which you have the deliberate judgment of a masculine and independent mind on all the parts of Holy Scripture. Every student

[1] The *fourth* edition was reprinted at Glasgow in 1842–44 in three quarto volumes, with an introduction and additional notes by William Symington, D. D.

will understand the value of such a work. Further, it is the comment of our age, presenting many of the last lights which history casts on the interpretation of prophecy, giving several of the remarks which sound criticism has accumulated from the different branches of sacred literature, obviating the chief objections which modern annotators have advanced against some of the distinguishing doctrines of the Gospel, and adapting the instructions of Scripture to the peculiar circumstances of the times in which we live. I may observe, also, that the faults of method and style, which considerably detract from the merit of some of his other writings, are less apparent here, where he had only to follow the order of thought in the sacred book itself; whilst all his powers and attainments have their full scope. It was the very undertaking which required, less than any other, the qualifications which he did not possess, and demanded, more than any other, those in which he excelled. It required matured knowledge of Scripture, skill as a textuary, sterling honesty, a firm grasp of truth, unfeigned submission of mind to every part of the inspired records, a holy temper of heart, unparalleled diligence, and perseverance: and these were the very characteristics of the man. When to these particulars it is added that he lived to superintend four editions, each enriched with much new and important matter, and had been engaged above three years in a new one, in which, for the fifth time he had nearly completed a most laborious revision of the whole work, we must at least allow the extent and importance of the author's exertions. Accordingly, the success of the work has been rapidly and steadily increasing from the first, not only in our own country, but wherever the English language is known. It will soon be in the hands of most careful students of the holy volume, whether, in the first instance, they agree with the author's chief sentiments or not. Nor is the time distant, when, the passing controversies of the day having been forgotten, this prodigious work will generally be confessed, in the Protestant Churches, to be one of the most sound and instructive commentaries produced in our own or any other age."—(The Bishop of Calcutta's Sermons, occasioned by the death of the Rev. Thomas Scott, pp. 33—35. 98. 3d edition.) To the preceding just character of this elaborate commentary, the writer of these pages (who does not view all topics precisely in the same point of view with its late learned author) deems it an act of bare justice to state, that he has never consulted it in vain on difficult passages of the Scriptures. While occupied in considering the various objections of modern infidels, he for his own satisfaction *thought out* every answer (if he may be allowed the expression) for himself: referring only to commentaries in questions of more than ordinary difficulty. And in every instance—especially on the Pentateuch—he found, in Mr. Scott's commentary, brief but solid refutations of alleged contradictions, which he could find in no other similar work extant in the English language. The edition in imperial 8vo. was superintended by the Rev. Messrs. Josiah Pratt (Sen. and Jun.), upon the following plan:—The Practical Observations, as found in the stereotyped Quarto Editions, are divided according to the portions of the Text to which they belong; and are printed, not, as in those editions, at the foot of the page, but immediately after the portions of the text to which they severally belong. Head lines of Contents are prefixed to the respective columns. The Marginal References and Renderings are omitted; such excepted as appear to be of considerable importance, and these are interwoven with the Notes; various passages more strictly philological, and involving Hebrew or Greek criticism, are likewise omitted. Some remarks in the Notes, of a more practical nature, have been removed, and introduced, in their proper places, into the Practical Observations. The high estimation in which this commentary is held in France, caused it to be translated into French. Three portions have appeared, comprising the Gospel of St. Matthew, the Acts of the Apostles, and the Epistle of St. Paul to the Romans.

22. M'Ray.—A revised Translation and Interpretation of the Sacred Scriptures, after the Eastern manner, from concurrent authorities of critics, interpreters, and commentators, copies, and versions; shewing that the inspired writings contain the seeds of the valuable sciences, being the source whence the antient philosophers derived them, also the most antient histories and greatest antiquities, and are the most entertaining as well as instructing to both the curious and serious. [By J. M'Ray.] London, 1799. 8vo. Second Edition, Glasgow, 1815. 4to.; also in 3 vols. 8vo.

We have transcribed the long title of this work, in which the author has certainly succeeded in introducing very many approved renderings; but in which he has also marred exceedingly that venerable simplicity and dignity which are so eminently conspicuous in the authorised version. His explanations of different passages are included in short paraphrases, comprehended between parentheses. No sober student or critic, however, can approve of the manner in which the author has attempted to elucidate "Solomon's Allegoric Song" (as he terms it), "on the mutual love of Christ and his church, written *twenty years* after his Egyptian nuptials." As this work is very little known, we transcribe the first seven verses of the twelfth chapter of Ecclesiastes, containing Solomon's admirable portraiture of old age, by way of specimen:—

"1. Remember thy Creator in the days of youth, before the days of affliction come, and the years *of old age* approach, when thou shalt say, I have no pleasure in them. 2. Before the sun, and the light, and the moon, and the stars, become dark *to thee*, and the clouds return after rain, *or one trouble come upon another.* 3. When (the arms) the keepers of the (corporeal) house shall shake, and the strong ones (the limbs) be feeble, and (the teeth) the grinders shall cease, as being few (and unfit for use); and they that look out at the windows (the optic nerves of the eyes) become dim; 4. And the doors be shut in the streets (the lips fall in, the teeth being gone), and the sounding of the grinding (in eating) be low; and they shall rise up at the sound of the bird (sleep being diminished, and easily broken); and all the daughters of music (the accents of the voice, and acuteness of the ear) fail. 5. They shall also be afraid of (ascending) the place which is high (being weak and breathless); and fears (of stumbling) shall be in the way; and (gray hairs like) the almond tree's leaves shall flourish; and the grasshopper shall be a burden (small matters being troublesome, as being crooked and fretful); and the desire of enjoyment shall fail; for man goeth to his long home, and the mourners go about the streets. 6. Before the silver cord (the marrow of the back bone, with its root and branches) be contracted; or the golden vial (the brain's membranes) be cracked, or the pitcher be broken at the fountain (the cavities and conveyers of the blood from the heart), or the wheel be broken at the cistern (the returners of it from the lungs, liver, head, hands, and feet); the double, yea, quadruple, circulation (galal and ruts), being repeated, be interrupted and cease. 7. Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it."

23. Bulkley. — Notes on the Bible, by the late Rev. Charles Bulkley, published from the author's manuscript by Joshua Toulmin, D.D. London, 1802. 3 vols. 8vo.

"These notes are not so much of a philological as of an explanatory nature. They are filled with what the author considers parallel passages in the Greek and Roman classics, in which the same moral precepts and sentiments occur. Sometimes the coincidence appears to be striking; at other times, the correspondence is far from marked. There is a great mass of quotation, which would seem to answer no valuable purpose, unless to produce the belief, that a book nearly as good as the Bible might be compiled from the writings of the poets and philosophers of Greece and Rome." (Orme's Bibliotheca Biblica, p. 64.)

24. Priestley (Dr.) — Notes on all the Books of Scripture, for the use of the Pulpit and of Private Families, by Joseph Priestley, LL.D. F.R.S. Northumberland, (N. Am.) 1803. 4 vols. 8vo.

These notes are well worthy of being consulted by the advanced biblical student; for though the author "keeps his own creed" [modern socinianism] continually in view, especially when considering those texts which other religious people adduce in favour of theirs, yet his work contains many invaluable notes and observations, particularly on the philosophy, natural history, geography, and chronology of the Scriptures: and to these subjects few men in Europe were better qualified to do justice. (Dr. A. Clarke, Commentary on the Bible, vol. i. p. xi.)

25. Trimmer (Mrs.) — A Help to the Unlearned in the Study of the Holy Scriptures; being an attempt to explain the Bible in a familiar way, adapted to common apprehensions, and according to the opinions of approved Commentators. By Mrs. Trimmer. London, 1805. 8vo. Also in 2 vols. 12mo.

The benevolent authoress of this work was well known by her unwearied assiduity in promoting the welfare of the rising generation. Novelty of information she did not pretend to offer; but without approving of *every* sentiment asserted in her work, it is but just to say, that it is a most useful help to the unlearned, and that the object announced in her preface has been fully accomplished; viz. — To render "the study of the Bible easy and profitable to those who have but little leisure, or who may not be able to understand expositions of Scripture, in which more learning is displayed. The endeavour of the compiler has been to explain what is difficult, as far as is necessary for Christians in general to understand it; and to direct the attention of the Bible student to such passages and texts as require particular consideration, in order to produce a rational faith, and a right practice, founded immediately upon the word of God."

26. Burder. — The Scripture Expositor; a new Commentary, Critical and Practical, on the Holy Bible. By the Rev. Samuel Burder, A.M. London, 1809. 2 vols. in 4 parts, 4to.

One prominent object of this work, which is both critical and practical, is, to illustrate the Scriptures by the assistance of Eastern customs. The author is advantageously known

by his *Oriental Customs* and *Oriental Literature*, which publications are noticed in the subsequent part of this volume.

27. FAWCETT. — The Devotional Family Bible; containing the Old and New Testaments, with copious notes and illustrations, partly original, and partly selected from the most approved Commentators, both antient and modern. With a devotional exercise or aspiration at the close of every chapter, by way of improvement. By John FAWCETT, D.D. London, 1811. 2 vols. royal 4to.

This work is wholly designed for family use; but the marginal renderings and parallel texts have been entirely omitted. The absence of these is inexcusable in any edition of the Bible above the size of a duodecimo volume.

28. HEWLETT. — The Holy Bible, containing the Old and New Testament, with the Apocrypha, with critical, philological, and explanatory Notes. By the Rev. John HEWLETT, B.D. London, 1812. 3 vols. 4to.

The typographical execution of this *variorum* edition of the Scriptures is singularly correct and beautiful; the parallel texts and marginal renderings are put at the foot of the text, and above the notes, which are selected with great industry. To the first volume are prefixed very copious prolegomena, containing every requisite information relative to the authenticity and inspiration of the Scriptures; the formation of the sacred Canon, MSS. and editions of the Bible, sects, &c., with a variety of useful tables; and to the third volume is prefixed a compendious history of the Jews, from their restoration to Judæa, to the destruction of Jerusalem by the Romans; the whole forming a connection between the history of the Old and New Testament; and the work is terminated by three useful indexes. There are, however, some discrepancies in the notes, which are stated and animadverted upon in the British Critic, New Series, vol. ii. pp. 339, *et seq.* Several of Mr. Hewlett's notes are elaborate critical disquisitions on important topics. Copies of this work may be purchased with maps, and numerous well-executed engravings, after pictures by the most celebrated painters. In 1816, an edition of the notes, &c. was published *without* the text, entitled "Commentaries and Disquisitions on the Holy Scriptures," in 5 vols. 8vo., which may frequently be obtained at a very low price.

29. D'OYLY and MANT. — The Holy Bible according to the Authorised Version, with Notes explanatory and practical; taken principally from the most eminent writers of the United Church of England and Ireland; together with appropriate introductions, tables, indexes, maps, and plans, prepared and arranged by the Rev. G. D'OYLY, B.D. (now D.D.), and the Rev. Richard MANT, D.D. (now Bishop of Down and Connor). Oxford and London, 1814. 3 vols. 4to., and various subsequent editions printed at Cambridge and Oxford; — New York, 1818–20. 2 vols. 4to. Also an edition in three volumes, London, 1839, imperial 8vo., and another edition in 1840 without the sacred text, in one very large volume, imperial 8vo.

This work, which is published under the sanction of the venerable Society for Promoting Christian Knowledge, professes to communicate only the results of the critical inquiries of learned men, without giving a detailed exposition of the inquiries themselves. These *results*, however, are selected with great judgment, so that the reader who may consult them on difficult passages will rarely be disappointed. Of the labour attending this publication some idea may be formed, when it is stated that the works of upwards of one hundred and sixty authors have been consulted for it, amounting to several hundred volumes. On the fundamental articles of Christian verity, — the Deity and atonement of Jesus Christ, and the personality and offices of the Holy Spirit, — this work may be pronounced to be a library of divinity. The maps and engravings, though only outlines, are executed with much spirit. An index of matters is subjoined. There is a useful concordance in 4to. edited by the Rev. T. W. Bellamy, B.D., which is usually bound up with this commentary: and in the year 1818, the Rev. Dr. Wilson published another index, which is much more complete than that annexed to the work; and the student, who can meet with it, will do well to purchase it. The imperial octavo edition is, perhaps, the cheapest commentary in the English language. The reprint at New York, which is very neatly executed in two large quarto volumes, was edited by the Rt. Rev. John Henry Hobart, D.D., Bishop of the Protestant Episcopal Church in the State of New York; who greatly enhanced the value of this work by numerous additional notes, selected from the writings of upwards of thirty of the most eminent divines (not noticed by Drs. Mant and D'Oyly), whose names are a sufficient pledge for the orthodoxy of the annotations taken from their writings. Among the authors thus consulted are Bishops Brown, Law, Leng, Mant, Middleton, and

Van Mildert, of the English Church; Bp. Gleig, of the Scottish Episcopal Church; and Bps. Seabury and White, of the Protestant Episcopal Church in the United States of America; Archdeacons Pott and Daubeny, Rev. Drs. Nott, Rennell, William Sherlock, Spry, Wordsworth, A. Clarke, Scott, Allestree and Bisse, &c. &c. Many other notes are likewise selected from several of the authors cited by Bp. Mant and Dr. D'Oyly. Bp. Hobart's additional notes are two-fold. 1. Critical and Explanatory; and, 2. Practical. The latter are most numerous, and are calculated greatly to increase the value of this Commentary as a FAMILY BIBLE.

29.* The Plain Reader's Help in the Study of the Holy Scriptures; consisting of Notes, explanatory and illustrative, chiefly selected or abridged from the Family Bible, published by the Society for promoting Christian Knowledge. By the Rev. William Thomas BREE, M.A. Coventry, 1821–22. In two parts forming one volume in small quarto.

Although the greater part of the present volume is extracted or abridged from the preceding work, the editor has not confined himself exclusively to it. He has given some notes, which, though they do not occur in the Family Bible, are yet extracted from the same authors to whom Bp. Mant and Dr. D'Oyly had recourse in their compilation. Besides these, the editor has occasionally added a few notes of his own; and he has further availed himself of such notes in Sir John Bailey's edition of the Book of Common Prayer, as suited his purpose. The editor's aim has been, to comprise within the space of a cheap and moderately-sized volume a collection of notes on the Holy Scriptures, adapted to the capacity of ordinary readers, and designed for the benefit of such as have it not in their power to procure or consult larger works. This cheap and unpretending work, which is very little known, is neatly printed on two sorts of paper, in order to accommodate every class of purchasers.

30. CLARKE (Dr. A.) — The Holy Bible, containing the Old and New Testaments: the Text carefully printed from the most correct copies of the present authorised translation, including the marginal readings and parallel texts; with a Commentary, and Critical Notes, designed as a help to a better understanding of the Sacred Writings. By Adam CLARKE, LL.D. F.A.S. London, 1810–1826. 8 vols. 4to. A new edition, revised and improved, 1833–34. in five volumes, royal 8vo. also in quarto.

The commentary on the New Testament fills three volumes of this elaborate work: the remainder is devoted to the elucidation of the Old Testament. In this commentary, Dr. Clarke states, that the whole of the text has been collated with the Hebrew and Greek originals, and all the antient versions: "the most difficult words are analysed and explained; *the most important readings in the collections of Kennicott and De Rossi on the Old Testament, and in those of Mill, Wetstein, and Griesbach, on the New, are noticed;* the date of every transaction, as far as it has been ascertained by the best chronologers, is marked; the peculiar customs of the Jews, and neighbouring nations, so frequently alluded to by the prophets, evangelists, and apostles, are explained from the best Asiatic authorities; the great doctrines of the Law and Gospel of God are defined, illustrated, and defended; and the whole is applied to the important purposes of practical Christianity." The work concludes with a copious index, and a selection of important various Readings of the New Testament, from *ten* antient MSS. The literary world in general, and biblical students in particular, are greatly indebted to Dr. Clarke for the light he has thrown on many very difficult passages. The royal 8vo. edition was revised throughout, and prepared by the learned author for the press, before his decease. It is a cheap and very beautifully printed work.

31. THOMSON. — The Old Covenant, commonly called the Old Testament, translated from the Septuagint. — The New Covenant, commonly called the New Testament, translated from the Greek. By Charles THOMSON, late Secretary to the Congress of the United States. Philadelphia, 1808. 4 vols. 8vo.

This translation is, upon the whole, faithfully executed, though that of the Old Testament, being a *version of a version*, can hardly afford much assistance to the biblical student. The translation of the New Testament is much improved in the punctuation, and also in the arrangement of the objections and replies that occasion such frequent transitions in St. Paul's Epistles. The notes which accompany this work are very brief, but satisfactory as far as they go. Very few copies of Mr. Thomson's work have reached England; and even in America it has become very scarce and dear.

32. BELLAMY. — The Holy Bible, newly translated from the original

Hebrew, with Notes critical and explanatory. By John Bellamy. London, 1818–41. 4to.

Eight parts of this *new* translation have been published, viz., from Genesis to the Song of Solomon. The arrogant claims of the author and his extravagancies of interpretation have been exposed in the Quarterly Review, vols. xix. pp. 250–280. and xxiii. pp. 290–325.; in the Eclectic Review, vol. x. N. S. pp. 1–20. 130–150. 280–299.; in the Antijacobin Review, vol. liv. pp. 97–103. 193–207. 305–316.; in Mr. Whittaker's Historical and Critical Inquiry into the Interpretation of the Hebrew Scriptures, and Supplement to it, 8vo., Cambridge, 1819, 1820; in Professor Lee's Letter to Mr. Bellamy, Cambridge, 1821; and last, though not least in value, in Mr. Hyman Hurwitz's "Vindiciæ Hebraicæ," London, 1821, 8vo.

33. Boothroyd. — A new Family Bible, and improved Version, from corrected Texts of the Originals, with Notes critical and explanatory; and short Practical Reflections on each Chapter. By the Rev. B. Boothroyd, D.D. Pontefract and London, 1818. 1821. 1823. 3 vols. 4to. A new edition revised. London, 1835, royal 8vo.

The Rev. Dr. Boothroyd has long been advantageously known as the editor of the critical edition of the Hebrew Bible with philological notes, of which we have given an account in page 10. No. 19. *suprà*. His improved English Version of the Bible will be found a valuable help to the critical understanding of the Sacred Scriptures. Where any reading, in the original, is supported by the authority of antient MSS. and Versions, Dr. B. has availed himself of it, and has inserted it in the text; always apprising his readers of such changes, which (as we have had occasion to remark in our chapter on various readings) are not unfrequently real improvements. The Historical Books are printed in continuous paragraphs, the Poetical Books being printed in single lines. The first two volumes contain the Old Testament; the third, the New Testament. The numbers of the different verses are judiciously thrown into the margin; and the notes, which are placed at the foot of each page, possess the rare merit of condensing much important critical and explanatory matter in comparatively a small compass. To the whole Dr. B. has prefixed a well-executed abridgment of Michaelis's Commentaries on the Law of Moses. The octavo edition has been carefully corrected throughout: the practical reflections which were in the first edition are omitted. In its present greatly improved state, this work contains a great mass of most important and critical results within a comparatively short compass: it is both a cheap and a beautifully printed volume.

34. Williams. — The Cottage Bible and Family Expositor; containing the Authorised Translation of the Old and New Testaments, with Practical Reflections and short Explanatory Notes, calculated to elucidate difficult and obscure Passages. By Thomas Williams. London, 1825–27. 3 vols. 8vo. and various subsequent editions. Neatly reprinted at New York, with additional notes and references, by the Rev. William Patton. 1833. 2 vols. 8vo.

The unassuming but cheap and useful commentary on the Holy Scriptures, though professedly designed for persons and families in the humbler walks of life, is not unworthy the attention of students of a higher class, who may not be able to purchase more bulky or more expensive commentaries; and on this account it is here noticed. The work is dedicated by permission to the (late) learned and venerable Bishop of Salisbury, Dr. Burgess. The first volume contains the whole of the Historical Books, and also the Book of Job: the second volume comprises the rest of the Old Testament. The New Testament forms the third volume. The following is the plan of publication. The authorised Version is neatly and clearly printed. Long chapters are broken into paragraphs of a suitable length, regulated by the subject-matter of them; and the Genealogies, Enumerations of the Tribes, and certain Ceremonial Laws of the Jews, which are not suitable for reading in families or schools, are printed in a *smaller* type, and are so distinguished that they may be omitted in reading without difficulty or confusion. A few words, which are not in strict accordance with modern European ideas of propriety, are exchanged for others; and to each chapter is given a concise practical exposition, compiled from various sources, together with brief critical notes (in which are interwoven the principal marginal renderings and references) on difficult and obscure passages, especially such as have been alleged to be contradictory. The editor has carefully indicated the sources whence he has drawn his annotations; — a practice which, it were to be wished, had been followed by the anonymous compilers of some commentaries who have contrived to comprehend the most valuable remarks of others without any acknowledgment of the authors to whose labours they are indebted. Mr. Williams has also paid a laudable attention to those passages against which objections have been taken by modern

sceptics; for which portion of his work he was well qualified by his former very useful publications in reply to the cavils and objections of Paine and other infidels of the last century. A concise introduction is prefixed, vindicating the divine authority of the Holy Scriptures, and the learning and fidelity of the translators of our authorised English Version, and also pointing out the sources of Scripture difficulties, together with the means of their removal.

35. Devotional Comments: being a Series of Scriptural Expositions, with a Prayer annexed to each subject. By Mrs. STEVENS. Knaresborough and London, 1823–31. 20 vols. 8vo.

36. The Comprehensive Bible; containing the Old and New Testaments, according to the authorised Version, with the various readings and marginal notes usually printed therewith: a general introduction, containing disquisitions on the genuineness, authenticity, and inspiration of the Holy Scriptures, — various divisions and marks of distinction in the sacred writings,— antient versions, — coins, weights, and measures, — various sects among the Jews: introductions and concluding remarks to each book: the parallel passages contained in the Rev. T. Scott's Commentary, Canne's Bible, Rev. J. Brown's Self-Interpreting Bible, Dr. A. Clarke's Commentary, and the English Version of the Polyglott Bible, [noticed in p. 50. *suprà*] systematically arranged; philological and explanatory notes. With chronological and other indexes. [By William GREENFIELD.] London, 1827. crown 4to., demy 4to., and royal 4to. 1846. post 4to.

37. A Commentary on the Holy Bible, from Henry and Scott. With occasional observations and notes from other writers. [By George STOKES.] 1831–35. 6 vols. royal 12mo. or crown 8vo. without the text; also with the text and marginal references, 1835–36. in 6 vols. royal 8vo.

The object of this work is, to provide a commentary on the Holy Scriptures, compact in size and moderate in price, which may be useful to those whose opportunities for reading, or whose means of purchasing, render such a publication desirable; while the contents are suited for Christians of every station, rank, and denomination. The valuable Commentaries of Henry and Scott have principally supplied the materials for the present publication. The most important observations are condensed and blended together, so as to form a continuous exposition. The editions used are Henry's Exposition, edited by the Rev. Messrs. Burder and Hughes; and the first edition of Scott's Commentary. Numerous extracts from other authors (one hundred in number) have been inserted, where they appeared needful, and explanatory notes upon some passages have been added, most of which are designed to meet the misrepresentations of infidels. Due acknowledgment is made to the authors from whom the additional paragraphs are taken. This commentary, which is published at the expense of the Religious Tract Society, is beautifully and correctly printed with a new type. As the text is not inserted in the small paper copies, they may be used with any edition of the authorised English Version of the Bible; but, in size, they are principally adapted to the beautifully printed Oxford ruby Bible in small 8vo. published in 1827. The royal 8vo. copies, with the text inserted, are handsome library books.

38. The Christian Expositor; or, Practical Guide to the Study of the Holy Scriptures, intended for the use of General Readers. By the Rev. George HOLDEN, A.M. London, 1834–30. 2 vols. 12mo.

Although many expositions of the Bible, of great and deserved celebrity, are happily extant in our language, a commentary sufficiently short to be read by those who have not leisure to consult learned and extensive works, yet sufficiently comprehensive to serve as a guide to the study of the Holy Scriptures for general readers, is a desideratum. To supply this deficiency is the object of the present beautifully printed, cheap, and truly valuable work; which, though 'intended for the use of *general* readers,' comprises so much and such various information in a condensed form, expressed in neat and perspicuous language, that not only general readers, but also critical students, may gladly, profitably, and safely avail themselves of Mr. Holden's labours, without any apprehension of having imposed upon them, the neologian interpretations of modern German critics and commentators. Every page indicates Mr. Holden's intimate acquaintance with all the best exegetical works on the Holy Scriptures, both British and Foreign. Vol. I. appeared in 1834; Vol. II., containing the New Testament, was published as a separate work in 1830. See a notice of it in § 6. p. 356. No. 47. *infrà*.

39. A Commentary on the Old and New Testament, in which the Sacred Text is illustrated with copious Notes, theological, historical and critical; with improvements and reflections at the end of each chapter. By the Rev. Joseph SUTCLIFFE, A.M. London, 1834–35. Second Edition, carefully corrected. 1838–39. 2 vols. imperial 8vo.

The text of our authorised translation is not given in this Commentary, which is equally adapted for the family and the study, and embodies the result of the author's labours for about forty years. During that period he states that he carefully studied the original Scriptures with versions, and the comments of the fathers, Chrysostom, Theophylact, and Jerome, and the more recent critical works of Beza, Cappel, Calvin, Cameron, Drusius, Estius, Grotius, Lightfoot, Marlorat, Menochius, Tirinus, Vatablus, and others, who have applied their profound learning to the elucidation of the Sacred Volume. To English Commentators, the author's references are very few, "lest he should be a plagiarist from others, which" (he truly observes) "real industry has no need to be." Many valuable elucidations of difficult passages will be found in this work, which are passed over in larger commentaries. The reflections at the end of each chapter are characterised by simplicity of diction combined with earnest piety. Four well executed maps and a good general index add to the value of this unassuming commentary.

40. The Comprehensive Commentary of the Holy Bible; containing the Text according to the authorised Version; Scott's marginal references; Henry's Commentary condensed but given substantially; the practical observations of Dr. Scott, with extensive Critical and Philological Notes from Scott, Doddridge, Clarke, Poole, Patrick, Lowth, Burder, Harmer, Calmet, Stuart, the Rosenmüllers, Kuinoel, Bloomfield, and many others. Edited by the Rev. William JENKS, D.D. assisted by the Rev. L. J. Hoadley, and J. W. Jenks, M.A. Battleboro', Vermont, 1834–38. 6 vols. imperial 8vo.

This compilation exhibits a condensation of all that is valuable in the deservedly esteemed commentaries of Henry and Scott on the entire Bible, and of Doddridge on the New Testament. The notes are compiled from the various critics enumerated in the title page; and, in general, the selection is made with judgment. The sixth volume is composed chiefly of the Rev. J. Butterworth's concordance to the English Bible, as edited by Dr. Adam Clarke, Mr. Wemyss's Dictionary of the Symbolical Language of the Bible, and Mr. Carpenter's Biblical Companion, which works are noticed in their proper places in this volume. Some copies have the words "BAPTISTS' EDITION" in the title pages, *certain notes being altered to meet the peculiar tenets of that denomination respecting baptism!*

41. The Condensed Commentary and Family Exposition of the Holy Bible: containing the best criticisms of the most valuable Biblical Writers, with practical reflections, and marginal references; chronology, indexes, &c. &c. By the Rev. Ingram COBBIN, M.A. London, 1837. Second Edition, 1839. Imperial 8vo. and royal 4to.

This work corresponds with its title page; it is literally a condensed commentary, derived from the best accessible sources. The notes are selected, with much brevity, but very judiciously, and are partly critical and explanatory; the others are practical. The results of the researches of nearly two hundred writers, British and Foreign, are here given in a very small compass. The second edition has been carefully revised and corrected, and more than a thousand notes have been added from various sources. The typographical execution of both editions is singularly distinct and beautiful. Mr. Cobbin also published in small folio, between the years 1833 and 1841, Vols. I. and III. of a more extended commentary on the Scriptures, intituled "Evangelical Synopsis. The Holy Bible, with Notes explanatory and practical, for the use of families, ... selected from the writings of esteemed Divines and Biblical Critics; . . . . and interspersed with original remarks." Vol. I. contains the Pentateuch and Historical Books of the Old Testament. Vol. III. comprises the whole of the New Testament.

42. The Portable Commentary. The Holy Bible, containing the Old and New Testaments: with the most approved marginal references and explanatory notes, selected from the most distinguished Biblical writers. By the Rev. Ingram COBBIN, M.A. London, 1842. 12mo.

By the aid of a small but distinct type the editor has compressed into a comparatively little compass a great amount of valuable annotation on the Scriptures, different from that which he has printed in the preceding work. The notes, which are stated to be nearly

fifteen thousand in number, are necessarily very concise; but, what is of most importance, they are very satisfactory. They are selected from the principal commentators. Dr. Blayney's parallel references have been adopted as the basis of the selection here printed, but with additions and corrections. Nine coloured maps illustrate this unassuming, cheap, and beautifully printed volume.

43. The Pictorial Bible; being the Old and New Testaments according to the authorised Version; illustrated with many hundred wood-cuts, representing the Historical Events after celebrated Pictures; the Landscape Scenes from original drawings or from authentic engravings; and the subjects of Natural History, Costume and Antiquities, from the best sources. To which are added, Original Notes, chiefly explanatory of the Engravings and of such Passages connected with the History, Geography, Natural History, and Antiquities of the Sacred Scriptures, as require observation. [By John Kitto, D.D.] London, 1836–38. 4 vols. super royal 8vo.; also in 4 vols. 4to.

The title of this work fully expresses its design, which is executed with great ability and industry. The Old Testament fills the first three volumes, and the New Testament the fourth. The typographical execution, especially of the quarto copies, is very beautiful. The notes were subsequently published without the text, with the following title:

44. The Illustrated Commentary on the Old and New Testaments. London, 1841. 5 vols. post 8vo.

45. The Holy Bible, containing the Old and New Testaments and the Apocrypha. . . . . Accompanied throughout with a brief Hermeneutic and Exegetical Commentary and revised version, by T. J. Hussey, D.D. [Vol. I.] Genesis to Esther. London, 1844. royal 8vo.

The first two columns of each page comprise a reprint of the authorised English version of the Bible, with the marginal readings, references, and Archbishop Usher's dates. The third column contains a revised version, with such brief hermeneutic and exegetical notes, and an occasional paraphrase introduced in an italic character, as may be required to determine the meaning and convey the sense. In no instance has the original text been tampered with. Words of doubtful signification have been explained more frequently than changed, and alterations have been made only when they were absolutely necessary. Additions from the Samaritan Pentateuch, and from any of the antient versions, are printed in a smaller Roman character, and the glosses thereon in a corresponding italic character. The fourth column contains the chronology of Dr. Hales, a few supplementary references, and such various readings and renderings as, without having actual claims to authenticity, are entitled to respect. This beautifully printed work is yet in progress.

46. The Imperial Family Bible, containing the Old and New Testaments according to the most approved copies of the authorised version. With many thousand critical, explanatory, and practical notes; also References, Readings, Chronological Tables and Indexes. Glasgow and London, 1844. Imperial folio.

The name of the editor is not known. The notes are printed in two columns in the centre of the page; and the work is illustrated with numerous well-executed engravings, after paintings by the best antient and modern artists.

47. The Sacred Scriptures in Hebrew and English. A New Translation, with notes critical and explanatory. By the Rev. A. De Sola, J. L. Lindenthal, and the Rev. M. J. Raphall. Vol. I. Genesis. London, 1844. 8vo.

This is an edition of the Old Testament, undertaken by Jewish teachers and ministers for their co-religionists. The Hebrew Text is accompanied by an English translation, answering page for page to the original Hebrew. In the notes "we were agreeably surprised in finding that not only is there no attack made upon the Christian interpretation of passages relating to the Messiah; but, in matters critical and philological, considerable deference is paid to Christian authorities, such as Parkhurst, Gesenius, &c.; while another and still more remarkable feature in this department of the work is the freedom with which the opinions and comments of the rabbis are discussed, one great name being often quoted in opposition to another: and in those instances where a reading or interpretation is proposed, different from the received sense of the Christian versions, it is not put for-

ward dogmatically, but with an admission of the difficulty of the passage, and of various senses which it may be thought to bear." (Dublin Christian Examiner, January, 1845, p. 356.)

48. Scriptural Communion with God; or, the Holy Bible arranged in historical and chronological order, in such manner that the books, chapters, psalms, prophecies, &c. may be read as one connected history, in the words of the authorised translation; newly divided into sections for families and individuals, with introductions and prayers, and notes for the student and inquirer. By the Rev. George Townsend, M.A. Vol. I. London, 1845. 8vo.

This valuable work is in progress: it has been formed on a new plan. "Every former commentary on the Bible (the author remarks) has been compiled on the plan of amalgamating into one mass of notes the various remarks, historical, critical, explanatory, and devotional, which occurred to the writer; or the commentator has confined his attention to one kind of notes only, to the exclusion of others." In this work the devotional, historical, and critical portions are separated from each other. Mr. Townsend's Harmony or Arrangement of the Bible in Historical and Chronological Order (noticed in p. 153. *suprà*) is made the basis of the commentary, which is divided into sections throughout. "Each section consists of five parts: — 1. A Title, informing the reader of the general contents of the section; — 2. An Introduction, which comprises the historical and expository matter given in the chief commentaries; — 3. The portion of Scripture selected for the section; — 4. A Prayer founded upon the Introduction and the selected portion of Scripture, and embodying the devotional reflections of the reader; — 5. Notes, original and critical, addressed to the Student and Believer;" who will find them a very important and useful help to the critical understanding of the Holy Scriptures.

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§ 4. PRINCIPAL COMMENTATORS ON THE OLD TESTAMENT, AND ON DETACHED BOOKS THEREOF, INCLUDING NEW TRANSLATIONS.

[i.] *Commentators on the Old Testament.*

1. Richardson (Bishop). — Choice Observations and Explanations upon the Old Testament, containing in them many remarkable matters, either not taken notice of, or mistaken by most: which are additionals to the large annotations made by some of the Assembly of Divines: to which are added some further and larger observations on the whole book of Genesis. By John Richardson, Bishop of Ardagh. London, 1665, folio.

Bishop Richardson has been characterised by his contemporaries as a man of profound learning, well versed in the Scriptures, and of exact knowledge in sacred chronology. His Harmony of the Four Gospels, in which he led the way to a more accurate arrangement of the narratives of the four Evangelists, is printed in Archbishop Usher's Annals. Bishop Richardson's Annotations were published after his death: as they sell at a low price, they are not unworthy of the student's attention.

2. Pyle. — A Paraphrase with Short and Useful Notes on the Books of the Old Testament. By the Rev. Thomas Pyle, M.A. London, 1717–1725. 4 vols. 8vo.

These volumes extend to all the historical books of the Old Testament. Dr. Doddridge calls it "an elegant and judicious contraction" of Bishop Patrick's work, noticed in p. 296, *suprà*; and adds, that it is "vastly to be preferred to his Paraphrase on the Epistles," which is mentioned in p. 358. No. 2. *infrà*.

3. Marchant. — An Exposition of the Books of the Old Testament, extracted from the Writings of the best Authors, antient and modern. By John Marchant. London, 1745. folio.

4. Orton. — A short and plain Exposition of the Old Testament, with devotional and practical Reflections, for the use of families subjoined to each chapter, somewhat in the manner of Dr. Doddridge's Family Expositor.

By the late Rev. Job ORTON. 6 vols. 8vo. 1788–1791; second edition. London, 1822. 6 vols. 8vo.

The work was published after the author's death by Mr. Gentleman of Kidderminster: it contains notes chiefly collected from modern expositors, of which "it cannot be said that they are eminently critical; but they often convey valuable instruction, and the reflections are admirably adapted to promote the purposes of serious religion." (Biographia Britannica, 2d edit. vol. v. p. 311. See also Month. Rev. O. S. vol. lxxix. p. 329.) To form a complete comment on the Scriptures, Mr. Orton's paraphrase may be joined with Mr. Palmer's abridgment of Dr. Doddridge, noticed in page 353. *infrà.*

5. GEDDES. — The Holy Bible, or the Books *accounted sacred*, otherwise called the Books of the Old and New Covenants, faithfully translated from the corrected Texts of the originals, with various readings, explanatory notes, and critical remarks. By Alexander GEDDES, LL.D. 4to. London, vol. i. 1792. vol. ii. 1797. Critical remarks on the Hebrew Scriptures, 4to. London, 1800. vol. i. on the Pentateuch.

The two volumes of Dr. Geddes's version include the historical books from Genesis to Chronicles, and the book of Ruth. Of the doctor's heterodox commentaries and version, the reader may see an ample examination and refutation in the 4th, 14th, 19th, and 20th volumes of the British Critic, old series. Some learned and able animadversions on Dr. Geddes's Critical Remarks on the Hebrew Scriptures were published at London in 1803, in 8vo.: they were reprinted from the British Critic for the year 1802. The learned doctor's work is here noticed, lest the author should be charged with designedly omitting it.

6. The Pocket Commentary; consisting of Critical Notes on the Old Testament, original and selected from the most celebrated critics and commentators. By David DAVIDSON, Edinburgh, 1836. 2 vols. 18mo.

[ii.] *Commentators on Detached Books of the Old Testament.*

(1.) ON THE PENTATEUCH.

1. Horæ Mosaicæ: or a Dissertation on the Credibility and Theology of the Pentateuch. By George Stanley FABER, B.D. Second Edition. London, 1818. 2 vols. 8vo.

This elaborate Treatise contains the substance of the eight Bampton Lectures delivered by Mr. Faber before the University of Oxford, and published in 1801. "Those who have not the means or leisure to consult the very valuable works of Mr. Bryant, Mr. Maurice, and Sir W. Jones, in this line, will find in these volumes many of the most striking facts brought together, and so arranged as jointly to corroborate and confirm the events recorded in the Pentateuch. The references to other authors are numerous; nor are these confined solely to the antients. Additional notes and illustrations are to be found at the end of each volume." (Brit. Crit. vol. xix. O. S. pp. 382. 388.) The second edition, published in 1818, is very materially enlarged and greatly improved by its learned author.

2. Principles for the Proper Understanding of the Mosaic Writings stated and applied. By the Rev. J. J. BLUNT, B.D. London, 1833. 8vo.

3. The Character of Moses established for Veracity as an Historian, recording Events from the Creation to the Deluge. By the Rev. Joseph TOWNSEND, M.A. Vol. I. London, 1813: Vol. II. Bath, 1815, 4to.

For an analysis of this work, see the Quarterly Review, vol. xiv. pp. 96—112. and the Eclectic Review, O. S. vol. x. pp. 32—49.

4. The Laws of Moses viewed in connexion with the History and Character of the Jews, with a defence of the Book of Joshua against Professor Leo, of Berlin: being the Hulsean Lecture for 1833. To whic his added an Appendix, containing Remarks on the Arrangement of the Historical

Scriptures adopted by Gesenius, De Wette, and others. By Henry John Rose, B.D. London and Cambridge, 1834. 8vo.

For an analysis of this most able vindication of the Pentateuch and Book of Joshua from the attacks of German Neologians, see the British Critic, No. xxxiv. for April 1835, pp. 310–332.

5. Annotations upon the Five Books of Moses, the Book of Psalms, and the Song of Songs or Canticles. By Henry Ainsworth. London, 1639, folio. Glasgow and London, 1843. 2 vols. 8vo.

This work "is a good book, full of very valuable Jewish learning; and his translation is in many places to be preferred to our own, especially on the Psalms." (Dr. Doddridge.) It was translated into Dutch in 1690, and is highly esteemed on the Continent.

6. A Commentary on the Five Books of Moses, with a Dissertation concerning the Author or Writer of the said Books, and a general argument to each of them. By Richard Kidder, Bishop of Bath and Wells. London, 1694. 2 vols. 8vo.

A learned and valuable work, though now not often to be met with.

7. Johannis Marckii in præcipuas quasdam partes Pentateuchi Commentarius: seu ultimorum Jacobi, reliquorum Bilhami, et novissimorum Mosis, quæ leguntur Genes. xlvii. 9. Numer. xxii—xxiv. et Deut. xxix—xxxiii. Analysis Exegetica. Lugd. Bat. 1713. 4to.

8. A Critical and Practical Exposition of the Pentateuch; with Notes, theological, moral, critical, philosophical, and historical. To which are subjoined two Dissertations:—1. On the Mosaic history of the creation, and 2. On the destruction of the seven nations of Canaan. London, 1748. folio.

This Exposition is compiled with considerable industry from the labours of the best interpreters, antient and modern. It was originally published in numbers, and was designed to have been a complete commentary on the entire Bible: but not meeting with sufficient encouragement, the author (a Mr. Jameson) proceeded no further than the Pentateuch. It is not of common occurrence.

9. A New and Literal Translation, from the original Hebrew, of the Pentateuch of Moses, and of the Historical Books of the Old Testament to the end of the second book of Kings; with Notes critical and explanatory. By the late Rev. Julius Bate. London, 1773. 4to.

"It is most certainly a new translation, and so very literal, as to be really unintelligible to a plain English reader." (Monthly Rev. O. S. vol. i. p. 106.)

10. The Pentateuch, or the Five Books of Moses illustrated; being an Explication of the Phraseology incorporated with the text, for the Use of Families and Schools. By the Rev. S. Clapham. London, 1818. 12mo.

"As a substitute for expensive commentaries on the Bible, and as the means of providing in many interesting respects for the instruction and edification of those persons who may not have leisure to procure more copious volumes, the present work will be acceptable. The plan of it is judicious, and the execution is on the whole respectable, and must have cost the editor no inconsiderable expense and labour." (Eclectic Review, N. S. vol. xiii. p. 74.)

11. Notes on the Pentateuch, selected from the Exegetical Parts of Rosenmüller's Scholia, and of Dathe's Notes to his Latin Version; also from Schrank, Michaelis, Le Clerc, Ainsworth, Poole, and others. By J. Brightwell, London, 1840. 12mo.

12. Essais sur le Pentateuque: ou Éclaircissemens sur les principales difficultés qui présente la lecture des Livres de Moïse. Par Jean Henri Grandpierre D[octeur en] T[héologie.] Paris, 1844. 8vo.

This volume contains thirty-two dissertations on important subjects in the Pentateuch.

The results of much learned and laborious research are here presented in a pleasing and readable form; and many critical difficulties are happily elucidated.

13. An Analytical Exposition of the whole First Book of Moses, called Genesis, and of xxiii. Chapters of his Second Book, called Exodus. Wherein the various readings are observed; the original text explained; doubts resolved; Scriptures paralleled; the Scripture Chronology from the Creation of the World to the giving of the Law at Mount Sinai cleared; and the whole illustrated by doctrines collected from the text. Delivered in a Morning Exercise on the Lord's Day. By George HUGHES, B. D., late Minister of the Gospel in Plymouth. (Plymouth) 1672. folio.

A very elaborate and curious work; it is not of common occurrence.

14. The Hebrew Text of the Parallel Prophecies of Jacob and Moses, relating to the Twelve Tribes, with a translation and notes, and the various lections of near forty MSS., &c. &c. By D. DURELL, D. D., Principal of Hertford College. Oxford, 1764. 4to.

(2.) GENESIS.

1. Joannis MERCERI Commentarius in Genesin. Genevæ, 1598. folio.

2. Hexapla in Genesin: that is, a Sixfold Commentary upon Genesis, wherein six severall Translations are compared, where they differ with the Originall Hebrew, and Pagnine and Montanus' Interlinearie Interpretation. Together with a sixfold use of every chapter, shewing, 1. The method or Argument; 2. The Divers Readings; 3. The Explanation of Difficult Questions, and Doubtfull Places; 4. The Places of Doctrine; 5. Places of Confutation; 6. Morall Observations. By Andrew WILLET. London, 1608. folio.

3. A Few and New Observations upon the Book of Genesis; also a Handful of Gleanings out of the Book of Exodus. By John LIGHTFOOT, D. D. Works, vol. i. p. 698. Lond. 1684. folio.

4. A Specimen of an Universal View of all the Eminent Writers on the Holy Scriptures: being a Collection of the Dissertations, Explications, and Opinions of learned Men, in all ages, concerning the difficult Passages and obscure Texts of the Bible; and of whatever is to be met with in profane authors which may contribute to the better understanding of them. By the Rev. Jonathan SMEDLEY, Dean of Clogher. 1728. folio.

This Specimen contains only the first chapter of Genesis; the work which it announces never having been published. The author proposed, 1. To exhibit at length the words of the inspired authors; 2. To quote the chief commentators in Pool's Synopsis, on every subject, as they are ranged by him; 3. To set down the judgment of antient historians, philosophers, poets, &c.; and to reserve the last place for moderns, especially English and French Divines. A copy of this specimen is in the library of the British Museum.

5. A New English Translation, from the original Hebrew, of the Three First Chapters of Genesis, with marginal illustrations, and notes critical and explanatory. By Abraham DAWSON, M. A. London, 1763. 4to.

6. A Fourth and Fifth Chapter of Genesis, translated from the original Hebrew. By Abraham DAWSON, M. A. London, 1772. 4to.

7. The Sixth, and Eleven following Chapters of Genesis, translated from the original Hebrew, &c. &c. By Abraham DAWSON, M. A. London, 1786. 4to.

For an account of these publications, see the Monthly Review, Old Series, vol. xxix. pp. 293–299.; vol. xlvii. pp. 1–7.; and vol. lxxvii. pp. 140–147.

8. Annotations upon Genesis, with Observations doctrinal and practical. By the Rev. Thomas HARWOOD. London, 1789. 8vo.

This is a compilation from various authors, "which, if not a brilliant, may in some degree be considered as a useful performance." (Monthly Rev. New Series, vol. iv. p. 106.)

9. Sacred Literature, or Remarks on the Book of Genesis, collected and arranged to promote the knowledge and evince the excellency of the Scriptures. By James FRANKS, A.M. London, 1802. 8vo.

This work is nearly similar in design and execution to the preceding; it consists principally of extracts from other books. The author "has contented himself with forming the arrangement, which is clear and good, and inserting short passages to serve for connexion and elucidation. The volume begins with general remarks on the Scriptures, and then proceeds through the book of Genesis in the order of the chapters; containing in the whole three hundred and fifteen remarks upon that book, illustrative of the matter contained in it, and collected from the best authors of all descriptions." (Brit. Crit. O. S. vol. xxi. pp. 680, 681.)

10. The Book of Genesis with Explanatory and Practical Observations. By the Rev. R. W. SIBTHORP, B.D. London, 1835. Imperial 8vo.

11. Hermanni VENEMA Dissertationes Selectæ ad Sacram Scripturam Veteris et Novi Testamenti: quarum Tom. I. Pars. I. continet Dissertationes quinque ad Librum Geneseos: Pars II. continet Commentarium ad Gen. xlix. 1–27. Leovardiæ, 1747–50. 4to.

12. Critical and Explanatory Notes on Genesis, Exodus, Isaiah, Jeremiah, Ezekiel, Daniel, and the Minor Prophets; together with some Dissertations on several difficult Passages of Scripture, &c. &c. By the Rev. Henry DIMOCK. Gloucester, 1804. 4to.

13. Notes, Critical and Practical, on the Book of Genesis, designed as a general Help to Biblical Reading and Instruction. By George BUSH, Professor of Hebrew and Oriental Literature in New York City University. Andover and New York, 1838. Third edition, 1839. 2 vols. 12mo. London. Reprinted, 1841, in one volume 8vo.

These notes comprise a clear exposition of the sacred text, the difficulties occurring in which are generally solved with success. Much judgment and candour are evinced throughout, together with much serious and practical exposition. A brief critical introduction is prefixed, treating on the titles, divisions, versions, &c. of the sacred Scriptures, and on the Pentateuch and book of Genesis.

14. A Companion to the Book of Genesis. By Samuel H. TURNER, D.D. New York and London, 1841. 8vo.

Though not designed to be a commentary on the book of Genesis, this valuable but, in this country, little known work, furnishes the biblical student with abundant aid for the exact and literal interpretation of the book of Genesis. The introduction contains an able statement and exposure of the several hypotheses which have been offered, for shewing that this book is nothing but a collection of fragments and documents of previous writers. This is followed by a comprehensive analysis of the several chapters: in chap. xlix. the learned author has given a new translation of Jacob's blessing of the twelve tribes; and to the analysis succeeds a series of elaborate notes on the most difficult passages of the book of Genesis, including copious annotations on chap. xlix. Of these notes, the following are particularly worthy of attention, from the learning, ability, and correctness of interpretation, which characterise them, viz. No. 12. on the origin of the sabbath and on the creation; No. 64. on the Amalekites; No. 81. on part of chap. xviii.; No. 104. on the character of Jacob; No. 145. on some chronological difficulties in chap. xxxvii.; and No. 154. on shepherds being an abomination to the Egyptians. Dr. Turner has throughout shown his intimate acquaintance with what the German Theologians have written on the Book of Genesis; but is in *no* respect tainted by their views and neologian speculations.

15. A Commentary on the first Chapter of Genesis; in which an attempt is made to place that beautiful and orderly narrative in its true light. To which are added, a short treatise on the Deluge, shewing that the facts

asserted by Moses not only agree with but corroborate geological facts; and a short treatise on the Deluge, showing from scriptural and geological facts the cause of that catastrophe. By Thomas Exley, M.A. London, 1844. 8vo.

16. A Dissertation on the Fall of Man; in which the Literal Sense of the Mosaic Account of that Event is asserted and vindicated. By the Rev. George Holden, M.A. London, 1823. 8vo.

The Scripture History of the Fall of Man has met with many strenuous adversaries, who have endeavoured to explain it away in various ways; while it is utterly rejected by many of those who have rejected the doctrine of the atonement. In the fourth volume of this work (Chap. I. Sect. II. pp. 6–8.), the literal sense of the first three chapters of Genesis is briefly vindicated; but it has been reserved for Mr. Holden to consider the subject *most fully and distinctly*. All the efforts of perverted criticism to reduce the Mosaic History of the Fall of Man to allegory, fable, or mythos, are here examined in detail; and the objections of its adversaries to the literal sense of that history are *minutely* and *satisfactorily refuted*.

17. Two Dissertations:—1. On the Tree of Life in Paradise, with some Observations on the Fall of Man. 2. On the Oblations of Cain and Abel. By Benjamin Kennicott, M.A. Oxford, 1747. 8vo.

18. An Essay towards a Vindication of the vulgar Exposition of the Mosaic History of the Fall of Man. By John Witty. London, 1705. 8vo.

19. The Historical Sense of the Mosaic Account of the Fall, proved and vindicated. By William Worthington. London, 1751. 8vo.

20. The Defence of the Veracity of Moses, in his Records of the Creation and General Deluge; illustrated by Observations in the Caverns of the Peak of Derby. By Philobiblos [Thomas Rodd]. London, 1820. 8vo.

21. Stähelin (J. J.) Animadversiones quædam in Jacobi Vaticinium, Genes. cap. xlix. Basileæ, 1827. 4to.

22. Brief Observations upon some of the first Chapters of the Book of Genesis. London, 1827. 8vo.

23. Libri Geneseos secundum Fontes rite dignoscendos Adumbratio nova. In usum Prælectionum scripsit Dr. C. P. W. Gramberg, Lipsiæ, 1828. 8vo.

This writer adopts the hypothesis of some modern German critics, that the book of Genesis is a compilation by a third person from two primary documents, which he designates by the terms "Jehovista" and "Elohista," from the appellations of Jehovah and Elohim given to the Almighty. He adopts the untenable notion that the history of the creation and Fall of Man is a philosophical and poetical *mythos*, or fable.

24. T. P. C. Kaiser Commentarius in priora Geneseos Capita, quatenus universæ populorum mythologiæ claves exhibent. Norimbergæ, 1829. 8vo.

25. The Mosaic History of the Creation of the World, illustrated by Discoveries and Experiments derived from the present State of Science, by Thomas Wood. London, 1818. 8vo.

This is an elaborate illustration of the first chapter of Genesis. Science is here rendered the handmaid of Revelation. To the work is prefixed a view of the cosmogony of the antients, which exhibits very considerable research. The religious improvements are both natural and scriptural: the doctrine of the Trinity is here scripturally defended, and its authorities are clearly adduced.

26. The Antient Principles of the True and Sacred Philosophy, as lately explained by John Hutchinson, Esq. Originally published in Latin by A. S. Catcott. Translated with Notes, and a Preliminary Dissertation on the Character and Writings of Moses. By Alexander Maxwell. London, 1822. 8vo.

27. An Essay on the Book of Genesis; being an attempt to reconcile the

Incongruities in the Mosaical Account of the Creation of the World. Dublin, 1830. 12mo.

28. The Worship of the Serpent traced throughout the world, and its Traditions referred to the Events in Paradise; proving the Temptation and Fall of Man by the Instrumentality of a Serpent Tempter. By the Rev. John Bathurst Deane, M. A. London, 1830. 8vo. Second Edition, 1833, 8vo.

29. A Genealogical, Chronological, Historical and Topographical Exposition of the Tenth Chapter of Genesis: being a View of the Posterity of Shem, Ham, and Japheth. Compiled from the most authentic sources. By William Parkin. Vol. I. Sheffield, 1837. 12mo.

This work is designed to be completed in two volumes. The first contains the settlements of the descendants of Japheth and Shem, with a supplementary account of Ishmael and his descendants, the Arabs. The second volume is to contain the settlements of the Descendants of Ham.

30. The Antiquity of the Book of Genesis, illustrated by some new arguments. By H. F. Talbot. London, 1839. 8vo. [a Pamphlet.]

An ingenious attempt to prove that the sacred writings were known to the antient heathens.

31. An attempt to ascertain the true chronology of the Book of Genesis. By George Smith. London, 1840. 8vo.

The object of this well-written tract is to establish the larger chronology of the Book of Genesis, as exhibited in the Septuagint version: which has been vindicated by various learned writers on sacred chronology, and especially by Dr. Hales in his "New Analysis of Chronology."

(3.) Exodus and Numbers.

1. Hexapla in Exodum: that is, a sixfold Commentary upon the Book of Exodus, according to the Method propounded in Hexapla upon Genesis. By Andrew Willet. London, 1608. folio.

2. Exodus; a corrected Translation, with notes, critical and explanatory. By William Hopkins, B. A. London, 1784. 4to.

The translator has, in general, executed his task with fidelity; and "where it could be done with propriety (or where the readings of the Samaritan copy would permit) 'he has adopted,' he says, 'the English vulgar translation, in order to prevent any prejudices that might be infused into the minds of the common people by uncharitable bigots.' In the notes we meet with little that can gratify the taste of curious and critical readers; and his severe reflections on the articles and liturgy of the Church of England might well have been spared in a work of this nature." (Monthly Rev. O. S. vol. lxxii. p. 412.)

3. Notes, Critical and Practical, on the Book of Exodus; designed as a general help to Biblical Reading and Instruction. By George Bush, Professor of Hebrew and Oriental Literature, New York University. Andover and New York, 1841. 2 vols. 8vo.

4. Commentaire Géographique sur l'Exode et les Nombres. Par Léon de la Borde. Paris, 1841. folio.

This is a very important Geographical Illustration of the Books of Exodus and of Numbers, which future British Commentators must consult for the light it throws on various passages of those books. It is illustrated with ten well executed maps.

(4.) Joshua and the other Historical Books.

1. Josuæ Imperatoris Historia, illustrata atque explicata ab Andrea Masio. Antwerp, 1574, folio; and also in the Critici Sacri.

A work of very considerable value, on account of its containing the readings of the Syriac Hexaplar version, the manuscript of which Masius possessed. This manuscript is said to have been written in the year 606, and is the only one that preserves the readings of Joshua, as given by Origen.

2. C. H. van HERWERDEN Disputatio de Libro Josuæ, sive de diversis ex quibus constat Josuæ Liber monumentis, deque ætate quâ eorum vixerunt auctores. Groningæ, 1828. 8vo.

3. Notes, Critical and Practical, on the Books of Joshua and Judges. By George BUSH, A.M. New York, 1838. 1844. 8vo.

4. De Cantico Deboræ Jud. V. Scripsit Christianus H. KALKAR. Othiniæ, 1833. 8vo.

5. Historia RUTH, ex Ebræo Latinè conversa et Commentario explicata. Ejusdem Historiæ Translatio Græca ad Exemplar Complutense, et Notæ in eandem. Opera ac Studio Joannis DRUSII. Amstelodami, 1632. 4to.

6. A Comment on Ruth by T[homas] F[ULLER], B.D. London, 1654. 8vo.

7. John Henr. MICHAELIS, Chr. Ben. MICHAELIS, et Joh. Jac. RAMBACHII, Notæ Uberiores in HAGIOGRAPHA. Halæ, 1735–1751. 3 vols. 4to.

Of this work, the Elder Michaelis wrote the annotations on the first book of Chronicles, the Psalms, book of Job, and Song of Solomon; C. B. Michaelis was the author of those on Proverbs, the Lamentations of Jeremiah, and the Prophet Daniel; and the notes on the second book of Chronicles, Ruth, Esther, Nehemiah, and Ecclesiastes, were written by Rambach.

8. J. G. DAHLER, de Librorum PARALIPOMENORUM auctoritate atque fide historica. 8vo. Lipsiæ, 1819.

9. GREY (Richard), The Last Words of David, divided according to the Metre, with Notes critical and explanatory. London, 1749. 4to.

10. Commentatio ad Elegiam Davidis in Saulum et Jonathanem. Auctore Antonio Henrico PAREAU. Groningæ, 1829. 4to.

This dissertation consists of three parts. In the first is given a critical examination of David's exquisitely beautiful elegy on the death of Saul and of Jonathan; in the second we have an exegetical interpretation of it; and the third contains an ingenious comparison of it with the other elegiac productions of the Hebrew Sacred Poets, and with those of other Oriental poets and of the Greeks. The result of this collation establishes most satisfactorily the infinite superiority of David's elegy over every similar composition, sacred or profane.

11. A. G. F. SCHIRMER, Observationes Exegetico-Criticæ in Librum ESDRÆ. Vratislaviæ, 1820. 4to.

(5.) ON THE POETICAL BOOKS GENERALLY.

1. The Annotations of MICHAELIS above noticed, in (4.) No. 7.

2. A Paraphrase on the Books of Job, Psalms, Proverbs, and Ecclesiastes, with notes, critical, historical, and practical. By Lawrence HOLDEN, 1764. 4 vols. 8vo.

"To what class of readers this performance will be useful or agreeable, we really know not; but this we verily believe, that persons of taste, learning, or judgment, will find very little in it to engage their attention." (Monthly Review, O. S. vol. xxxi. p. 73.) The public opinion seems to have been in unison with that of the Monthly Reviewers; the book has never been popular, and it is to be purchased at a very low price, on which account this notice is inserted as a caution to the student who may be inexperienced in the real value of books.

3. Critical Remarks on the Books of Job, Proverbs, Psalms, Ecclesiastes, and Canticles. By D. DURELL, D.D. London, 1772. 4to.

See an analysis of this work in the Monthly Review, O. S. vol. xlvii. pp. 119–129.

4. Joh. Chr. DOEDERLEIN Scholia in Libros Veteris Testamenti Poeticos. Halæ, 1779. 4to.

5. The Poetical Parts of the Old Testament newly translated from the Hebrew, with notes critical and Explanatory. By William GREEN, M.A. London, 1781. 4to.

For an account of this work, see the Monthly Review, O. S. vol. lxviii. pp. 1–8.

(6.) JOB.

1. Friderici SPANHEMII, Filii, Historia Jobi. Genevæ, 1670. 4to. Also in the second volume of the folio edition of his collective works published at Leyden, in 1701–3, in 3 volumes, folio.

2. Thoughts and Conjectures relative to the Book and History of Job. By the Rev. Edward DAVIES, M.A. In the second part of the third volume of the Transactions of the Royal Society of Literature of the United Kingdom. London, 1839. 4to.

The author of this ingenious Dissertation places the æra of Job's sufferings, according to the Usserian or Bible chronology, about 1913 years before Christ, and the time of his death 1773 years before Christ.

3. A Translation of the Book of Job, with annotations, arguments, and dialogues on each chapter, is given in the second tome or part of the celebrated Hugh BROUGHTON's works, pp. 246–294.

4. An Exposition, with Practical Observations on the Book of Job. By Joseph CARYL. London, 1676. 2 vols. folio.

This work was originally published in twelve volumes 4to. at different times. I have never had an opportunity of examining it; but Walch eulogizes it in very high terms. (Biblioth. Theol. vol. iv. p. 487.) During the last century it was little read or consulted, few readers being able to wade through two large folio volumes; but of late years it has been in considerable demand.

5. Francisci VAVASSORIS Jobus, brevi Commentario et Metaphrasi Poeticâ illustratus. Paris, 1679. 8vo.

6. Dissertationes in Librum Jobi. Autore Samuele WESLEY. Londini, 1736. folio.

This volume contains fifty-three elaborate Dissertations, which embrace almost every critical question or difficulty that is to be found in the book of Job. The learned author collated all the copies which he could procure, both of the original Hebrew, and also of the Greek and other versions.

7. Liber Jobi, cum nova versione et commentario perpetuo. Edidit Albertus SCHULTENS. Lug. Bat. 1737. 2 vols. 4to.

Of this learned and elaborate work, an abridgment was printed at Halle, in 1773, by Prof. Vogel, entitled Alberti Schultensii Commentarius in Jobum, in compendium redactus, cum observationibus criticis et exegeticis. 2 vols. 8vo.

8. Liber Jobi in versiculos metrice divisus, cum Versione Latinâ Alberti Schultens, Notisque ex ejus Commentario excerpsit atque adnotationes suas adjecit Ricardus GREY. Londini, 1742.

A learned and valuable work. Mr. [afterwards Bp.] Warburton having attacked Dr. Grey, the latter defended himself in "An answer to Mr. Warburton's Remarks so far as they concern the Preface to a late edition of the Book of Job." London, 1744, 8vo.

9. Some Observations tending to illustrate the Book of Job, and particularly Job xix. 25. By the Rev. Charles COSTARD, M.A. London, 1747. 8vo.

10. A Dissertation on the Book of Job, its Nature, Argument, Age, and Author. Wherein the celebrated Text, ch. xix. 25. is occasionally considered and discussed. To which is prefixed an Introductory Discourse, with a short Analysis of the whole Book. By John GARNETT, B.D. [afterwards Bishop of Clogher.] London, 1751. Second Edition, 1754. 4to.

11. Observationes Miscellaneæ in Librum Jobi. [Auctore D. R. BOULLIER.] Amstelodami, 1758. 8vo.

This work is an attack on the labours of Professor Schultens, whose system of explaining Hebrew words and idioms, chiefly by the aid of the Arabic, is here severely criticised.

12. Elihu, or an Inquiry into the principal Scope and Design of the Book of Job. By Walter HODGES, D.D. London, 1750. 4to.

This work is written on the Hutchinsonian system, and is designed to shew that Elihu was no other personage than the Son of God himself! See Monthly Rev. (O. S.) vol. ii. pp. 219–225. 347–352.

13. A Commentary on the Book of Job, in which are inserted the Hebrew text and English translation, &c. By Leonard CHAPPELOW, B.D., Arabic Professor in the University of Cambridge. 1752. 2 vols. 4to.

See an account of this work in the Monthly Review (O. S.), vol. vii. pp. 197–205.

14. An Essay towards a New English Version of the Book of Job, from the original Hebrew, with a Commentary, and some account of his Life. By Edward HEATH, Esq. London, 1756. 4to.

"It is but justice to this new Essay upon Job, to observe, that the translation is in many places very different from that in common use; and that, in the notes, there are many observations entirely new — all of them ingenious, and many of them true." (Month. Rev. O. S. vol. xiv. p. 156.)

15. A Critical Dissertation on the Book of Job. By Charles PETERS, A.M. Second edition. London, 1757. 8vo.

The first edition of this work appeared in 1751. (See Month. Rev. O. S. vol. iv. pp. 401–409.) In it, the author particularly considers Bishop Warburton's account of the Book of Job, vindicates its antiquity, and shews that the antient Jews *did* believe in a future state.

16. The Book of Job in English verse, translated from the original Hebrew; with remarks, historical, critical, and explanatory. By T. SCOTT. London, 1773. 8vo.

A close and exact translation, as far as a metrical version can be. The notes display much research and good sense.

17. An Improved Version attempted of the Book of Job, with a preliminary Dissertation and Notes, critical, historical, and explanatory. By Charles GARDEN, D.D. London, 1796. 8vo.

A book of great pretensions, but indifferent execution. See an analysis of it in the British Critic, O. S. vol. ix. pp. 168–175.

18. Jo. Jac. REISKE Conjecturæ in Jobum et Proverbia, cum ejusdem oratione de studio Arabicæ Linguæ. Lipsiæ, 1779. 8vo.

19. Jobi antiquissimi Carminis Hebraici Natura atque Virtutes. Scripsit Carolus David ILGEN. Lipsiæ, 1789. 8vo.

20. Animadversiones in Librum Job; scripsit Jac. Christ. Rud. ECKERMANN. Lubecæ, 1779. 8vo.

21. Joannis Henrici PAREAU Commentatio de Immortalitatis ac Vitæ Futuræ Notitiis ab antiquissimo Jobi scriptore in suos usus adhibitis. Accedit Sermo Jobi de Sapientia mortuis magis cognita quam vivis; sive Jobeidis caput XXVIII. philologicè et criticè illustratum. Daventriæ, 1807. 8vo.

22. The Book of Job, metrically arranged according to the Masora, and newly translated into English; with Notes critical and explanatory, accompanied, on the opposite page, by the authorised English version. By the Right Rev. Joseph STOCK, D.D. Bishop of Killala. Bath, 1805. 4to.

This translation was executed in the short space of *six weeks.* Many of the author's opinions, and conjectural emendations, were severely criticised by Archbishop Magee, who has shewn that his objections to the antiquity of the Book of Job were unfounded. (On the Atonement, vol. i. pp. 354–422.)

23. The Book of Job, translated from the Hebrew, by the late Miss Elizabeth SMITH: with a preface and annotations, by the Rev. T. Randolph, D.D. London, 1810. 8vo.

This was a posthumous publication of an amiable and accomplished young lady. — "Considering the age of Miss Smith, and the circumstances under which she studied the Hebrew language, her translation of the Book of Job may certainly be deemed a very surprising work; and had it not been characterised in the extravagant terms of commendation with which Dr. Randolph has introduced it to the public, it might have borne generally a more favourable report than it will gain from that scrutiny which his eulogium seems to challenge. — It was evidently left in an unfinished state; and the editor felt himself bound in honour not to make the smallest correction. We have it, therefore, just as Miss Smith wrote it; and we receive it as a monument of her industry and genius, though we cannot regard it as having effected much towards the elucidation of the Book of Job." (Month. Rev. N. S. vol. lxv. p. 152. See also a similar critique in the Eclectic Review, vol. vi. part ii. p. 780.)

24. The Book of Job, literally translated from the original Hebrew, and restored to its natural arrangement, with Notes critical and illustrative, and an Introductory Dissertation on its scene, scope, language, author, and object. By John Mason GOOD, M.D. F.R.S. &c. London, 1812. 8vo.

"On the whole, we regard this work as a valuable accession to our stock of sacred literature; and we can recommend it with confidence to the biblical student, as containing a great mass of useful information and valuable criticism." (Christian Observer, vol. xii. p. 306.

25. Le Livre de Job, nouvellement traduit d'après le texte original non ponctué et les anciennes versions, notamment l'Arabe et la Syriaque; par J. Louis BRIDEL, Professeur de Langues Orientales, et de l'interprétation des Livres Saints, dans l'Académie de Lausanne. Paris, 1818. 8vo.

26. The Book of Job, translated from the Hebrew by George HUNT. Bath, 1825. 8vo.

27. Le Livre de Job, traduit en Vers Français, avec le Texte de la Vulgate en regard; suivi de Notes Explicatives, ainsi que de Variantes, tirées de plus célèbres Interprètes de la Bible. Par B. M. F. LEVAVASSEUR. Paris, 1826. 8vo.

28. A New Translation and Exposition of the very antient Book of Job; with Notes, explanatory and philological. By the Rev. John FRY, B. A. London, 1827. 8vo.

29. An Amended Version of the Book of Job, with an Introduction, and Notes chiefly explanatory. By George R. NOYES. Cambridge [North America], 1827. 8vo. Second Edition, corrected, 1838. 8vo.

"Mr. Noyes, in the present translation, has aimed at combining the fruits of the labours of the learned in sacred literature, as far as they relate or can be applied to the book of Job.

He has presented the public with a version of this highly interesting portion of Scripture, the basis of which is laid in the former received" [our authorised] "translation; but into which have been incorporated, with a judicious selection, the most important suggestions of the critics, lexicographers, and divines, which have been made since the received version of the Bible was promulgated. . . . To the general ability, fidelity, good sense, and good taste, with which he has executed his task, we bear willing and ample testimony." (United States' Review and Literary Gazette, vol. ii. p. 343.)

30. The Book of Job, in the words of the Authorized Version, arranged and pointed in general conformity with the Masoretical Text. Dublin, 1828. 8vo.

"The principal feature in this work is, the adoption of what the editor calls the *half-pause* in each line of every verse, which he has marked by a dot, placed like the Greek colon, at the top of the last letter of the word to which it is affixed. In the determination of this pause he has been directed by the Masoretical punctuation, which not only divides the respective verses into couplets or triplets, but every line into two distinct parts. The editor has not followed Bishop Lowth and others in printing each line separately, but has retained the usual form of the verse, as in the authorised version, and as established by the Masorets. The words also of the English Translation have been retained throughout, except where a slight alteration was rendered necessary by the change in their collocation, in which the order of the Hebrew is followed as closely as the difference of language will permit. By this means the majestic simplicity of the original is materially preserved; and, in many instances, the sense of a passage more accurately developed." (Christian Remembrancer, vol. x. pp. 492, 493.)

31. A New Version of the Book of Job; with Explanatory Notes, and an Introduction on the spirit, composition, and author of the Book, by Dr. Friedrich Wilhelm Carl Umbreit, Prof. of Theology in Heidelberg. Translated from the German by the Rev. John Hamilton Grey, M.A. Edinburgh, 1836–37. 2 vols. 12mo. [also forming vols. xvi. and xix. of the Edinburgh Biblical Cabinet.]

32. The Book of the Patriarch Job, translated from the original Hebrew, as nearly as possible in the terms and style of the authorised English Version. To which is prefixed an Introduction on the History, Times, Country, Friends, &c. of the Patriarch: with some strictures on the Views of Bishop Warburton, and of the rationalists of Germany, on the same subject. And to which is appended a Commentary, critical and exegetical. By Samuel Lee, D.D. London, 1837. 8vo.

33. Conjectures concerning the Identity of the Patriarch Job, his Family, the Time when he lived, and the Locality of the land of Uz. By the Rev. Samuel Lysons, B.A. Oxford and London, 1832. 8vo.

34. J. G. Stickel Commentatio Historico-philologico-critica in Jobi locum celeberrimum, cap. XIX. 25–27. de Göele. Jenæ, 1832. 8vo.

35. Job and his Times: or a Picture of the Patriarchal Age during the period between Noah and Abraham; and a New Version of that most ancient Poem, accompanied with notes and dissertations. By Thomas Wemyss. London, 1839. 8vo.

36. Evenings in the Land of Uz: a Comment on the Book of Job, arranged for Family Reading. By Mrs. Van Hagen. London, 1839. Second edition, revised and enlarged, 1845. 12mo.

37. Job et les Psaumes. Traduction nouvelle d'après l'Hébreu, les Anciennes Versions, et les plus habiles interprètes: précédée de deux discours préliminaires, et accompagné d'Argumens et Notes, par H. Laurens. Montauban et Paris, 1839. 8vo.

38. Some Critical Observations on the Book of Job. By the Rev. William Ewing. London, 1844. 8vo.

39. Notes, Critical, Illustrative, and Practical, on the Book of Job; with a new translation and an Introductory Dissertation. By Albert Barnes. New York, 1844. 2 vols. 12mo.

"We look upon this as decidedly the best commentary Mr. Barnes has published. It is thorough, lucid, based upon genuine principles of science and hermeneutics, and in accordance with the analogy of faith. It sheds light on many an obscure passage of this antient book, and will probably disclose beauties and truths to the ordinary reader of our common version, which were never seen before." (New York Biblical Repository, January 1845, p. 186.)

(7.) THE PSALMS.

1. An Historical Outline of the Book of Psalms. By the late John Mason Good, M.D. Edited by the Rev. John Mason Neale, B.A. London, 1842. 8vo.

2. Gregorii Barhebræi Scholia in Psalmum quintum et decimum octavum, e Codicis Bibliothecæ Bodleianæ Apographo Bernsteniano edidit, interpretatus est, et annotationibus prolegomenisque instruxit Joannes Theophilus Guilielmus Henricus Rhode. Vratislaviæ, 1832. 8vo.

3. A Manual of the Book of Psalms: or the Subject-Contents of all the Psalms, by Martin Luther. Translated into English [from the German] by the Rev. Henry Cole. London, 1837. 8vo.

4. A Commentary on the Psalms of David, by John Calvin. [Translated from the Latin.] Oxford and London, 1840. 3 vols. 8vo.

This translation is formed on the basis of that published by Arthur Golding in 1571; but the original Latin has been carefully consulted throughout, in order to ensure an accurate rendering of the author's meaning.

5. Annotations upon the Book of Psalms. By Henry Ainsworth. See p. 310., No. 5. *suprà.*

6. Marci Marini, Brixiani, Annotationes Literales in Psalmos, Novâ Versione ab ipsomet illustratos. Editæ operâ et studio Joannis Aloysii Mingarelli. Bononiæ, 1748–50. 2 vols. 4to.

A learned and useful work, the author of which died in 1594. To his profound knowledge of Hebrew literature, the younger Buxtorf, Le Long, Turretini, and other eminent philologists of the seventeenth century, have borne ample testimony. These Annotations are strictly literal; and to them is prefixed the original Hebrew Text of the Psalms, together with the Vulgate Latin Version, and a new translation of them by Marco Marini.

7. A brief Explication of the Psalms. By David Dickson, Professor of Divinity in the College of Edinburgh. London, 1653-54. 3 vols. 8vo. Glasgow and London, 1834. 2 vols. 12mo.

This work was very popular during the latter part of the seventeenth century. The Glasgow reprint is very neatly executed, and is enlarged with a memoir of the author, by the Rev. Robert Wodrow.

8. Paraphrases and Annotations upon the Book of Psalms. By Henry Hammond, D.D. London, 1659. folio.

Dr. Hammond's notes are exceedingly valuable, and contain many learned observations that had escaped preceding commentators on the Book of Psalms. They are also to be found in the fourth volume of his collected works, published at London in 1684, in folio.

9. David's Harp Strung and Tuned; or an Easie Analysis of the whole Book of Psalms, cast into such a method, that the Summe of every Psalm may be quickly collected and remembered. With a devout Meditation or Prayer at the end of every Psalm, framed for the most part out of the words

of the Psalm, and fitted for several Occasions. By William [NICHOLSON], Bishop of Gloucester. London, 1662. folio.

In this work every verse of the Psalms is divided and subdivided with great minuteness; it is wholly practical and explanatory. In his explications, the Rt. Rev. Author steers between the two extremes of literal and spiritual interpretation. The prayers at the end of each Psalm are expressed nearly in the very words of the inspired authors. Though the quaint and scholastic mode which obtains in this work is somewhat repulsive, it may nevertheless be consulted with advantage by those who cannot command other and more critical commentaries; especially as the book may be occasionally met with at a low price. Dr. A. Clarke has inserted Bp. Nicholson's Analysis in his commentary on the Psalms, omitting his prayers.

10. Martini GEIERI Commentarius in Psalmos Davidis, fontium Ebræorum mentem, et vim vocum phrasiumque sacrarum sensumque adeo genuinum, adductis copiose locis parallelis, collatis etiam (ubi opus) versionibus interpretumque sententiis, et enodatis difficultatibus, cum curâ eruens. Lipsiæ, 1681; 1697; Amstelodami, 1685; Dresdæ, 1709. folio.

Geier was an eminently learned divine of the Lutheran church, and Professor of Hebrew at Leipsic, where the substance of his commentary on the Psalms was delivered in lectures to the students. It is very little known in this country; but on the continent it is very highly esteemed for its erudition and piety. (Walchius, vol. iv. p. 495.)

11. The Book of Psalms, with the argument of each psalm, and a preface giving some general rules for the interpretation of this sacred book. By a Divine of the Church of England. [Peter ALLIX, D.D.] London, 1701. 8vo.

12. An Essay towards a New English Version of the Book of Psalms, from the original Hebrew. By Z. MUDGE. London, 1744. 4to.

The learned author of this work, which is now of rare occurrence, professes to give a plain literal version, without offering to deviate into any affected ornaments. The transitions of persons and scenes, which are frequent in the Psalms, are carefully indicated; and the numerous, though brief, notes are designed partly to point out the critical meaning of each psalm, and partly to account to the reader for the changes made in the version. Some of these notes, however, are more ingenious than solid. How highly Mr. Mudge was esteemed by Dr. Johnson, may be seen, in the character of him drawn by the latter, in Boswell's Life of Dr. Johnson, vol. iv. pp. 80–84.

13. A new English Translation of the Psalms, from the original Hebrew, reduced to Metre by the late Bishop Hare; with Notes critical and explanatory; Illustrations of many passages drawn from the classics; and a preliminary Dissertation, in which the truth and certainty of that learned prelate's happy discovery is stated and proved at large. By Thomas EDWARDS, A.M. Cambridge, 1755. 8vo.

The design of this learned work was "to make Bishop Hare's discovery of the Hebrew metre better known; to show its truth and certainty; and to prove that, by a judicious application of it, great light may be thrown upon the poetical parts of the Holy Scriptures." (Monthly Review, O. S. vol. xii. pp. 4854–87.) Mr. Edwards was of opinion that Dr. Hare's hypothesis was rejected by many persons, partly from an overhasty determination, and partly from too scrupulous a veneration for the Hebrew text. Of Dr. Hare's system, a short account is given.

14. The Psalter, in its original form; or the Book of Psalms reduced to lines, in an easy and familiar style, and a kind of blank verse of unequal measures, answering for the most part to the original lines, with arguments pointing out the general design of each Psalm, and notes, accounting for some passages in the translation; opening and explaining also, in some places, the prophetical views, &c. [By the Rev. George FENWICK, B.D.] London, 1759. 8vo.

The object of this publication is, to show that the Psalms were written in the spirit of prophecy, with a special and direct reference to Christ and his church, in the different ages

and periods of the Christian dispensation. Writing on this hypothesis, Mr. Fenwick is often fanciful in his interpretations. He has, however, many happy renderings.

15. Phil. Davidis Burkii Gnomon Psalmorum. Stutgardiæ, 1760. 2 vols. 4to.

This work "is written in a pure strain of piety, but rather too much in a technical form." (Dr. Clarke.)

16. A New Translation of the Psalms from the Hebrew Original, with Notes critical and explanatory; to which is added a Dissertation on the last prophetic words of Noah. By William Green, M.A. 1762. 8vo.

This work contains "some judicious alterations in the version, and valuable criticisms in the notes; which throw considerable light on many obscure passages in the Psalms, and will cause those excellent compositions, which have been the admiration and delight of pious minds through so many ages, to be read with still more pleasure and advantage." But "the language of the translation, though correct, hath neither that force nor harmony which we find in the common version in our Bibles." (Monthly Review, O. S. vol. xxviii. p. 267.)

17. Hermanni Venema Commentarius ad Psalmos: quo singulorum Argumentum, Tempus et Hypothesis explicandi studiose inquiritur, eorumque Partes continuâ Paraphrasi et selectis Observationibus illustrantur. Leovardiæ, 1762–67. 6 tomis 4to.

"Through its great scarcity, the work is little known in Great Britain. What was said by David of Goliah's sword, may be justly said of Venema's Commentary on the Book of Psalms—There is none like it." (Dr. Clarke.) It is held in the highest esteem abroad, particularly in Holland.

18. Francisci Vatabli Annotationes in Psalmos, subjunctis Hugonis Grotii Notis, quibus Observationes suas adspersit G. J. L. Vogel. Halæ, 1767. 8vo.

19. Annotations on the Psalms. By James Merrick, M.A. Reading, 1768. 4to.

This volume is adapted to Mr. Merrick's Poetical Version of the Psalms, published in 1765, in 4to., and justly considered as the best English poetical translation extant. In the compilation of these notes he was assisted by Bishop Lowth (then Bishop of Oxford) and Archbishop Secker. "A large part of them relate to the readings of the antient versions, and propose the conjectural emendations of various writers. Many of them abound with passages, principally from the Greek authors, which justify the modes of expression used by the Psalmist; and for this part of his design Mr. Merrick was admirably qualified, by his extensive and uncommon acquaintance with Grecian literature. Some of the notes, which are the most curious and entertaining, are those which treat upon the plants, trees, and animals mentioned in the Psalms." (Monthly Review, O. S. vol. xl. p. 374.)

20. Mosis Amyraldi Paraphrasis in Psalmos Davidis, una cum Annotationibus et Argumentis. Editio altera, emendatior et auctior, nova Præfatione Jac. Cremeri. Trajecti ad Rhenum, 1672. 4to.

21. A Commentary on the Book of Psalms; in which the literal or historical sense, as they relate to King David and the People of Israel, is illustrated; and their application to the Messiah, to the church, and to individuals as members thereof, is pointed out. By George Horne, D.D. [late Bishop of Norwich]. 4to. 2 vols. Oxford, 1771; also in one and two volumes, 8vo.; 12mo. 3 vols.; and 18mo. 2 vols. They also form vols. ii. and iii. of the collective edition of his works in 6 vols. 8vo.

The variety and number of the editions of this learned and pious work sufficiently attest the very high estimation in which it is held: the critics of the day, however, when it first appeared, where of opinion that Bishop Horne applied too many of the Psalms to the Messiah. A judicious "Selection" from this work was published by Mr. Lindley Murray, in 12mo. 1812, comprising the most striking, pathetic, and instructive parts of the commentary.

22. Davidis aliorumque Poetarum Hebræorum Carminum Libri quinque,

e Codd. MSS. et Antiquis Versionibus recensuit et Commentariis illustravit Jo. Aug. STARK. 8vo. vol. i. pars 1. et 2. Regiomonti, 1776.

These two parts contain only an introduction to the Psalms; the work was never continued.

23. A new Literal Version of the Book of Psalms, with a Preface and Notes. By the Rev. Stephen STREET, M.A. London, 1790. 2 vols. 8vo.

The author's object in this work is to give a close literal translation of the Psalms. In several instances, the Monthly Reviewers state that this version "is an improvement of those which have preceded it; that in some the alterations are doubtful, and that in many others they are unnecessary, if not mistaken; yet that *all* are worthy of attention, and may open the way to further amendments. We consider this work as a useful addition to this branch of learning. The author may, perhaps, be too ready in advancing conjectures; but he always gives notice when he does it, and he never dogmatically affirms." (Monthly Review, N. S. vol. viii. p. 50.)

24. Notes on the Books of Psalms and Proverbs. By the Rev. H. DIMOCK. Gloucester, 1791. 4to.

25. J. F. STANGE Anticritica in Locos Psalmorum varios. Lipsiæ et Halæ, 1791–1795. 2 vols. 8vo.

26. A New and Liberal Version of the Psalms into Modern Language, according to the Liturgy Translation, with copious Notes and Illustrations, partly original, and partly selected from the best Commentators, calculated to render the Book of Psalms intelligible to every capacity. By the Rev. W. WAKE. Bath, 1793. 2 vols. 8vo.

The alterations in this version are by no means such as to render it intelligible to every capacity. "This fault pervades the book, which in other respects is well executed. The arguments in general are well drawn up, and the notes appear to be judicious. The translation of the Psalms contained in the liturgy is by many considered to be the best, though the most antient. At all events, as it is used so much, it ought to be duly explained. This book will, we doubt not, be well received among persons of some education." (British Critic, O. S. vol. iv. p. 311.)

27. An Attempt to render the Daily Reading of the Psalms more intelligible to the Unlearned, with a Paraphrase selected from the best Commentators, and illustrated with occasional Notes. By F. T. TRAVELL, A.M. Oxford, 1794. 8vo.

The design of the work is "to make the daily reading of the Psalms more easy and pleasant to those serious and unlearned Christians who make it a point of conscience to attend the public worship of God, and are desirous of joining in *his praises with understanding.*" (Preface, p. xi.) "Mr. Travell appears to have studied carefully, and explained judiciously, the scope of the several psalms, and the sense of their distinct parts. A plain Christian, who takes up this book with the best of all purposes, that of being made better by it, can hardly fail of success." (British Critic, O. S. vol. vi. pp. 625. 627, 628.)

28. De la distinction primitive des Psaumes en monologues et en dialogues: où Exposition de ces divins cantiques, tels qu'ils étaient executés par les Levites dans le temple de Jérusalem. Nouvelle traduction, accompagnée par des notes explicatives, avec des intercalations dans le texte correspondant de la Vulgate, pour en faciliter l'intelligence. [Par ——— VIGUIER.] Paris, 1806. 2 tomes 12mo.

29. Psalmi, ex recensione Textûs Hebræi et Versionum Antiquarum Latine versi, notisque criticis et philologicis illustrati [à N. M. BERLIN]. Upsaliæ, 1805. 8vo.

This is one of the most useful Latin versions of the Psalms that has appeared in modern times; it is faithfully executed, without being servilely literal. The notes, though brief, are sufficiently explicit, and are designed to explain obscure passages; to elucidate, by a short paraphrase, peculiar expressions that could not be rendered in the text by a single word; to point out the principal various readings worthy of note; to state briefly

the arguments for the renderings of particular words, concerning which interpreters are by no means agreed, with references to philological works in which those arguments are more copiously discussed; and to suggest probable meanings to words of doubtful interpretation, which are submitted to the reader's judgment.

30. A New Translation of the Book of Psalms from the Original Hebrew, with various Readings and Notes. By the late Alexander GEDDES, LL.D. London, 1807. 8vo.

This is a posthumous publication of Dr. Geddes, edited by Dr. Disney and Charles Butler, Esq. The doctor's version extends only to the eleventh verse of Psalm cxviii.; the rest is added from an interleaved copy of Bishop Wilson's Bible, corrected by Dr. G., who professes to have confined himself to the direct and literal meaning of the inspired authors, leaving secondary applications to professed commentators. "Though many things have displeased us in the perusal of this work, we are not prepared to say that the learned editors should have altogether withheld this new version from the public. Dr. Geddes was undoubtedly a considerable scholar, and his lucubrations may be turned by other scholars to good account, though they cannot be implicitly adopted." (Brit. Crit. O. S. vol. xxxiii. p. 358.)

31. Psaumes nouvellement traduits sur l'Hébreu, et mis en leur ordre naturel, avec des Explications et Notes Critiques. [Par Pierre Jean AGIER.] Paris, 1809. 2 tomes. 8vo.

32. An entire New Version of the Book of Psalms; in which an attempt is made to accommodate them to the worship of the Christian Church, with original Prefaces, and Notes critical and explanatory. By the Rev. Wm. GOODE, M.A. London, 1811. 2 vols. 8vo.

A useful help to the devotional understanding of the Psalms, which are here translated into English verse, and in various metres.

33. The Book of Psalms, translated from the Hebrew, with Notes explanatory and critical. By Samuel HORSLEY, LL.D., late Lord Bishop of St. Asaph. London, 1815. 2 vols. 8vo.

This was a posthumous work of Bishop Horsley, many of whose applications of the psalms to the Messiah are fanciful. For a copious critique on it, see the British Review, vol. xi. pp. 1–25.

34. Lyra Davidis; or, a New Translation and Exposition of the Psalms. By the Rev. John FRY, B.A. London, 1819. 8vo.

This work is avowedly grounded on the principles adopted in the posthumous work of the late Bishop Horsley; viz. that these sacred oracles have for the most part an immediate reference to Christ, and to the events of his first and second advent. Of course it is subject to the same defects which characterise all those interpreters of the Book of Psalms who expound them wholly of the Messiah.

34*. Etudes sur le texte des Psaumes : où le Livre des Psaumes expliqué à l'aide des notions acquises sur les usages, les croyances, les mœurs, les connoissances, l'histoire......des peuples anciens. Par. J. B. M. N.* * * Paris et Lyon, 1836–37. 4 tomes, large 8vo.

35. Les Psaumes de David, traduits par M. DARGAUD. Paris, 1838. 8vo.

This is a faithful and elegant version of the Psalms, the author of which (a member of the Romish communion) has not confined himself to a mere translation of the Latin Vulgate version, but he has consulted the Hebrew Text, besides availing himself of several previous modern translations. In some of his interpretations of the Messianic Psalms, he coincides with Bishop Horsley.

36. Practical Reflections on the Psalms. To which is added a Prayer adapted to each Psalm. By Mrs. SHERIFFE. London, 1821. 2 vols. 12mo.

37. The Book of Psalms in an English Metrical Version, founded on the Basis of the English Bible Translation, and compared with the original Hebrew; with Notes critical and illustrative. By Richard MANT, D.D. Bishop of Down and Connor. London, 1824. 8vo.

The notes of Bishop Mant are always interesting, and are particularly valuable for pointing out the poetical beauties of the psalms. His work is much less known than it deserves.

38. A Key to the Book of Psalms. By the Rev. Thomas Boys, M.A. London, 1825. 8vo.

An ingenious application of Bp. Jebb's System of Poetical Parallelisms to the Interpretation of the Book of Psalms. "If we have not felt ourselves at liberty to award to Mr. Boys's labours the full measure of value which he claims for them, still we cannot but consider them as well employed; and we may safely recommend the present work to the attention of every biblical student, as deserving of a careful examination, and as entitling the author to his thanks for the curious and interesting discussions which it comprises." (Eclectic Review, N. S. vol. xxvi. p. 25.)

39. A Literal Translation of the Psalms of David, solely upon the Authority of the Rev. J. Parkhurst, M.A. London, 1825. 8vo.

40. A Practical Illustration of the Book of Psalms. By the Author of the Family Commentary on the New Testament. [Mrs. —— Thomson.] York, 1826. 2 vols. 12mo.

41. Psalms according to the Authorized Version; with Prefatory Titles, and Tabular Index of Scriptural References, from the Port Royal Authors, marking the Circumstances and Chronological Order of their Composition. To which is added an Essay upon the Psalms, and their Spiritual Application. By Mary Ann Schimmelpenninck. London, 1825. 12mo.

42. The Psalter; or Psalms of David according to the Version of the Book of Common Prayer; illustrated, explained, and adapted to general use, in public and private worship: with Preliminary Dissertations and accompanying Notes. By the Rev. Richard Warner. London, 1828. 8vo.

43. A New Translation of the Book of Psalms from the Original Hebrew, with explanatory Notes. By William French, D.D. and George Skinner, M.A. Cambridge and London, 1830. 8vo. A new Edition, with Corrections and Additions. 1842. 8vo.

The text, taken for their standard by the translators, is that of Vander Hooght; from which, utterly disregarding all conjectural emendations, they have rarely departed without the authority of manuscripts. Their aim has been to produce an accurate and faithful version; and in no case have they intentionally departed from the literal meaning of the text, further than the difference between the English and the Hebrew idioms seemed absolutely to require. The notes, though concise, are judicious, and strictly explanatory of the Psalms of David.

44. A New Translation of the Book of Psalms, with an Introduction. By George R. Noyes. Boston [Massachussetts], 1831. 12mo.

In this publication "Mr. Noyes has admitted no unnecessary changes. The language of our authorised version, which in many of the best psalms has become, by its beauty and expressiveness, the favourite language of devotion, is retained, whenever a true interpretation will admit. The translator has been too faithful to his work, to multiply corrections merely for the sake of correction." (Christian Register, Boston, 1831.) The Introduction is chiefly derived from Rosenmüller's elaborate preface to his Commentary on the Book of Psalms.

45. An Explanation of the Psalms as read in the Liturgy of the Church. By the Rev. James Slade, M.A. London, 1832. 12mo.

46. A Plain and Familiar Explanation of the most difficult Passages in the Book of Psalms, interwoven with the Text. By the Rev. J. A. Gower. London, 1831. 12mo.

47. The Book of Psalms: a New Translation, with Notes explanatory and critical. By William Walford. London, 1837. 8vo.

This volume contains a version of the entire book of Psalms, formed on the basis o the authorised version; from which the translator has deviated only where it appeared to be

necessary, in order to render the Hebrew text accurately. To each psalm is prefixed a concise introduction; and a few explanatory notes are subjoined; the more critical remarks being placed at the end of the volume, together with an Appendix, containing brief dissertations on the most difficult topics of inquiry relating to the interpretation of the Book of Psalms. Many difficult or obscure passages are here happily elucidated.

48. A Commentary on the Book of Psalms, on a plan embracing the Hebrew Text, with a new literal version. By George BUSH, Professor of Hebrew and Oriental Literature in the New York City University. New York, 1838. 8vo.

This work will be very useful to Biblical Students, who commence their Hebrew Studies with the Book of Psalms. "In the literal version appended to the original text, the words of the established translation have been always retained, wherever they appeared to be the most suitable; no departures being made from it with a view to greater elegance or euphony. The notes are designed principally to elucidate the force, import, and pertinency, of the words and phrases of the original, by the citation of parallel instances, and to throw light upon the images and allusions of the sacred writers by reference to the customs, manners, laws, geography, &c. of the East." (Andover Biblical Repository, vol. v. p. 239.)

49. Commentarius Historicus Criticus in Psalmos in usum maxime Academiarum adornatus. Scripsit Franciscus Josephus Valentinus Dominicus MAURER. Lipsiæ, 1838. 8vo.

This commentary also forms part of the author's work on the Old Testament, which is noticed in page 292. No. 20.

50. Explanatory Notes on the Prayer Book Version of the Psalms. By William Keatinge CLAY, B.D. London, 1839. 12mo.

51. The Psalms from the Version used in the services of the Church of England: with Notes shewing the Prophetic Character of them. By the Rev. William Hill TUCKER, A.M. London, 1840. 8vo.

52. Le Livre des Psaumes, traduit sur l'Hébreu et les anciens Versions: avec des argumens, dés observations critiques sur les différences de l'Hébreu et de la Vulgate, et des Notes explicatives, philosophiques, et littéraires. Par L. J. BONDIL. Paris, 1840. 2 tomes, 8vo.

53. The Psalms of David according to the Book of Common Prayer. With Critical and Explanatory Notes. By Daniel CRESWELL, D.D. London, 1843. 12mo.

54. Annotations on some of the Messianic Psalms; from the Commentary of ROSENMÜLLER; with the Latin Version and Notes of Dathe. To which is prefixed an Introduction [translated from the German of Dr. E. W. Hengstenberg, translated by Reuel Keith, D.D.] and Preface. Edinburgh, 1841. 12mo. [Also forming vol. xxxii. of "the Biblical Cabinet."]

55. Commentary on the Psalms, by E. W. HENGSTENBERG, Doctor and Professor of Theology in Berlin. Translated by the Rev. P. Fairbairn and the Rev. J. Thomson, A.M. Vol. I. Edinburgh, 1845. 8vo.

Three volumes, and the first part of the fourth volume of Prof. Hengstenberg's commentary on the Psalms have been published in the German language at Berlin. This first volume comprises Psalms i. to xxxiv.

56. Remarks on the Book of Psalms, as prophetic of the Messiah. London, 1843. 8vo.

57. A Commentary on the Second Psalm. By John HILDROP, M.A. London, 1742. 8vo.

58. Specimen Academicum inaugurale, exhibens Commentarium in Psalmum XVI. Quam...... publico examini submittit Marius Antonius Gisbertus VORSTMAN. Hagæ Comitum, 1829. 4to.

59. Commentatio Critica de Psalmi duodevigesimi duplice exemplo. Scripsit Cæsar à LENGERKE. Regimontii Prussorum, 1834. 4to.

60. HASSLER (C. D.) Commentatio Critica de Psalmis Maccabaicis quos ferunt Particulæ duæ. Ulmæ, 1827–32. 4to.

61. Psalmi Quindecem Hammaäloth, philologicè et criticè illustrati; a Theodoro Adriano CLARISSE, Theol. Doct. Lugduni Batavorum, 1819. 8vo.

An ingenious and useful commentary on Psalms cxx.-cxxxv., which are usually called Psalms of Degrees.

62. C. G. FRIEDRICHII Symbolæ Philologico-criticæ, et Lectionis Varietatem continentes, ad interpretationem Psalmi Centesimi. Lipsiæ, 1814. 4to.

63. The Hundred and Ninth, commonly called the Imprecating Psalm, considered on a Principle, by which the Psalm explains itself. [A Sermon.] By the Rev. William KEATE, M.A. London, 1794. 4to.

64. The Hundred and Ninth Psalm explained and vindicated in a Sermon by Samuel PARTRIDGE, M.A. London, 1798. 8vo.

The principle established by Mr. KEATE, is, that the imprecations introduced in the hundred and ninth psalm are not the imprecations of David against his enemies, but those of his enemies against him, which he recites in order to show their malice. This principle is adopted by Mr. PARTRIDGE, who has successfully obviated some little difficulties which remained after the researches of Mr. Keate. (See the Analyses of these two publications in the British Critic, O. S. vol. v. pp. 157–159. and vol. xii. p. 429.)

65. Commentatio in Psalmum Centesimum Decimum. Auctore Johanne Theodoro BERGMAN. Lug. Bat. 1819. 4to.

*** Many valuable critical illustrations of the Psalms will be found in Dr. Kennicott's "Remarks on several Passages in the Old Testament." London, 1777, 8vo.

(8.) ON THE WRITINGS OF SOLOMON.

1. Salomonis Regis et Sapientis, quæ supersunt ejusque esse perhibentur, Omnia ex Ebræo Latine vertit, Notasque, ubi opus esse visum est, adjecit Josephus Fridericus SCHELLING. Stuttgardiæ, 1806. 8vo.

PROVERBS.

2. CARTWRIGHTI (Thomæ) Commentarii succincti et dilucidi in Proverbia Salomonis. Amstelodami, 1638. 4to.

3. Proverbia Regum sapientissimi Salomonis, cum curâ enucleata à Martino GEIERO. Lipsiæ, 1669. 1725. 4to.

This work is executed on the same plan, and with the same ability, as Geier's Commentary on the Psalms, already noticed in p. 321. No. 10.

4. Proverbia Salomonis: Versionem integram, ad Hebræum fontem expressit, atque Commentarium adjecit, Albertus SCHULTENS. Lugd. Bat. 1748. large 8vo. (sometimes called 4to.)

An abridgment of this elaborate work was printed at Halle in 8vo. 1769, by Professor Vogel, who added some critical remarks. The preface was written by Semler, and an *auctarium* was furnished by Teller.

5. Cornelii DE WITT Trias Dissertationum ad clariorem Proverbiorum

Salomonis Elucidationem. Amstelodami, 1762.—Ejusdem Pentas Dissertationum ad Proverbiorum Salomonis Elucidationem. Amstelodami, 1766.—Ejusdem Dissertationum Trias altera, quâ Proverbiorum Divinitas, cæteraque eorum Attributa asseruntur. Amstelodami, 1770. 8vo.

6. Observations on several Passages in the Book of Proverbs: with Two Sermons. By Thomas HUNT, D.D., Regius Professor of Hebrew, &c. Oxford, 1775. 4to.

These observations are twenty-six in number. "They display in a very advantageous light the critical acumen of the author, and his extensive acquaintance with the eastern languages." (Monthly Review, O. S. vol. liii. p. 302., where the result of Dr. Hunt's elaborate criticisms is given, first in the words of the authorised translation, and then in the version proposed by him.) As the book is neither very scarce nor very dear, it will be worth the student's while to procure it.

7. Joannis Jacobi REISKE Conjecturæ in Jobum et Proverbia Salomonis, Lipsiæ, 1779. 8vo.

8. The Proverbs of Solomon: translated from the Hebrew, with Notes. By the Rev. Bern. HODGSON, LL.D., Principal of Hertford College, Oxford, 1788. 4to.

"The notes are not numerous, and, we must say, not very important. They are intended chiefly to explain, or to justify, the version, where it departs from the usual mode of translating. On the whole, though we do not think that Dr. H. has been singularly happy as a translator, yet we cannot frequently charge him with wanton deviations from the common version: he has not often changed, merely for the sake of changing." (Monthly Review, N. S. vol. v. p. 294.)

9. Observationes in Proverbiorum Salomonis Versionem Alexandrinam, scripsit Jo. Gottlieb JAEGER. Meldorpi et Lipsiæ, 1788. 8vo.

10. Commentarii Novi Critici in Versiones Veteres Proverbiorum Salomonis à J. F. SCHLEUSNERO. Goettingæ, 1794. 8vo.

11. An Attempt towards an improved Translation of the Proverbs of Solomon, from the original Hebrew; with Notes, critical and explanatory, and a Preliminary Dissertation. By the Rev. George HOLDEN, M.A. London, 1819. 8vo.

This is the most valuable help to the critical understanding of the Book of Proverbs, extant in our language. The translation is, in substance, the same as that in general use, with such alterations only as appear to be warranted by a critical interpretation of the original Hebrew, and to be demanded by evident necessity. In those passages where the author has deemed it right to desert the authorised translation, he has laudably endeavoured to assimilate his version to its style and manner of expression. The notes accompanying Mr. Holden's version, and which are, in no case, unnecessarily prolix, are partly critical and partly explanatory. The former are designed to ascertain the full meaning of the sacred text, by a philological inquiry into the signification of words and phrases. In the latter, the author has explained the allusions to antient facts and customs; has introduced such observations as may serve to illustrate the original; and has occasionally presented, in a short paraphrase, an exposition of the meaning intended by the inspired author of the Book of Proverbs. The notes on the *eighth* chapter will be read with peculiar interest by the Christian student. Mr. Holden expounds the attributes there given to Heavenly Wisdom, of the second Person in the Holy Trinity: and he has supported this exposition by proofs and arguments not easily to be refuted, which he has drawn from Scripture, and from the fathers of the church during the first three centuries, as well as from the antient Jewish writers.

12. A Commentary on the Proverbs of Solomon. By R. J. CASE. London, 1822. 12mo.

13. A New Translation of the Proverbs of Solomon from the Original Hebrew, with explanatory Notes. By William FRENCH, D.D. and George SKINNER, M.A. Cambridge and London, 1831. 8vo.

This translation is executed on the same principles as the version of the Psalms noticed in p. 325. No. 43. *suprà.*

14. The Proverbs of Solomon: an improved Translation by the late Rev. William NEWMAN, D.D. London, 1839. 12mo.

15. The Book of Proverbs explained and illustrated. By Benjamin Elliott NICHOLLS, M.A. London, 1842. 12mo.

ECCLESIASTES.

1. Martini GEIERI Commentarius in Salomonis Ecclesiasten. Lipsiæ, 1711, best edition, 8vo.

2. A Philosophical and Critical Essay on Ecclesiastes, wherein the author's design is stated; his doctrine vindicated; his method explained in an analytical Paraphrase annexed to a new version of the Text from the Hebrew; and the differences between that new translation and the received version accounted for, in philological Observations. By A. V. DESVŒUX. London, 1762. 4to.

In this work "the author has shown very considerable abilities as a critic, and appears in the character of a candid and judicious writer. He has taken infinite pains to render his work as perfect as possible; and those who are acquainted with the Hebrew language will find in his philological observations many new and some pertinent remarks." (Monthly Review, O. S. vol. xxvii. p. 485.) Mr. Desvœux's elaborate essay was translated into German, and published at Halle, in 1764. 4to.

3. Ecclesiastes translated, with a Paraphrase and Notes: in three parts. By Stephen GREENAWAY, A.B. Leicester, 1781–87. 8vo.

This singularly executed volume consists of three parts, the two former of which (originally sold for one penny and three-pence) are rarely to be met with. Besides Ecclesiastes, it contains translations of 2 Samuel xxiii. ver. 1. to 7. Isaiah vii. 20, 21, 22. and ix. 1. to 5.; also Psal. xxvii. in prose and verse. (Dr. Cotton's List of Editions of the Bible, p. 46.)

4. Ecclesiastes: a New Translation from the original Hebrew, by Bernard HODGSON, LL.D. Principal of Hertford College, Oxford. London, 1791. 4to.

The same remarks which have been offered on this author's version of the Book of Proverbs, are nearly applicable to his translation of Ecclesiastes. See Monthly Review, N. S. vol. ix. p. 59.

5. An Exposition of the Book of Ecclesiastes. By Edward REYNOLDS, D.D., Bishop of Norwich. Revised and corrected by the Rev. Daniel Washbourne. London, 1811. 8vo.

This work originally formed part of the collection of notes on the Bible, usually called the Assembly's Annotations, noticed in p. 294. No. 5. *suprà.* The editor of this impression states that the whole of the commentary has been carefully transcribed; and that the author's ideas are strictly and fully retained; he has, however, "deemed it necessary to alter the construction of most of the sentences, frequently to exchange obsolete words for those now in use; and in a few instances to omit redundant paragraphs." Bishop Reynolds's work concludes with important practical reflections.

6. An attempt to illustrate the Book of Ecclesiastes. By the Rev. George HOLDEN, M.A. London, 1822. 8vo.

Of the various publications which have been issued from the press, relative to this, in many respects, difficult book, this "Attempt" (as its author modestly terms it) is the best that has fallen under the notice of the writer of the present work. It is a kind of Paraphrase (similar to that in Dr. Doddridge's Family Expositor); in which the expressions of the Hebrew author are interwoven with a commentary. Mr. Holden has taken the authorised version as his basis, from which he has departed only where a departure ap-

peared to him absolutely necessary, and supported upon the soundest principles of criticism. The reasons of these deviations are stated in distinct notes. The work is further accompanied by useful notes, establishing the scope and design of the Book of Ecclesiastes, and embodying such observations as seem proper to enforce and elucidate the whole. We are indebted to Mr. Holden's labours for the excellent view of the Scope and Synopsis of the Book of Ecclesiastes, given in the fourth volume of this work.

7. The Hebrew Text and a Latin Version of the Book of Solomon called Ecclesiastes: with original notes, philological and exegetical, and a translation of the commentary of Mendlessohn from the Rabbinical Hebrew. Also a newly arranged English Version of Ecclesiastes, with Introductory Analyses of the Sections. To which is prefixed a Preliminary Dissertation by Theodore PRESTON, M.A. London, 1845. 8vo.

The preliminary discourse contains a candid and critical estimate of the merits and demerits of preceding commentators, together with an account of the life and critical labours of the learned Jewish commentator Mendlessohn. This discourse is followed by a translation of Mendlessohn's preface, to which succeeds Mr. Preston's close and literal translation of the Book of Ecclesiastes; divided into sections, to each of which (except the last) a summary is prefixed, which is, in fact, a brief commentary on the section to which it refers. The English translation is followed by the Hebrew Text, and by an original Latin translation, which in general closely coincides with Mr. Preston's English Version. His learned and valuable notes are placed at the foot of the page. "We regard Mr. Preston's beautifully printed volume as a most valuable contribution and help to the study of the Hebrew Scriptures." (Church of England Quarterly Review, vol. xviii. p. 215.)

THE SONG OF SOLOMON.

1. De Carmine Hebræorum erotico, quod vulgo inscribitur Canticum Canticorum, succincta Disquisitio: adjuncta quatuor priorum capitum versione et interpretatione. Specimen critico-philologicum . . . . . conscripsit Petrus Nicolaus FROST. Havniæ, 1805. 8vo.

2. Caroli Maria DE VEIL Explicatio Litteralis Cantici Canticorum, ex ipsis Scripturarum fontibus, Ebræorum ritibus et idiomatis, veterum et recentiorum monimentis eruta. London, 1679. 8vo.

A rare and valuable work: the author confines himself to the explication of the literal sense.

3. Joannis MARCKII in Canticum Schelomonis Commentarius, sive Analysis Exegetica. Amsterdam, 1703. 4to.

4. Cantici Salomonis Paraphrasis Gemina, Notis Criticis et Philologicis illustrata. Auctore Joanne KER. Edinburgh, 1727. 12mo.

This illustration of Solomon's Song is not of common occurrence. Mr. Orme says that it "is a very beautiful little work. It is dedicated, in a poetical epistle, to the marquis of Bowmont, son of the duke of Roxburgh, the head of the family of Ker. There is then a long preface, giving some account of the opinions entertained of the Song, of the attempts which had been made to translate and explain it, and of the origin of Mr. Ker's translation. Then follow the two versions: the first, a kind of irregular verse; the second, in sapphic numbers. The notes, which are partly philological and partly explanatory, are inserted at the foot of the page of both versions. The poem is dramatically divided and arranged." (Orme's Biblioth. Biblica, pp. 271, 272.)

5. An Exposition of the Book of Solomon's Song, commonly called Canticles; wherein the divine authority of it is established; several versions compared with the original Text; the different senses both of Jewish and Christian interpreters considered; and the whole opened and explained. By John GILL, D.D. 1728, 1751, folio, 4to.; and again in 1767. In 2 vols. 8vo. 1805.

This work is frequently mistaken for an extract from Dr. Gill's Commentary on the Bible,

noticed in p. 297. No. 11. *suprà*, whereas it preceded the latter by more than twenty years. It is highly allegorical in its interpretation.

6. A Dissertation concerning the Song of Solomon; with the original Text divided according to the metre, and a Poetical Version. [By Mr. GIFFORD.] London, 1751. 8vo.

7. The Song of Solomon, newly translated from the original Hebrew: with a Commentary and Annotations. [By Thomas PERCY, D.D., Bishop of Dromore.] London, 1764. 12mo.

The elegance of this version, and of its accompanying criticisms, has caused it to be held in the highest esteem; and all subsequent commentators have diligently availed themselves of it. It is now exceedingly scarce, and extravagantly dear.

8. Outlines of a new Commentary on Solomon's Song, drawn by the Help of Instructions from the East: containing, 1. Remarks on its general nature; 2. Observations on detached places of it; 3. Queries concerning the rest of the Poem. By the author of Observations on divers Passages of Scripture. London, 1768; second edition, 1775. 8vo.

For this valuable work, Bible students are indebted to the Rev. Thomas HARMER, whose Observations on divers Passages of Scripture are noticed in a subsequent page of this volume: in it very many difficult passages of Solomon's Song are happily elucidated, and hints are offered of which subsequent commentators have not failed to avail themselves. It bears a high price.

9. A Poetical Translation of the Song of Solomon from the Original Hebrew; with a Preliminary Discourse, and Notes, historical, critical, and explanatory. By Anne FRANCIS. London, 1781. 4to.

The translatress has chiefly followed the plan and illustrations of Mr. Harmer. Her version is elegantly executed.

10. Solomon's Song, translated from the Hebrew. By the Rev. Bernard HODGSON, LL.D. Oxford, 1785. 4to.

In this work the *literal meaning* only of Solomon's Song is illustrated, there being not the slightest allusion to its *mystical meaning*. An account of it, with extracts, may be seen in the Monthly Review, O. S. vol. lxxvi. pp. 26–29.

11. The Song of Songs, which is Solomon's. A new Translation, with a Commentary and Notes. By Thomas WILLIAMS. London, 1801. 8vo.

This version is as literal as our language will admit, and is rendered in conformity with the authorised translation whenever it was practicable. The notes are for the most part judiciously selected from the labours of all preceding commentators, and give a *sober* but practical and evangelical exposition of the allegory. Two dissertations are prefixed: 1. On the origin of language, particularly figurative and allegorical language, and on Hebrew poetry and music; and, 2. On the nature, design, and authority of Solomon's Song. In pp. 100–109. is given an interesting account of nearly 40 expositors and commentators on this book. See a further account of this work in the Monthly Review, N. S. vol. xlvii. pp. 302-310.

12. Song of Songs, or Sacred Idyls. Translated from the original Hebrew, with Notes critical and explanatory. By John Mason GOOD. London, 1803. 8vo.

"The present work offers two versions of the original; the one in prose, marked with the divisions of the Bible version; the other in couplet verses, of no inferior construction. Each idyl is illustrated with notes, in which very various learning is displayed, with much taste in the selection of beautiful parallelisms from a great variety of authors. — So much elegant learning and successful illustration we have seldom seen within so small a compass as the present volume." (British Critic, O. S. vol. xxvi. pp. 454, 455. See also Monthly Review, N. S. vol. xlvii. pp. 302–312.)

13. Canticles, or Song of Solomon: a new Translation, with Notes, and an attempt to interpret the Sacred Allegories contained in that book. To which is added an Essay on the name and character of the Redeemer. By the Rev. John FRY, A.B. London, 1811. 8vo. 2d edit. 1825. 8vo.

In this publication the author's plan is, first to give an accurate translation of the Song of Solomon, and to show the nature and design of the book. He has availed himself of the labours of previous translators, especially Bishop Percy and Dr. J. M. Good; after the latter of whom he considers the Song of Solomon as a collection of idyls or little poems, which are designed for instruction and edification in the mysteries of our holy religion. Though the translator has taken much pains in consulting other writers, his work bears ample testimony that he has not servilely followed them, but has evidently thought for himself.

14. Canticum Canticorum illustratum ex Hierographia Orientalium, à J. H. Kistemaker. Münster, 1818. 8vo.

15. A Brief Outline of an Examination of the Song of Solomon; in which many beautiful Prophecies contained in that inspired Book of Holy Scripture are considered and explained, with Remarks critical and expository. By William Davidson. London, 1817. 8vo.

The author of this work considers the Canticles as an inspired song wholly referring to the spiritual Solomon, or Christ, and his true spiritual church, and particularly to their espousals; and as giving a general prophetic outline of her history, from the preaching of John the Baptist, the baptism of our Lord, to the conversion of the Jews, and that of the wild Arabians, and their union with the Christian church. And while her particular, often invisible, progressive state here on earth is mentioned, and her duties are pointed out, her outward state, trials, and persecutions do not pass unnoticed. Mr. Davidson has consulted the previous labours of most of the commentators on this poem; and at the end of his volume he has divided it into hemistichs, according to Dr. Kennicott's mode of printing the poetical parts of the Old Testament.

16. Canticum Canticorum. Præfatione, Versione Latina, et Commentario exegetico-critico, instruxit M. F. Uhlemann. Lipsiæ, 1821. 8vo.

17. La Cantica delle Cantiche, esposta in versi Italiani, con nuova interpretazione dell' Originale Ebraico, da Angelo Fava. Milano, 1840. 8vo.

This translator considers the Song of Solomon as an "Epithalamic Drama," consisting of seven scenes. The personages who are introduced are, Solomon, the Shunamitess his bride, Aminadab, the confidant of Solomon, two choruses of young men and young women, Solomon's nurse, and the brothers of the Shunamitess. The Latin Vulgate is placed opposite to the Italian Version; and in the preface the author has given some critical observations in which he endeavours to justify his translation.

(9.) On the Prophets, generally.

1. Henrici Arentii Hamaker Commentatio in Libellum de Vita et Morte Prophetarum, qui Græce circumfertur; sive Disputatio Historico-Chorographica de Locis, ubi Prophetæ Hebræorum nati et sepulti esse dicuntur. Amstelodami, 1833. 4to.

2. A Summary View and Explanation of the Writings of the Prophets. By John Smith, D.D. Edinburgh and London, 1787. 12mo. A new Edition, London, 1835. 12mo.

This work is a judicious abstract of all that is valuable in the writings of Bishop Lowth, Archbishop Newcome, Bishop Newton, and Drs. Kennicott and Blayney: it was originally compiled to accompany a Gaelic version of the Prophets, and was subsequently translated into English by the author himself. The writer of this account was informed many years since by one of the original London publishers (Mr. Kay, of the firm of Elliot and Kay, in the Strand), that Dr. Moore, at that time Archbishop of Canterbury, held this little work in great estimation, and was in the habit of purchasing copies for gratuitous distribution among students and others who could not afford to buy many books. The London edition of 1835 is very neatly printed: it was edited, with an introductory notice, by the Rev. Peter Hall, M.A.

3. Les Prophètes, nouvellement traduits sur l'Hébreu, avec des Explications et Notes Critiques. [Par Pierre Jean Agier.] viz.

Isaïe. Paris, 1820. 2 tomes 8vo.

Jérémie, avec une Appendice. Paris, 1821. 2 parties 8vo.

The appendix to this Version of the Predictions of Jeremiah contains the Lamentations, and the Apocryphal book of Baruch.

Ezéchiel. Paris, 1821. 2 tomes 8vo.

Daniel. Paris, 1822. 2 tomes 8vo.

Petits Prophètes. Paris, 1822. 2 tomes 8vo.

4. A Commentary on the Prophecies and the New Testament; with an Epitome of Antient History, Sacred and Profane, by way of Prelude. Printed with the Text. By John Webb Cole. London, 1826. 2 vols. 8vo.

5. A New Translation of the Hebrew Prophets, arranged in Chronological Order. By George R. Noyes. Boston [Massachussetts], 1833–37. 3 vols. 8vo.

Mr. Noyes has here followed the same plan which he adopted in his new translation of the Psalms (see p. 325. No. 44. *suprà*; and has diligently availed himself of all the best critical aids. The notes are very brief; but it is to be regretted "that some things are to be found in them, which show that Mr. Noyes has a very low opinion of the inspiration of the Bible, and which will preclude a large class of readers from obtaining much instruction from what is really valuable." (American Biblical Repository, vol. xi. (Jan. 1838) p. 260.)

6. Christologie des Alten Testaments und Commentar über die Messianischen Weissagungen der Propheten. Von E. W. Hengstenberg. Berlin, 1829–35. 3 vols. 8vo.

Professor Hengstenberg has long been known in Germany as one of the ablest and most learned defenders of orthodox and pious Christianity, against the unhallowed and rash criticisms of the modern neologians of that country. His work is a systematic and scientific exhibition of the testimony of the Old Testament to Christ; and is, in fact, a most valuable commentary on the Prophecies relating to the Messiah, pointing out how far the events recorded in the New Testament were the fulfilment of predictions in the Old. This had never before been attempted, to the same extent; and Dr. Hengstenberg's Christology supplies a desideratum which has long been felt. The first volume contains the general introduction, Messianic Prophecies in the Pentateuch and in the Psalms, the Godhead of the Messiah in the Old Testament, the proofs of a suffering and atoning Messiah, &c., and the Messianic prophecies in Isaiah. The second volume embraces the seventy weeks of Daniel and the book of Zechariah; and the third comprises the Messianic predictions in Hosea, Joel, Amos, Haggai, Malachi, Jeremiah, and Ezekiel.

7. Christology of the Old Testament, and a Commentary on the predictions of the Messiah by the Prophets. By E. W. Hengstenberg, D.D., Professor of Theology in the University of Berlin. Translated from the German by Reuel Keith, D.D. Alexandria, and Washington, D [istrict of] C [olumbia]. 1836–39. 3 vols. 8vo.

The translator has accomplished his work in a faithful and scholarlike manner. "We have compared it, to some extent, with the original, and can testify that the translator has attained his object of 'putting us in possession of the thoughts of the author; so that the translation is to the English Reader what the English is to the German.'" (Andover Biblical Repository, October 1840, p. 406.)

8. The Christology of the Old and New Testaments: an Historical Development of the predicted Occurrences of Holy Scripture. By the late Rev. J. A. Stephenson. London, 1839. 2 vols. 8vo.

"The main object of this posthumous publication is, to enable Christians better to understand the course of God's government in the world; to harmonise the different portions of his word, and to estimate the greatness of their own spiritual privileges. Although we are not prepared to adopt Mr. Stephenson's interpretation of prophecy as a whole, we willingly concede to him great industry and zeal in the cause of his Master . . . . . . The object is valuable; the indefatigable research, worthy of imitation; and the information to be gathered, such as will not easily be met with elsewhere." (Christian Remembrancer, Sept. 1839, p. 533.)

9. An Historical Dissertation on the Prophetic Scriptures of the Old Testament, chiefly those of a chronological character. By Matthew HABERSHON. London, 1841. 8vo.

(10.) ON THE PROPHET ISAIAH.

1. A Commentary on the Prophet Isaiah, wherein the Literal Sense of his Prophecies is briefly explained. By Samuel WHITE. London, 1709. 4to.

2. Campegii VITRINGÆ Commentarius in Librum Prophetiarum Jesaiæ. Leovardiæ, 1714, and 1720. 2 vols. folio.

In this most elaborate Commentary on the "Evangelical Prophet," to which all subsequent expositors have been deeply indebted, the literal sense is carefully investigated; the different interpretations of the prophetic visions are examined; and the interpretation which Vitringa has deduced from them is confirmed and illustrated by historical documents. Copious prolegomena are prefixed, treating of the prophet's personal history, the argument of his prophecy, his style, time of writing, and canonical authority. The value of the work is further augmented by the geographical and historical notices interspersed throughout, concerning the Babylonians, Philistines, Moabites, Syrians of Damascus, Egyptians, Tyrians, and other Gentile nations; by which not only Isaiah, but also very many other passages of Scripture are admirably elucidated.

3. Isaiah: a New Translation, with a preliminary Dissertation, and Notes critical, philological, and explanatory. By Robert LOWTH, D. D., Bishop of London. London, 1778. 4to. Also editions in one and two vols. 8vo.

Of this sublime and admirably executed version, a German translation was published by M. Koppe, at Gottingen, 1779-1781, in 4 vols. 8vo. The preliminary dissertation is invaluable for the light it throws on the genius and structure of prophetic poesy. The merits of this work are ably appreciated in the British Critic, O. S. vol. xxix. pp. 144-146.; and the integrity of the Hebrew text was asserted against some of the Bishop's corrections in a tract that is now of rare occurrence, by Koecher, in his *Vindiciæ Sacri Textus Hebræi Esaiæ adversus Lowthii Criticam*, 8vo. Bern, 1786, reprinted at Tubingen in 1790. The rarity of Koecher's book, however, is no great loss to the student; for the late eminent learned orientalist, the professor Henry Albert Schultens (of Leyden), speaking of his book, says: — "It violates the bounds of moderation and decency by the assertion that the text of Isaiah would not gain any thing by Dr. Lowth's conjectures. I am of a very different opinion. When in Oxford and London, *I was intimately acquainted with* Bishop Lowth, and had an opportunity of knowing his excellent disposition; *and am therefore* much vexed that Koecherus, from his fiery zeal against innovations, should have been induced to treat him with severity, as if the Bishop had been a rash and petulant critic." (Letter of Professor Schultens to the late Dr. Finlay of Glasgow, cited in the Monthly Review, N. S. vol. xv. p. 504.) Bishop Lowth's version was attacked by the late Mr. Dodson, in his *supplementary* notes to his "*New Translation of Isaiah*," (8vo. London, 1790), with considerable asperity. The Bishop was ably vindicated by the Rev. Dr. Sturges, in "Short Remarks on a New Translation of Isaiah" (8vo. London, 1790): to these Mr. Dodson replied in 1791, in a "*Letter to the Rev. Dr. Sturges*," in which he justifies the freedom with which he had censured Bishop Lowth's mistakes and defects. Mr. D.'s version and notes were framed in support of modern Socinian tenets, and were published by the (Socinian) "Society for promoting the Knowledge of the Scriptures." Some further "Remarks on the Principles adopted by Bishop Lowth in correcting the Text of the Hebrew Bible" were published by the Rev. J. ROGERS, M. A., at Oxford, in 1832. 12mo.

4. Esaias ex Recensione Textus Hebræi, ad fidem quorundam Codd. MSS. et Verss. Latine, vertit, Notasque varii argumenti subjecit, J. C. DOEDERLEIN. Norimbergæ, 1789. 3d edition, 8vo.

The first edition was published at Altdorf, in 8vo. 1780; the critical notes are excellent.

5. The Book of the Prophet Isaiah, in Hebrew and English. The Hebrew Text metrically arranged; the Translation altered from that of Bishop Lowth. By the Right Rev. Joseph STOCK, D. D., Bishop of Killala, 1804. 4to.

"The right reverend translator had conceived a wish to see the original language of Isaiah reduced to a metrical arrangement, and to have this accompanied with the version of Bishop Lowth, reserving to himself the liberty of adding such corrections as later critics, or his own

investigations, might supply. These corrections multiplied to such a degree as to assume almost the form of a new version. There is also a variety of notes critical and explanatory, supplied partly by the translator and partly by others. Many of these are very valuable for their uncommon depth and acuteness, and tend to elucidate, in a high degree, the subject matter of these prophecies." (British Critic, O. S. vol. xxviii. p. 466.) "Bishop Stock's version is by no means to be considered as an attempt to rival or to supersede that of Dr. Lowth. Both versions exhibit a close, nervous, and manly style. That of Dr. Lowth may, by every class of readers, be perused with profit. Superadded to this, Dr. Stock invites the Hebrew scholar to investigate and to compare, by the Hebrew and the English meeting the eye in the same page; and may tempt even the careless to know something of that language, in which the oracles of God were originally conveyed." (British Critic, O. S. vol. xxix. p. 146. See also the Monthly Review, N. S. vol. xlix. pp. 253–265.)

6. The Book of the Prophet Isaiah, translated from the Hebrew Text of Vander Hooght. By the Rev. John JONES, M.A. Oxford and London, 1830. 12mo.

This version is made from the Hebrew text of Vander Hooght's edition of the Bible, which may now be regarded as the received Hebrew text. In the elucidation of obscurities, the translator has diligently compared the versions and illustrations of Schmidt, De Dieu, Vitringa, Bishops Lowth and Stock, Dathe, Rosenmüller, Gesenius, and others; and he states that he is indebted to the late distinguished orientalist, the Rev. Dr. Nicoll, for his kind and able assistance. No notes or criticisms accompany this translation. "On the whole, we consider it to be a valuable specimen of translation. The language of our authorised version is retained, where no change was absolutely required; the style is spirited and fluent throughout, and numerous passages, which have either been misconceived or badly expressed by former translations, are here presented to the view in harmony with the circumstances of the connection in which they occur, and adapted to easy and general comprehension." (Congregational Magazine, vol. xiv. p. 357.)

7. Traduction nouvelle des Prophéties d'Isaïe, avec un discours préliminaire et des notes. Par E. GENOUDE. Paris, 1815. 8vo.

8. Prophéties d'Isaïe, traduites en Français, avec des Notes. [Par M. PRUNELLE DE LIÈRE.] Paris, 1823. 8vo.

9. Etudes sur le texte d'Isaïe : ou le Livre du Prophète Isaïe expliqué à l'aide des notions acquises sur les usages, les croyances, les mœurs, les connaissances, l'histoire .... des peuples anciens. Par J. B. M. N * * *. Lyon, 1830–33. 3 tomes 8vo.

10. The Book of the Prophet Isaiah, translated from the Hebrew, with Critical and Practical Remarks: to which is prefixed a Preliminary Dissertation on the Nature and Use of Prophecy. By the Rev. Alfred JENOUR. London, 1831. 2 vols. 8vo.

The object of Mr. Jenour is to render the predictions of Isaiah more generally interesting than they ordinarily prove to the English reader. With this view he has endeavoured to combine the advantages of a critical and devotional commentary together with a new version and a metrical arrangement. His work is divided into sections, to each of which is prefixed a summary of its contents; then follow the version and explanatory notes, the practical remarks and the critical notes. Occasionally, the sections are divided into interlocutory parts "What constitutes the most valuable part of the work, are the explanatory and practical remarks, with which each section is accompanied ...... While the author throws light on numerous passages of this antient book, which relate to people and places that have long since vanished from the theatre of human affairs, he brings forward much important matter, calculated to rouse the conscience, and to purify, console, and strengthen the heart." (Congregational Magazine, June, 1831, vol. xiv. p. 355.) "We cordially recommend the work to all of our readers, who may wish to possess the inspired productions of the greatest of the antient prophets, excellently translated, and accompanied with a judicious and instructive commentary." (Eclectic Review, November, 1831, p. 421.)

11. Le Livre du Prophète Isaïe, traduit en Français sur le texte Hébreu, avec des Rémarques par l' Abbé Henri BODIN. Paris, 1834. 8vo.

12. Commentarius Grammaticus Criticus in Jesaiam, in usum maximè

Academiarum adornatus. Scripsit Franciscus Josephus Valentinus Dominicus MAURER. Lipsiæ, 1836. 8vo.

This commentary is extracted from the author's work on the Old Testament, which is noticed in p. 292. No. 20.

13. The Book of the Prophet Isaiah, translated from the original Hebrew, with a commentary, critical, philological, and exegetical: to which is prefixed an introductory dissertation on the life and times of the prophet, the character of his style, the authenticity and integrity of the Book, and the principles of prophetical interpretation. By the Rev. E. HENDERSON, D.D. London, 1840. 8vo.

The author fully concurs in the following just character of this most valuable work:— "By the publication of the present volume, Dr. Henderson has conferred a very valuable boon on the Christian Public at large, and on students of theology in particular. The latter have now within their reach the collective results of the labours of all preceding commentators on this most important book, digested and freed from whatever was discordant with the spirit of the inspired author. Those who wish to consult the prophecies for the evidences of their faith, or for encouragement to their hopes, may now do so without fear of being perplexed." (Eclectic Review for March, 1841. vol. ix. N. S. p. 305.) The predictions which relate to the Messiah are particularly well illustrated.

14. Notes: critical, explanatory, and practical, on the Book of the Prophet Isaiah; with a new translation. By Albert BARNES. Boston and New York, 1840. 3 vols. 8vo.

15. Isaiah Unfulfilled: being an Exposition of the Prophet, with new version and critical notes. To which are added two disputations: 1. On the "Sons of God" and "Giants" of Gen. vi.; and 2. A comparative Estimate of the Hebrew and Greek Texts. By the Rev. R. GOVETT, jun., A. M. London, 1841. 8vo.

16. A Commentary on the Book of Isaiah. By J. A. ALEXANDER. New York, 1845. 8vo.

17. Caroli Ludovici HOHEISELII Observationes Philologico-Exegeticæ: quibus nonnulla δυσνοητα Esaiæ loca, ex indole linguæ sanctæ, ex accentuatione Ebræorum, et antiquitatibus, illustrantur et exponuntur, aliorumque versiones et interpretationes modeste examinantur. Gedani, 1729. 8vo.

18. Laurentii REINKE Exegesis Critica in Jesaiæ cap. II. 2–4., seu de gentium conversione in Veteri Testamento predictâ ejusque effectibus. Monasterii Guestphaliæ, 1839. 8vo.

19. A Commentary on the Fifty-third Chapter of Isaiah. By S. HARRIS, D.D. London, 1739. 4to.

20. Animadversiones Philologico-Criticæ in Loca difficiliora Jesaiæ; quibus præstantissimorum Interpretum sententias exponit, suam novamque proponit Josephus Fridericus SCHELLING. Lipsiæ, [1797.] 8vo.

21. Critical Disquisitions on the Eighteenth Chapter of Isaiah, in a Letter to Edward King, Esq., F.R.S. A.S. By Samuel [HORSLEY], Lord Bishop of Rochester, F.R.S. A.S. London, 1801. 4to.

22. N. G. SCHROEDERI Commentarius Philologico-Criticus de Vestitu Mulierum Hebræarum, ad Jesai. III. v. 16–24., quo vocabulorum abstrusiorum tenebras, ad facem dialectorum, discutere conatus est. Lug. Bat. 1745. 4to.

23. Everhardi SCHEIDII Dissertatio Philologico-Exegetica ad Canticum Hiskiæ, Jes. xxxvii. 9–20. Lug. Bat. 1769. 8vo.

(11.) JEREMIAH, AND LAMENTATIONS.

1. A Translation of the Lamentations of Jeremiah, accompanied by short notes, is given in the second tome or part of the works of Mr. Hugh BROUGHTON, pp. 317–323. folio.

2. Hermanni VENEMA Commentarius ad Librum Prophetiarum Jeremiæ. Quo Conciones rite distinguuntur; Scopus, Nexus, et Series Sermonis accurate investigatur; perpetua Paraphrasi exponitur; et selectis Observatis Voces ac Phrases illustrantur, ac Implementi demonstratione, ubi opus fuerit, confirmantur. Leovardiæ, 1765. 2 parts 4to.

3. Jeremiah, and Lamentations: a new translation, with Notes critical, philological, and explanatory. By Benjamin BLAYNEY, D. D. Oxford, 1784. 4to. Edinburgh, 1810. 8vo.

This work is executed on the same plan as Bishop Lowth's version of Isaiah; "and, though not with equal success, yet with much credit to the author, both as a translator and a critic. His subject is not of equal eminence with that which was undertaken by the bishop. It has less variety in the matter, and contains a less fund for curious inquiry and critical illustration. The translation is very exact, and preserves the tone and majesty of sacred writing. The notes are very copious. Many of them are very useful, and some discover much critical knowledge in the Hebrew language, and a good acquaintance with antient history. The various readings are noticed with the most scrupulous exactness: conjectural emendation is sometimes hazarded, but not rashly or injudiciously." (Monthly Review, O. S. vol. lxxi. pp. 162, 163.) Besides a valuable preliminary discourse, there is an appendix, comprising a selection from Archbishop Secker's manuscript notes (now deposited in the archiepiscopal library at Lambeth), relative to the prophecy and lamentations of Jeremiah.

4. J. D. MICHAELIS Observationes Philologicæ et Criticæ in Jeremiæ Vaticinia et Threnos. Edidit, multisque animadversionibus auxit, Joh. Frid. SCHLEUSNER. Gottingen, 1793. 4to.

These observations were collected from the loose papers of that late eminent scholar, J. D. Michaelis, by Professor Schleusner, with many additional remarks by the latter. M. Schleusner in the same year published, at Tubingen, in 4to., Dissertationes Tres, quæ continent Observationes ad Vaticinia Jeremiæ.

5. Jérémie, traduit sur le Texte Original, accompagné des Notes explicatives, historiques, et critiques. Par Jean-George DAHLER. Strasbourg, 1825–30. 2 vols 8vo.

Professor Dahler has conferred a considerable service on biblical literature by this translation of the predictions of Jeremiah. The historical parts are printed as prose; the poetical parts are in hemistichs, as in the original Hebrew. The introduction and notes are very judicious.

6. Commentarii in aliquot Jeremiæ Loca. Auctore T. ROORDA. Groningæ, 1825. 8vo.

7. De utriusque Recensionis Vaticiniorum Jeremiæ, Græcæ Alexandrinæ et Hebraiæ Masoreticæ, indole et Origine Commentatio Critica. Scripsit Franciscus Carolus MOVERS. Hamburgi, 1837. 4to.

8. Jeremias Librorum Sacrorum Interpres atque Vindex. Scripsit Augustus KUEPER. Berolini, 1837. 8vo.

9. Threni Jeremiæ philologice et critice illustrati à Joh. Henr. PAREAU. Ludg. Bat. 1793. 8vo.

10. Threnos Jeremiæ et Vaticinium Nahumi metrice reddidit, Notisque Philologicis illustravit, C. A. BIORN. Hauniæ, 1814. 8vo.

11. Lamentationes Jeremiæ criticè et exegeticè illustratæ, cum præ-

missis disputationibus historico-criticis tribus: auctore Chr. H. KALKAR. Hafniæ, 1836. 8vo.

12. Le Livre des Lamentations du Prophète Jérémie, traduits en François sur le texte Hebrew. Par M. J. B. M. N***. Lyon, 1842. 8vo.

13. Curæ Exegetico-Criticæ in Jeremiæ Threnos; auctore Fr. ERDMANN. Rostochii, 1819. 8vo.

(12.) EZEKIEL.

1. Hieronymi PRADI et Jo. Baptistæ VILLALPANDI in Ezechielem Explanationes, et Apparatus Urbis ac Templi Hierosolymitani Commentariis illustratus. Romæ, 1596–1603. 3 vols. folio.

This is a work of extreme rarity, and the best commentary on the prophet Ezekiel that ever was written. An extract of Villalpandi's comment on Ezekiel, c. 40, 41, 42. and 46., illustrating the prophetic vision of the temple, is to be found in the first volume of Bishop Walton's edition of the Polyglott Bible. Mr. Lowth made great use of this work in his learned commentary on Ezekiel.

2. An Exposition of the Prophecy of Ezekiel. By George GREENHILL. London, 1645, and following years, 5 vols. 4to. A new Edition, revised and corrected by James SHERMAN. London, 1837. imperial 8vo.

The first edition of this work is seldom to be found complete; the fifth volume is particularly scarce. A second edition of vol. i. appeared in 1649. The author was one of the Westminster Assembly of Divines; and his exposition was originally delivered in lectures to his congregation. "Like all the productions of the Puritans, it is evangelical, and stored with the knowledge of the Scriptures; but, like most of them, it is distinguished by its sound doctrinal and practical views, rather than by the elegance of the composition, or the critical acumen of the reasonings and illustrations." (Orme's Biblioth. Bibl. p. 217.) The London reprint is very neatly executed.

3. Scholæ Propheticæ ex Prælectionibus Georgii CALIXTI in Jesaiam. Jeremiam, et Ezechielem, collectæ. Quedlinburgi, 1715. 4to.

4. J. Fr. STARCKII Commentarii in Ezechielem. Francofurti ad Mœnum, 1731. 4to.

5. Hermanni VENEMA Lectiones Academicæ ad Ezechielem. Edidit et præfatus est Johannes Henricus Verschuir. Leovardiæ, 1790. 2 parts 4to.

6. An attempt towards an Improved Version, a Metrical Arrangement, and an Explanation of the Prophet Ezekiel. By William NEWCOME, D.D. (Bishop of Waterford, afterwards Archbishop of Armagh). Dublin, 1788. 4to. London, 1836. 8vo.

This work is executed on the same plan as the version of the minor prophets noticed in p. 342. No. 15., to which it is posterior in date. "The numerous admirers of that valuable production will find not less to commend in the present work. They will observe with pleasure, that the right reverend author not only pursues the path which he had before so wisely chosen, but that, instead of treading only the smoothest and most flowery parts of it, he surmounts, with a firm though cautious step, difficulties which the boldest traveller might shun without disgrace. Instead of lavishing most explanation on what is most intelligible, and betraying the pride of erudition where erudition is least necessary, he successfully employs his solid judgment and effectual learning in the elucidation of a writer who has been called the Æschylus of Hebrew Poetry." (Monthly Review, N. S. vol. iv. p. 1.)

7. A Version of the Prophecies of Ezekiel; containing for the most part, in English, the same order of expression which occurs in the Hebrew original. By the Rev. James M'FARLAN. Edinburgh, 1845. 8vo.

(13.) DANIEL.

1. ROLLOCI (Roberti) Commentarius in Librum Danielis Prophetæ. Edinburgi, 1591. 4to.

2. Hexapla, or a Sixfold Commentary on Daniel. By Andrew WILLET. Cambridge, 1610. folio.

This "is a work of much information, as it contains the opinions of many authors on each point of difficulty." The same "author has written comments on Genesis, Exodus, Leviticus, Samuel, Romans, Jude, and some detached parts of books; but in none does he discover more skill and judgment than in the present work." (Dr. William's Christian Preacher, p. 431.)

3. A Translation of the Book of Daniel, with a Commentary in English and in Latin, is in the first tome or part of the learned but eccentric Hugh BROUGHTON'S Works, pp. 164–337.

4. Martini GEIERI Prælectiones Academicæ in Danielem Prophetam. Leipsic, 1702. 4to. best edition.

One of the most valuable of all Geier's expository works.

5. Prodromus Danielicus, sive Novi Conatus Historici, Critici, in celeberrimas difficultates Historiæ Veteris Testamenti, Monarchiarum Asiæ, &c. ac præcipuè in Danielem Prophetam. Auctore Gerardo KERKHERDERE. Lovanii, 1710. 8vo.

6. Observations upon the Prophecies of Daniel, and the Apocalypse of St. John. By Sir Isaac NEWTON. London, 1733. 4to.

A Latin version of this well-known and elaborate work was published by M. Sudemann, in 4to., at Amsterdam, 1737. All subsequent commentators are largely indebted to the labours of Sir Isaac Newton.

7. Hermanni VENEMÆ Dissertationes ad Vaticinia Danielis Cap. II. VII. et VIII. Leovardiæ, 1745. 4to. — Ejusdem, Commentarius ad Danielis Cap. XI. 4.–XII. 3. Leovardiæ, 1752. 4to.

8. Daniel: an Improved Version attempted: with Notes, critical, historical, and explanatory. By Thomas WINTLE, B.D. London, 1807. 4to. 1836. 8vo.

A very valuable translation, executed on the same plan as Bishop Lowth's version of Isaiah, and Dr. Blayney's of Jeremiah. In the fourth sermon of his Bampton Lectures (8vo. Oxford, 1795.), Mr. W. has some excellent remarks on the predictions of Haggai, Malachi, and Daniel. See an analysis of this work in the Monthly Review, N. S. vol. x. pp. 245–250.

9. An Essay towards an Interpretation of the Prophecies of Daniel, with occasional Remarks upon some of the most celebrated Commentators on them. By Richard AMNER. London, 1776. 8vo.

This author adopts the exploded and untenable hypothesis of Grotius (who has been followed by Le Clerc and others), that all the prophecies of Daniel terminated in the persecution of the Jews by Antiochus Epiphanes. This work (which is noticed only to put the unwary reader on his guard against it) was reprinted in 1798, with some other tracts, tending to show that certain passages of Scripture, which clearly announce a future resurrection, relate to nothing more than a mere temporal deliverance! An exposure of some of this author's erroneous notions may be seen in the British Critic, O. S. vol. xiii. pp. 290–295.

10. Observations on the Visions of Daniel, and on part of the Book of the Revelation of St. John. With an appendix [on the Twenty-fourth Chapter of St. Matthew, &c.] By the Rev. William GIRDLESTONE, A.B. Oxford, 1820. 8vo.

11. Horæ Propheticæ: or Dissertations on the Book of the Prophet Daniel. By Joseph WILSON, A.M. Oundle, 1824. 8vo.

Numerous disquisitions relative to particular prophecies of Daniel have been published, particularly concerning the seventy weeks: the following are the most worthy of note.

12. Adriani KLUIT Vaticinium de Messia Duce Primarium, sive Explicatio LXX Hebdomadum Danielis. Medioburgi, 1744. 8vo.

13. Joannis Davidis MICHAELIS Epistolæ de LXX Hebdomadibus Danielis ad D. Joannem Pringle, Baronetum. London, 1773. 8vo.

For an account of these highly curious letters, see the Monthly Review, O. S. vol. xlix. pp. 263–267.

14. A Dissertation, by way of Inquiry, into the true Import and Application of the Vision related Dan. ix. 20. to the end, usually called Daniel's Prophecy of Seventy Weeks, &c. By Benjamin BLAYNEY, B.D. Oxford, 1775. 4to.

Dr. Blayney controverts some points of Professor Michaelis's opinion, which our limits permit us not to notice. The reader will find an account of this learned tract in the Monthly Review, O. S. vol. lii. pp. 487–491.

15. LXX Hebdomadum, quas Gabriel ad Danielem detulerat, Interpretatio, Paraphrasis, Computatio, cum Vocabulorum Difficiliorum Explicatione, &c. Auctore Johanne URI. Oxonii, 1788. 8vo.

16. A Dissertation on Daniel's Prophecy of the Seventy Weeks. By George Stanley FABER, B.D. London, 1811, 8vo.

17. A Dissertation on the Seventy Weeks of Daniel the Prophet. By the Rev. John STONARD, D.D. London, 1826. 8vo.

"The Dissertation is exceedingly elaborate, and for the distribution of the materials of which it is composed, and the order and fitness of the discussion which it includes, is intitled to high praise as the work of a scholar." . . . . "On the whole, we feel bound, both on account of the interest, importance, and difficulties of the subject to which it relates, and of the manner in which it is executed, to recommend it to our theological readers, as highly deserving of their attention." (Eclectic Review, N. S. vol. xxvi. pp. 244. 257.)

18. Daniel's Prophecy of the Seventy Weeks. By a Layman. London, 1836. 12mo.

The learned anonymous author of this treatise has endeavoured to render the interpretation of this difficult prophecy simple, upon two following suppositions, viz. 1. That Xerxes was the king spoken of by Ezra, under the title Darius (a sovereign), for which he thinks there is strong ground of presumption, on comparing Scripture with profane history. 2. That the Seventy Weeks are weeks of performance of the temporal Covenant with Abraham, that his seed should possess the land of Canaan. This Covenant was performed for seven weeks, and sixty-two weeks, till the birth of Messiah, when the sceptre departed, and the Covenant was suspended by the Romans taking possession of the land. The Covenant was "confirmed with mercy for one week," when the Jews ejected the Romans for seven years previous to their final destruction.

19. A Dissertation concerning the Chronological Numbers recorded in the Prophecies of Daniel, as compared with those in the Revelation of St. John. By the Rev. Philip ALLWOOD, B.D. London, 1833. 8vo.

20. A new Illustration of the latter part of Daniel's last Vision and Prophecy. By James FARQUHARSON, LL.D. London, 1838. 8vo.

21. The Times of Daniel, chronological and prophetical, examined with relation to the point of contact between sacred and profane chronology. By George [MONTAGU], Duke of Manchester. London, 1845. 8vo.

(14.) COMMENTATORS ON ALL OR MOST OF THE MINOR PROPHETS.

1. Victorini STRIGELII Argumenta et Scholia in Duodecim Prophetas Minores. Lipsiæ, 1561. 8vo.

2. Joannis MERCERI Commentarii Locupletissimi in Prophetas Quinque Minores, inter eos qui Minores vocantur. Quibus adjuncti sunt aliorum, etiam et veterum (in quibus sunt Hebræi) et recentium Commentarii. Sine anno et loco.

3. Lamberti DANÆI Commentarius in Joelem, Amos, Micham, Habacuc, Sophoniam, Haggæum, Zachariam, et Malachiam. Genevæ, 1578. 8vo. Also with commentaries on the other four minor prophets, in 8vo. Geneva, 1586, 1594.

4. A Fruitfull Commentarie upon the Twelve Small Prophets, briefe, plaine, and easie, going over the same, verse by verse............... With very necessarie fore-notes for the understanding both of these and also all the other Prophets. Written in Latin by Lambertus DANÆUS, and newly turned into English by John Stockwood. London, 1594. 4to.

5. Johannis DRUSII Commentarius in Prophetas Minores. Amstelodami, 1627. 4to.

These commentaries were originally published at different times, between the years 1595 and 1627. They are also to be found in the third volume of the Critici Sacri.

6. As Fatidicus, sive Duodecim Prophetæ Minores, Latina Metaphrasi Poetica expositi, partim a Jacobo Augusto THUANO, partim a Cunrado RITTERSHUSIO. Ambergæ, 1604. 8vo.

This is a work of rare occurrence. The younger Rosenmüller pronounces the paraphrases of the celebrated president De Thou, and his coadjutor Rittershusius, to be executed with great elegance. Besides the arguments to the prophecies, and the summaries translated into Latin by Rittershusius from the Greek of Hesychius, a presbyter of the church at Jerusalem, this volume contains, 1. Three Latin paraphrases of the Lamentations of Jeremiah, by De Thou, Joachim Camerarius, and Adam Siberus; — 2. A poetical paraphrase of the first chapter of Isaiah, by an anonymous French author; — 3. A paraphrase of the third chapter of the same prophet, by Henry Meibomius; — 4. A poetical paraphrase of chapters xxxvi. xxxviii. of Isaiah, by John Conrad Rumellius; — 5. Daniel preserved among the lions, by Rittershusius; — and, 6. Nine of the Psalms of David translated into Greek hexameters, also by Rittershusius. Rosenmüller has frequently cited this work in his Scholia on the Minor Prophets.

7. A Paraphrastical Explication of the Twelve Minor Prophets. By David STOKES. London, 1659. 8vo.

8. Caroli Mariæ DE VEIL Expositio Litteralis Duodecim Prophetarum Minorum, ex ipsis Scripturarum fontibus, Ebræorum ritibus et idiomatis, veterum et recentiorum monimentis. Londini, 1680. 8vo.

9. Joannis TARNOVII in Prophetas Minores Commentarius, in quo Textus Analysi perspicua illustratur, ex fonte Hebræo explicatur, locis SS. parallelis confirmatur, à pravis expositionibus vindicatur; usus vero in locis communibus ex ipsa Scriptura natis et probatis indicatur, cum Præfatione Jo. Benedicti Carpzovii. Francofurti et Lipsiæ, 1688, 1706. 4to.

Tarnovius was justly considered as one of the most learned and eminent divines of his day. His commentaries on the several prophets were published at different times in a detached form, and were first collected together by the elder Carpzov.

10. Commentaries on the Prophecies of Hosea, Joel, Micah, and Malachi. By Edward POCOCKE, D.D.

These learned commentaries were published at several times between the years 1667 and

1691. They are also extant in the collective edition of his "Theological Works," published by Dr. Twells, in 2 vols. folio. London, 1740. "The best of the older commentaries on the minor prophets, Hosea, Joel, Micah, Malachi, is that by Pococke. In its theological as also in its philological character, this exposition is one of the most thorough and profound." (Dr. Tholuck in the "Bibliotheca Sacra and Theological Review," published at New York and in London, vol. i. p. 365.)

11. Joannis MARCKII Commentarius in Prophetas Minores, seu Analysis Exegetica, quâ Hebræus Textus cum Versionibus veteribus confertur, vocum et phrasium vis indagatur, rerum nexus monstratur; et in sensum genuinum, cum examine variarum interpretationum, inquiritur. Amstelodami, 1696–1701. 4 vols. 4to.

These commentaries are much esteemed: they were reprinted in 1734, at Tubingen, in two folio volumes, under the care of Professor Pfaff, who prefixed an account of the life and writings of Marckius.

12. Phil. Davidis BURKII Gnomon in Duodecim Prophetas Minores, in quo, ex nativa verborum vi, simplicitas, profunditas, concinnitas, salubritas sensuum cœlestium indicatur. Heilbron, 1753. 4to.

The remark already offered on Burk's Gnomon Psalmorum (p. 322. No. 15. *suprà*) is equally applicable to his work on the minor prophets.

13. Apparatus Criticus ad formandum Interpretem Veteris Testamenti, congestus a Carolo Friderico BAHRDT. Lipsiæ, 1775. 8vo.

Though not announced as such in the title page, this work is a collection of critical notes on the prophecies of Joel, Hosea, Habakkuk, and Haggai, in the compilation of which the author has made great use of the Septuagint Greek and Oriental versions.

14. Vaticinia Chabacuci et Nachumi, itemque nonnulla Jesaiæ, Micheæ, et Ezechielis Oracula, observationibus historico-philologicis ex historia Diodori Siculi circa res Sardanapali illustrata. Auctore R. T. Gottlieb KALINSKY. Vratislaviæ, 1748. 4to.

A work of rare occurrence in this country: it is in the list of biblical treatises recommended to students by the late Bishop of Llandaff (Dr. Watson).

15. An attempt towards an Improved Version, a Metrical Arrangement, and an Explanation of the Twelve Minor Prophets. By W. NEWCOME, D.D., Bishop of Waterford. London, 1785. 4to. Pontefract, 1809. 8vo.

"The notes are copious and pertinent, untainted by an ostentatious display of erudition, and abounding with such illustrations of eastern manners and customs as are best collected from modern travellers. As a commentator, the learned prelate has shown an intimate acquaintance with the best critics, antient and modern. His own observations are learned and ingenious. It is, moreover, not the least merit of his criticisms, that they are continually enlivened by the introduction of classical quotations — an expedient by which the tædium of grammatical disquisition is happily relieved, the taste of the commentator displayed, and the text, in some instances, more successfully explained, than in diffuse and laborious modes of instruction." (Monthly Review, O. S. vol. lxxvi. p. 58.) — The 8vo. edition above noticed is a reprint of the 4to edition, enriched with the addition of the most important of Bishop Horsley's criticisms on Hosea, and those of Dr. Blayney on Zechariah. It is neatly printed, and of easy purchase, but there are numerous errata in the Hebrew words.

16. Prophetæ Minores perpetua annotatione illustrati à Dre. Petro Fouerio ACKERMANN. Viennæ, 1830. 8vo.

A valuable commentary on the Minor Prophets. The author, who does not lay claim to much originality, offers it as a compilation from the works of preceding commentators, which are not accessible to every one; and he especially cites the more antient expositors, for the purpose of showing that they were not quite so ignorant of the principles of Hermeneutics as some modern critics affect to suppose. Dr. Ackermann has made considerable use of the cognate dialects, for the more difficult forms of Hebrew words, as well as of the Septuagint Greek, and the Latin Vulgate versions, and the best modern commentators. He has further added his own philological observations, where they appeared to be necessary. Critical discussions respecting the authors, genuineness, and canonical authority of the several books are designedly omitted; as Dr. Ackermann refers, for these topics, to his

"Introductio ad Libros Canonicos Veteris Fœderis," of which a notice has been given in p. 186. No. 7. *suprà.*

17. A Literal Translation from the Hebrew of the Twelve Minor Prophets; with some Notes from Jonathan's Paraphrase in the Chaldee, and Critical Remarks from R. S. Yarchi, Abenezra, D. Kimchi, and Abarbenel. By A. PICK. London, 1833. 8vo. Second edition, revised and corrected, London, 1835. 8vo.

The author of this version is a Jew, who, many years since, embraced the faith of the Gospel, from the full conviction that the Lord Jesus is indeed "THE Messiah, the Son of the living God." The design of his version is, not to supersede our venerable authorised translation, but to act as an assistant to it, by directing the reader to the plain grammatical sense of the original; in order that he may be enabled to enter more simply into the mind of the Spirit, unshackled by the views of men. The notes are strictly grammatical and explanatory.

18. An Explanatory Version of the Minor Prophets. By the Rev. Edward BARLEE. London, 1840. 12mo.

19. Explication de douze derniers Livres Prophétiques de l'Ancien Testament; précédée d'un coup d'œil général sur la période des prophètes; et contenant Jonas, Joel, Amos, Michée. Accompagnée d'un tableau synchronistique. Paris, 1841. 8vo.

20. The Books of the Twelve Minor Prophets, translated from the original Hebrew: with a commentary, critical, philological, and exegetical. By Ebenezer HENDERSON, D.D. London, 1845. 8vo.

This work is executed on the same principles and with the same ability which characterise Dr. Henderson's translation of the prophet Isaiah, noticed in p. 336. No. 13. *suprà.*

21. Observationes Philologicæ atque Criticæ ad quædam Prophetarum Minorum Loca, subjuncta vernacula Chabacuci Interpretatione. Auctore Joanne Christiano Guilielmo DAHL. Neo-Strelitiæ (New Strelitz), 1798. 8vo.

(15.) COMMENTATORS ON THE SEVERAL MINOR PROPHETS.

HOSEA.

1. An Exposition, with practical Observations, on the Prophecy of HOSEA; first delivered in several Lectures at St. Michael's, Cornhill. By Jeremiah BURROUGHES. London, 1643–1650. 8vo.

2. The Prophecies of Hosea, translated, with a Commentary and Notes. By James NEALE, A.M. London, 1771. 8vo.

3. Samuelis Henrici MANGERI Commentarius in Librum Propheticum Hoseæ. Campis, 1782. 4to.

4. Hoseæ Oracula, Hebraice et Latine, perpetua annotatione illustravit Chr. Fr. KUINÖEL. Lipsiæ, 1792. 8vo.

Prof. Kuinöel has applied Heyne's mode of illustrating Virgil to the elucidation of the prophecy of Hosea. The text rarely varies from the Masora.

5. Hosea: translated from the Hebrew, with Notes explanatory and critical. By Samuel HORSLEY, Bishop of Saint Asaph. London, 1801. Second Edition, 1804. 4to.

The second edition contains additional notes and corrections: the preface contains a treasure of biblical criticism. "This translation, with its notes, forms a most valuable accession to sacred learning; and evinces at once the best qualities of the scholar and the

divine, supported by sagacity and a powerful judgment." (British Critic, O. S. vol. xix. p. 176.) A new edition of this valuable work, with the learned author's last corrections and alterations, forms part of the third and fourth volumes of his "Biblical Criticism," which is noticed *infrà*.

6. Hoseas Propheta. Introductionem præmisit, vertit, commentatus est Joannes Christianus STUCK. Lipsiæ, 1828. 8vo.

A valuable help to the study of the writings of Hosea. The Introduction contains a history of the prophet, and of the time when he lived; disquisitions on the genius and argument of his prophecy, and on some particular portions of it; philological observations on the prophet's style, and the history of his predictions, which are divided by Dr. Stuck into nineteen sections. He professes to have consulted the labours of preceding commentators and critics, especially Eichhorn, Kuinöel, Boeckhel, Rosenmüller, Gesenius, and De Wette.

JOEL.

7. Caroli Philippi CONZ Dissertatio de charactere poetico Joelis, cum animadversionibus philologico-criticis. Tubingæ, 1783. 4to.

8. A Paraphrase and Commentary on the Prophecy of Joel. By Samuel CHANDLER. London, 1735. 4to.

9. Joel, Latine versus, et notis philologicis illustratas, ab A. SVANBORG, Lingg. OO. Professoris in Academia Upsaliensi. Upsaliæ, 1806. 4to.

AMOS.

10. Amos Propheta, expositus, interpretatione nova Latina instructus, amplissimo commentario ex theologia Ebræa ac Israelitica illustratus, cum quatuor appendicibus. Cura et studio J. Ch. HARENBERGII. Lugd. Bat. 1763. 4to.

11. Oracula Amosi. Textum, et Hebraicum, et Græcum Versionis Alexandrinæ, notis criticis et exegeticis instruxit, adjunctaque versione vernacula [i. e. Germanicâ] edidit Joannes Severinus VATER. Halæ, 1810. 4to.

12. Disputatio Academica de Amoso. Quam. . . . . , publico examini submittit Theodorus Gulielmus Johannes JUYNBOLL. Lugduni Batavorum, 1828. 4to.

OBADIAH.

13. Friederici PLUM Observationes in Textum et Versiones, maximè Græcas, Obadiæ et Habacuci. Hauniæ. 1796. 8vo.

14. Obadiæ prophetæ Oraculum in Idumæos, hujus populi historiâ perscriptâ, et versionibus antiquissimis commentariisque tam patrum ecclesiasticorum quam interpretum recentium adhibitis, in Linguam Latinam translatum et enucleatum a Carolo Ludovico HENDEWERK. Regiomonti Prussorum, 1836. 8vo.

JONAH.

15. Aug. PFEIFFERI Prælectiones in Prophetiam Jonæ, recognitæ et in justum commentarium redactæ, quibus emphases vocum eruuntur, verus sacræ Scripturæ sensus exponitur, sententiæ variæ et Judæorum et Christianorum adducuntur, falsæ refelluntur, et quæstiones dubiæ resolvuntur. Wittebergæ, 1671, 1706; Lipsiæ, 1686. 4to.

This commentary is also extant in the collective edition of Pfeiffer's works, printed at Utrecht, in two volumes 4to. in 1704. See tom. ii. pp. 1131–1165.

16. Jonah: a faithful translation from the original, with philological and explanatory Notes; to which is prefixed a preliminary discourse, proving the genuineness, the authenticity, and the integrity of the present text. By George BENJOIN. Cambridge, 1796. 4to.

Literally good for nothing.— In proof of this remark, see the British Critic, vol. x. O. S. pp. 493–506., 622–636.

17. Jo. Theophili LESSINGII Observationes in Vaticinia Jonæ et Nahumi. Chemnitii, 1786. 8vo.

18. De vera libri Jonæ interpretatione Commentatio Exegetica. Quam . . . . . .scripsit Godofredus LABERENZ. Fuldæ, 1836. 8vo.

MICAH.

19. Johannis TARNOVII in Prophetam Micham Commentarius. Rostochii, 1632. 4to.

NAHUM AND HABAKKUK.

20. Adami WILDII Meditationes Sacræ in Prophetam Nahum. Francofurti, 1712. 4to.

A learned and elaborate work, which contributes greatly to the elucidation of the prophet Nahum. (Walchius.)

21. Curarum Exegeticarum in Nahumum Prophetam Specimen . . . . . . scripsit Christophorus Martinus FRAEHN. Rostochii, 1806. 4to.

22. Nahumi Vaticinium philologice et critice expositum: sive Specimen Academicum, quod. . . . . publicæ disceptationi committit Everardus KREENEN. Hardervici, 1808. 4to.

23. Symbolæ Criticæ ad Interpretationem Vaticiniorum Habacuci, etc. Auctore Henr. Car. Alex. HAENLEIN. Erlangæ, 1795. 8vo.

24. Chabacuci Vaticinium Commentario Critico atque Exegetico illustratum. Edidit Birgerus Poscholanus KOFOD. Göttingæ, 1792. 8vo.

25. Prolusio ad Interpretationem tertii capitis Habacuci. Auctore Joanne Gustavo STICKEL. Neostadii, 1828. 8vo.

26. De Habacuci Prophetæ Vita atque Ætate Commentatio Historico-Isagogica, cum Diatribâ de Pseudo-Dorothei et Pseud-Epiphanii vitis Prophetarum scripsit Franciscus DELITSCH. Lipsiæ, 1842. 8vo.

27. Dissertatio Philologica ad Canticum Chabacuci, quod continetur, cap. III. Auctore Johanne Wilhelmo Adolpho SCHROEDER. Groningæ, 1781. 4to.

28. Laurentii Gustavi TEGNER Dissertatio Philologico-Theologica, sistens vaticinia Haggæi versa et illustrata. Lundæ, 1799. 4to.

29. MOERNER (Ludovicus) Hymnus Habacuci Versione ac notis philologicis et criticis illustratus. Upsaliæ, 1791. 4to.

30. Vaticinia Nahumi et Habacuci. Interpretationem et Notas adjecit E. J. GREVE. Editio Metrica. Amstelodami, 1793. 4to.

HAGGAI.

31. Haggeus, the Prophet; whereunto is added a most plentiful Commentary gathered out of the Publique Lectures of Dr. J. J. Gryneus, faithfully translated by Christopher FEATHERSTONE. London, 1586. 12mo.

32. An Exposition upon the Prophet Aggeus. By James PILKINGTON, Master of St. John's College, Cambridge [afterwards Bishop of Durham].

London, 1560. 8vo. Second Edition, with an Exposition upon Obadiah, 1562. 8vo.

Both these Expositions are reprinted in the Parker Society's edition of Bishop Pilkington's works. Cambridge, 1842. 8vo.

ZEPHANIAH.

33. Spicilegium Observationum Exegetico-criticarum ad Zephaniæ Vaticinia. Auctore Dan. à Coelln. Breslau, 1818. 4to.

34. Larsen (Janus Henricus) Commentarii Critico-Exegetici in quorundam prophetarum vaticinia Specimen primum, vaticinia Zephaniæ complectens. Hauniæ, 1805. 8vo.

ZECHARIAH.

35. Hermanni Venema Sermones Academici, vice Commentarii ad Librum Prophetiarum Zachariæ. Leovardiæ, 1787. 4to.

36. Zechariah: a New Translation, with Notes critical, philological, and explanatory, etc. By Benjamin Blayney, D.D., Regius Professor of Hebrew. London, 1797. 4to.

This work is executed on the same plan as the author's version of Jeremiah, already noticed in p. 337. No. 3. *suprà.* "We think it our duty to say, that Dr. Blayney has produced a valuable illustration of Zechariah, and afforded great assistance to the biblical student." (British Critic, O. S. vol. xiii. p. 655.) See also the Monthly Review, N. S. vol. xxviii. pp. 26–28.

37. F. B. Koester Meletemata Critica et Exegetica in Zachariæ Prophetæ partem posteriorem, cap. ix–xiv. pro tuenda ejus authentia. Göttingæ, 1818. 8vo.

38. A Commentary on the Vision of Zechariah the Prophet, with a corrected Translation and Critical Notes. By John Stonard, D.D. London, 1824. 8vo.

"The specimens we have given will sufficiently recommend the volume to the perusal of our readers, as highly deserving of their most careful perusal, and as entitling the learned author to the cordial thanks of every biblical student." (Eclectic Review, N. S. vol. xxiii. p. 416. See also the Quarterly Theological Review, vol. i. pp. 329–347.)

39. An Amicable Controversy with a Jewish Rabbi on the Messiah's Coming. With a New Exposition of Zechariah on the Messiah's Kingdom. By J. R. Park, M.D. London, 1832. 8vo.

MALACHI.

40. A Commentary upon the whole Prophesye of Malachy. By Richard Stock. London, 1641. folio.

This work was recommended by Bishop Wilkins as the best extant in his day on the prophet Malachi.

41. A Brief and Plain Commentary, with Notes not more useful than seasonable, upon the whole Prophecie of Malachy; delivered sermonwise divers years since at Pitminster in Summerset. By William Sclater, D.D. London, 1650. 4to.

42. Salomonis Van Til Malachias Illustratus. Lugd. Bat. 1701. 4to.

43. Hermanni Venema Commentarius ad Librum Elenchtico-Propheticum Malachiæ; quo variis simul aliis Scripturæ Sacræ locis nova lux infunditur. Leovardiæ, 1759. 4to.

44. C. F. Bahrdt Commentarius in Malachiam, cum Examine Critico Versionum Veterum, et Lectionum Variarum Houbigantii. Accedit Specimen Bibliorum Polyglottorum. Lipsiæ, 1768. 8vo.

§ 5. COMMENTATORS ON THE APOCRYPHAL BOOKS OF THE OLD TESTAMENT.

1. Claudii BADUELLI Annotationes in Libros Apocryphos. [In the sixth volume of the Critici Sacri.] Londini, 1660. folio.

2. A Critical Commentary on such Books of the Apocrypha as are appointed to be read in Churches: viz. Wisdom, Ecclesiasticus, Tobit, Judith, Baruch, History of Susannah, and Bel and the Dragon. With two Dissertations on the Books of Maccabees and Esdras. By Richard ARNALD, B.D. Second Edition, corrected. London, 1760. folio; also various editions in 4to.

This valuable Commentary on the Apocryphal Books originally appeared at different times: it is frequently bound up with the Commentaries of Patrick, Lowth, and Whitby on the Canonical Books of Scripture, and is deservedly held in high estimation.

3. Jo. Phil. BAUERMEISTERI Commentarius in Sapientiam Salomonis, Librum Veteris Testamenti Apocryphum. Göttingæ, 1828. 8vo.

4. De Libri Sapientiæ Alexandrina Indole perperam asserta. Scripsit Carolus Ludovicus Wilibaldus GRIMM. Jenæ, 1833. 8vo.

*** Some Commentaries, annexed to critical editions of particular Apocryphal Books, will be found in pp. 166, 167. *suprà.*

5. Librum 'Sapientia Salomonis' vulgo inscriptum interpretandi Specimina I. et II., capita quinque priora complectentia. Auctore W. T. ENGELBRETH. Hafniæ, 1816. 8vo.

6. Ethice Librorum Apocryphorum Veteris Testamenti. Scripsit Julius Ferdinandus RAEBINGER. Vratislaviæ, 1838. 8vo.

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§ 6. PRINCIPAL COMMENTATORS ON THE NEW TESTAMENT, AND ON DETACHED BOOKS THEREOF.

[i.] *Commentators on the entire New Testament.*

1. Laurentii VALLÆ Annotationes in Novum Testamentum, ex diversorum utriusque linguæ, Græcæ et Latinæ, codicum collatione. Parisiis, 1505. 8vo.

Valla held a distinguished rank among the revivers of literature, and was one of the first who considered the sense of the New Testament as a critic rather than as a divine; whence he was led to make many corrections in the Latin Vulgate translation. His annotations were first edited by Erasmus: they are also to be found in the Critici Sacri.

2. Desiderii ERASMI Paraphrasis in Novum Testamentum. Basileæ, 1524. folio.

"Not inferior to any of the old commentators in sensible and ingenious remarks." (Dr. Harwood.) An edition of Erasmus's Paraphrase was printed at Berlin, 1777–1780, in 3 vols. 8vo. Erasmus was also author of a Latin version of the New Testament, which, together with his annotations, is printed in the sixth volume of Le Clerc's edition of his works, in 10 vols. folio. Lugduni, 1703. The notes are chiefly grammatical, and designed to excite his contemporaries to the study of the New Testament in the original Greek.

3. Augustini MARLORATI Novi Testamenti Catholica Expositio Ecclesiastica: sive Bibliotheca Expositionum Novi Testamenti, id est, Expositio ex probatis omnibus Theologis collecta, et in unum corpus singulari artificio conflata, quæ instar bibliothecæ multis expositoribus refertæ esse

posset. Apud Henricum STEPHANUM, 1561, 1564, 1570. Genevæ, 1583, 1585, 1593, 1596, 1620. Heidelbergæ, 1604. folio.

The multiplicity of editions, through which this work passed, attests the high and deserved estimation in which it was formerly held, though it is now but little known. It contains Erasmus's Latin version of the New Testament, together with various expositions, collected from the writings of the fathers of the church as well as from later interpreters, whether of the Reformed or Lutheran communions, with which the author has intermixed his own observations.

4. Ὑπομνηματα in omnes Libros Novi Testamenti, in quibus et genus sermonis explicatur, et series concionum monstratur, et nativa sententia testimoniis piæ antiquitatis confirmata. Edita a Victorino STRIGELIO. Lipsiæ, 1565. 2 vols. 8vo.

"This is another of the most valuable books of sacred criticism. The observations are neat, and the critical judgment of Victorinus Strigelius is excellent." (Dr. Harwood.)

5. Jesu Christi Domini Nostri Novum Testamentum, cujus Græco contextui respondent interpretationes duæ: una, vetus; altera Theodori Bezæ; cum ejusdem Theod. BEZÆ annotationibus. Accessit etiam Joachimi Camerarii in Novum Fœdus Commentarius, in quo et Figuræ Sermonis, et Verborum Significatio, et Orationis Sententia, ad illius Fœderis intelligentiam certiorem, tractantur. Cantabrigiæ, 1642. folio.

The best edition of a most valuable work. "Beza is undoubtedly the best critic on the Greek language of any commentator we have. There is no translation that I know of equal to his: and his remarks on Erasmus and the vulgar Latin are wrought up to the utmost degree of exactness. On the whole, it is an invaluable treasure, and deserves to be read with the utmost attention." (Dr. Doddridge.) The Commentaries of Joachim Camerarius, which form a part of this work, are very useful: in them, the learned author expounds the text in a grammatical and critical manner only, according to the genius of the original languages, and without entering into any disputed points of doctrine. They are a reprint of Camerarius's *Notatio figurarum sermonis in libris quatuor evangeliorum, et indicata verborum significatio et orationis sententia, ad illorum scriptorum intelligentiam certiorem.* Lipsiæ, 1572. 2 vols. 4to.

6. Lucæ BRUGENSIS Commentarius in Quatuor Jesu Christi Evangelia. Antwerp, 1606. 3 vols. folio.

"A beautifully printed book, very scarce and valuable." (Dr. Harwood.)

7. Joannis MALDONATI Commentarii in Quatuor Evangelia. Paris, 1617. folio.

"A very ingenious commentator, distinguished for his elegant and neat Latinity." (Dr. Harwood.) The commentaries of Maldonat were reprinted at Mayence (Moguntiæ) in large 8vo. in 1840 and following years: in all doctrinal points they are in strictest conformity to the dogmas of the modern church of Rome.

8. Joannis PRICÆI Commentarii in varios Novi Testamenti Libros. Londini, 1660. folio.

These notes are inserted in the fifth volume of the Critici Sacri; they are greatly valued as containing "many valuable observations, particularly illustrating the modes of diction which occur in the sacred classics, from profane writers." (Dr. Harwood.)

9. Le Nouveau Testament en François, avec des Réflexions Morales sur chaque Verset, pour en rendre la lecture plus utile et la meditation plus aisée. [Par Pasquier QUESNEL.] Nouvelle édition augmentée. Amsterdam, 1728. 8 tomes 12mo.

9*. The New Testament with moral reflections upon every verse, in order to make the reading of it more profitable and the meditation more easy: translated from the French, by Richard RUSSEL. London, 1719–25. 4 vols. 8vo.

A brief notice of the earlier editions of Quesnel's translation of the New Testament is given in the historical account of French Versions in page 117. *suprà.* Of the English translation, the reflections on the four Gospels have been most frequently printed.

M. Quesnel was a Jansenist. Notwithstanding the rigid predestinarianism which pervades his work, it is deservedly esteemed for its spirituality. An edition of the whole of his reflections, purified from theological peculiarities, is a desideratum in the English language.

10. Joh. Christoph. WOLFII Curæ Philologicæ in Novum Testamentum. Basil, 1741; the best edition, 5 vols. 4to.

This is a very valuable compilation; as "Wolfius does not simply relate the sentiments of others, but frequently animadverts upon them with great critical discernment." (Dr. Williams.) A continuation of this work was published by John Christopher Koecher, entitled "Analecta Philologica et Exegetica in Quatuor Evangelia." Altenburgi, 1766. 4to.

11. Le Nouveau Testament de N. S. Jésus Christ, traduit en François, sur l'Original Grec, avec des notes littérales, pour éclaircir le texte: par Messieurs de BEAUSOBRE et L'ENFANT. Amst. 1741, best edition, 4to.

To complete this excellent work, there should be added, "*Remarques historiques, critiques, et philologiques sur le Nouveau Testament, par M. Beausobre, 4to. à la Haye,* 1742." Though a posthumous work, it is very valuable, and contains many judicious observations briefly expressed, but which nevertheless comprise the substance of remarks offered by the best interpreters. An English translation of St. Matthew's Gospel from this French version, was printed in 4to. many years since, which was republished in 8vo. London, 1816.

12. Novum Testamentum Græcum editionis receptæ cum Lectionibus variantibus Codicum manuscriptorum, Editionum aliarum, Versionum, et Patrum, necnon commentario pleniore ex Scriptoribus veteribus Hebræis, Græcis, et Latinis, historiam et vim verborum illustrante. Opera et studio Joan. Jacobi WETSTENII. Amtelædami, 1751, 1752. 2 vols. folio. Editio altera, aucta et emendata, curante J. A. Lotze. Tom. i. quatuor Evangelia complectens. Roterodami, 1832. large quarto.

The critical merits of these editions of the New Testament are considered in p. 24. *suprà.* As a *merely critical comment,* this of Wetstein is unquestionably one of the most valuable: "almost every peculiar form of speech in the sacred text he has illustrated by quotations from Jewish, Greek, and Roman Writers." (Dr. A. Clarke.) Almost every modern commentator of note has largely availed himself of the previous labours of Wetstein.

13. Joannis BENGELII Gnomon Novi Testamenti, in quo, ex nativâ Verborum Vi, Simplicitas, Profunditas, Concinnitas, et Salubritas sensuum cœlestium, indicatur. Ulmæ, 1763. 4to. Tubingæ, 1835. 2 tomis 8vo.

"This work contains an instructive preface, a perspicuous analysis of each book, with short notes, in the true taste of judicious criticism. His plan is a perfect contrast to that of Wolfius. *Simplicem fere veritatem, sine sylva multarum opinionum, propono.*" (Dr. Williams.) Bengel's Gnomon is a very valuable substitute for the more expensive critical commentaries on the New Testament; he excels in showing the connexion and harmony of Scripture, and how Scripture is to be interpreted by Scripture. The generally cheap price of this book greatly enhances its value.

14. 'Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum Domini nostri Jesu Christi, cum Scholiis theologicis et philologicis, 8vo. 2 vols. Londini, 1768: 2d edit. 1776; 3d edit. 1820.

The editor of this work was the Rev. Mr. HARDY. "It was a very useful companion to every biblical student, and has gone through two editions (the second in 1776), the first of which is the best; but it must be acknowledged that the Greek text in both is inexcusably incorrect." (Dr. Clarke.) The *third* edition of this work is the most correct: it is beautifully printed. The notes are chiefly extracted from Poole's Synopsis.

15. Christ. Gottfr. KÜTTNERI Hypomnemata in Novum Testamentum, quibus Græcitas ejus explicatur, et Scholiis, quæ ex Scriptis recentiorum quorundam magni nominis philologorum excerpta sunt, illustratur. Lipsiæ, 1780. 8vo.

16. Novum Testamentum Græcè, perpetuâ Annotatione illustratum. Editio Koppiana. Vols. III–X. Gottingæ, 1778–1826. 8vo.

G. B. Koppe (from whom this edition derives its distinctive appellation),—a man of extensive learning and uncommon critical acumen, in the year 1778 published a plan of a new edition of the New Testament, with a corrected text, short critical notes, and some *excursus*, or somewhat more extended philological ones on particular passages; and at the same time gave a specimen in the epistles of Paul to the Galatians, Ephesians, and Thessalonians. A second edition of this specimen appeared in 1791, and a third in 1823, corrected and enlarged by professor T. C. Tychsen, which in the title-page is called Vol. VI. of the projected work. Koppe lived only to add another volume, numbered IV., on the epistle to the Romans, which was published in 1783. A third edition of this volume, with additional notes and philological excursus, by Dr. C. F. Ammon, appeared in 1825. Since the year 1783, at very irregular intervals, J. H. Heinrichs has published Vol. III. in two parts, containing the Acts of the Apostles (which is more particularly noticed in p. 366. No. 10. *infrà*), in 1809: Vol. VII. in two parts, 1792, containing the epistles to the Colossians, Philippians, Timothy, Titus, and Philemon; Vol. VIII., containing the epistles to the Hebrews, by Heinrichs, who published a second edition of it in 1823. Of the Catholic Epistles, which are to form Vol. IX., D. J. Pott has published two fasciculi, the first containing the epistle of James, and the second containing the two epistles of Peter. The third fasciculus, which is to contain the epistles of John and Jude, has not yet appeared. In 1826, Pott published the first part of Vol. V., which is to comprise the two epistles to the Corinthians. In 1821 J. H. Heinrichs published the Apocalypse in two parts forming Vol. X. Vols. I. and II., containing the four Gospels, are undertaken by persons, whom Heinrichs declares to be every way competent to the task: but no portion of them has yet been published.

The plan of this work appears to be excellent. There is, first of all, at the head of the page, a corrected text, agreeing for the most part with that of Griesbach's edition, with a punctuation entirely new, and divided into paragraphs according to the sense, while the ordinary notation of chapters and verses is given in the margin. Then follow brief notes, strictly critical, assigning the reasons for the variations from the *textus receptus*; and below these, at the bottom of the page, there are notes of a philological nature, of considerable extent. These notes are precisely of the kind which are to be found in the best critical editions of the classics. Their sole object is, to enable the reader distinctly and accurately to apprehend the meaning of the original writers. To illustrate a phrase of doubtful meaning, first of all are brought forward the passages where the writer uses the same or a similar mode of expression; then other New Testament writers are appealed to; then the Greek translators of the Old Testament are cited; then the Apocryphal writers; and also Josephus and Philo; and, last of all, the classical authors are referred to. All doctrinal discussions are carefully avoided. To each book are prefixed prolegomena, in which questions relating to their author's authenticity, &c., are discussed: and to each book also are subjoined short *excursus* or disquisitions on passages of extraordinary obscurity, or on phrases of frequent occurrence, or which are used in a particular sense by the sacred writers. With regard to the execution of the plan thus detailed:— Koppe's two volumes are by far the best of the series: he is a remarkably cautious critic and judicious interpreter. But the *second* edition of his commentary on the epistle to the Romans contains some very exceptionable notes by Professor Ammon: they are, however, carefully distinguished from those of Koppe. Both Heinrichs and Pott are, unhappily, tainted with that lax system of interpretation and excess of philological speculation, which are the characteristics of the modern theologians and biblical critics of Germany. (Christian Monitor, vol. ii. pp. 642–644. Edinburgh, 1822. 8vo.)

17. G. F. Hezel Novi Fœderis Volumina Sacra, Virorum Clarissimorum opera ac studio, è Scriptoribus Græcis, illustrata. Halæ, 1788. 8vo.

This work, which has never been completed, contains the Gospels of Matthew and Mark, *cum Notis Variorum*, and embodies the labours of Wetstein, Raphelius, Palairet, Kypke, Alberti, Bos, and others.

18. Selecta è Scholis Lud. Casp. Valckenarii in Libros quosdam Novi Testamenti, Editore Discipulo E. Van Wassenbergh, qui Dissertationem præmisit de Glossis Novi Testamenti. Amstelodami, 1815–17. 2 vols. 8vo.

Valckenaer was one of the most distinguished critics of the last century. These extracts from his Scholia are wholly philological. To the first volume, M. Wassenberg has prefixed a dissertation on those passages which he thinks were originally glosses, written in the margin of manuscripts, but which in the lapse of ages have become incorporated with the text. To the second volume he has also prefixed a Dissertation respecting the Trajections often necessary in the New Testament. Some of these Trajections or transpositions are arbitrary enough. Bishop Jebb has given a specimen of them, with some just castigatory remarks, in his Sacred Literature, pp. 128–130.

19. ʽΗ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum, cum Notis Theologicis et Philologicis. Londini, in ædibus typographicis A. J. Valpy, 1816. 3 vols. 8vo.

A work executed with equal correctness and elegance: there are a few copies on large paper, which are truly beautiful. The Greek is that of the received text, with the exception of some few passages, in which the editor acknowledges that he has followed Griesbach; and the Scholia are arranged in a similar order with those of Hardy's edition, noticed in p. 349. No. 14. They are chiefly selected from Grotius, Elsner, Raphelius, Bos, Palairet, Kypke, and Rosenmüller. To each book is prefixed a short account of its author, occasion, and object, drawn up in pure and elegant Latinity. For this valuable auxiliary to sacred studies, the biblical student is indebted to the Rev. Edward Valpy, B. D. It is no mean commendation of this commodious and valuable edition of the New Testament, that a late eminent prelate of the Anglican church (Bishop Huntingford), who examined it, signified his approbation of every passage on which any controversy was likely to be occasioned; and stated that, had *he* edited it, it would have been similarly edited.

20. ʽΗ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. The New Testament: with English Notes, critical, philological, and explanatory. [By the Rev. Edward Valpy, B. D.] A new Edition. London, 1826. 3 vols. 8vo.

A new and greatly improved edition of the preceding work: as it is now accompanied with various readings, the reader will find a more particular account of it, as well as of the edition of the New Testament, with various readings and philological notes, by the Rev. Dr. Burton, among the critical editions of the New Testament, in pp. 37, 38. *suprà.*

21. Testamentum Novum Græcè. Cum Animadversionibus Criticis, &c. à Joanne Severino Vater. Halæ Saxonum, 1824. 8vo.

See the title at length, and an account of the Notes, &c. of this edition of the New Testament, in p. 33. No. 45. *suprà.*

22. The Greek Testament with English Notes, critical, philological, and exegetical. By the Rev. S. T. Bloomfield, D. D. London, 1832. Second Edition, 1836. Third Edition, 1839. 2 vols. 8vo.

See a critical Account of the Notes, &c. to these editions of the New Testament, in pp. 38, 39. No. 59. *suprà.*

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23. A Commentary or Exposition on the New Testament; with a Decad of Common Places. By John Trapp. London, 1647. 2 vols. 4to.

The second edition of this work, which was printed in folio in 1656, forms part of the same author's Annotations upon the Bible, noticed in p. 294. No. 4. *suprà.*

24. A Paraphrase and Annotations on the New Testament, by Henry Hammond, D. D. London, 1702. folio, best edition.

The first edition of this valuable work appeared in 1653: it is in great and growing reputation. There are many good criticisms, but many that are much mistaken. Dr. Hammond "finds the Gnostics every where, which is his principal fault: many of Le Clerc's animadversions upon those places are very good; and his edition of his book in Latin I think much preferable to the original." (Dr. Doddridge.)

25. A Paraphrase on the New Testament, with Notes Doctrinal and Practical. By the Rev. Richard Baxter. London, 1695. 8vo.—Reprinted at London, 1810. 8vo.

The paraphrase is inserted between the verses of the text, and in a smaller type. The annotations are at the end of the chapters. They are for the most part very short, and contain much sound sense and piety. Mr. Baxter's "practical writings," said Dr. Barrow, "were never mended, and his controversial ones seldom refuted."

26. A Paraphrase and Commentary on the New Testament; to which is added, a Chronology of the New Testament, and an Alphabetical Table of

Places mentioned in the New Testament. By Daniel WHITBY, D.D. London, 1761. 2 vols. folio.

This is considered as the best edition: the work was first published in 1703: and the tenth edition, in 4to. appeared in 1807. Divines of every denomination concur in pronouncing Dr. Whitby's commentary to be, upon the whole, the best upon the New Testament that is extant in the English language. It is inserted in almost every list of books that we have seen recommended to students.

27. Expository Notes, with Practical Observations on the New Testament of our Lord and Saviour Jesus Christ; wherein the sacred Text is at large recited, the Sense explained, &c. &c. By William BURKITT, M.A. London, 1814. 4to.; also 1833, in 2 vols. 8vo.

The first edition of this deservedly popular work was printed early in the last century; and its practical utility has caused it to be several times reprinted in folio, besides the above-noticed editions in 4to. and 8vo. It does not profess to discuss critical questions, but is very useful for the *inferences* it deduces from the sacred text. Burkitt (says Dr. Doddridge) "has many schemes of old sermons; his sentiments vary in different parts of the work, as the authors from whom he took his materials were orthodox or not." The Rev. Dr. Glasse published an edition of this work, in 1806, in two vols. 4to.; which was soon afterwards followed by an abridgment, in one thick volume, 8vo.

28. The Practical Expositor; or, an Exposition of the New Testament in the Form of a Paraphrase, with occasional Notes, and serious Recollections at the end of each Chapter. By John GUYSE, D.D. London, 1739–1752. 3 vols. 4to. Various Editions are extant, in 6 vols. 8vo.

Dr. Guyse was an eminent dissenting divine of the eighteenth century, and his religious principles Calvinistic. His paraphrase has never been very popular, though it "is said to display a sound judgment, intimate acquaintance with the original, and considerable critical powers." (Chalmers's Biographical Dictionary, vol. xvi. p. 490.)

29. An Exposition on the Books of the New Testament, extracted from the Writings of the best Authors, antient and modern. By John MARCHANT. London, 1743. folio.

30. The Primitive New Testament. Part I. containing the Four Gospels, with the Acts of the Apostles. Part II. containing XIV. Epistles of Paul. Part III. containing the seven Catholic Epistles. Part IV. containing the Revelation of John [translated, with a few Notes, by William WHISTON]. 8vo. Stamford, 1745.

A book not of very common occurrence: to render it complete, there should be prefixed a harmony "of the Resurrection of Jesus Christ, according to Beza's double copy of the Four Gospels and Acts of the Apostles."

The first part is translated "according to the Greek part of the MS. of Beza, the imperfections of which are supplied from the Vulgar Latin;" the second part is "according to the Greek of the Clermont manuscript;" the third and fourth parts are said to be "all according to the Greek Alexandrian MS., according to the collations in Dr. Mills, corrected." The modern distinctions of chapters and verses are retained.

31. The Family Expositor: or a Paraphrase and Version of the New Testament, with Critical Notes, and a Practical Improvement of each Section. By Philip DODDRIDGE, D.D. London, 1760–62. 6 vols. 4to. Also in 4 vols. 4to. London, 1808; and various editions published by the Booksellers of London (commonly termed "trade editions") in six and in four vols. 8vo.: also in one volume super-royal 8vo. London, 1825. New York, 1844. in one volume 8vo.

Dr. Barrington, Bishop of Durham, in addressing his clergy on the choice of books, characterises this masterly work in the following terms:—"In reading the New Testament, I recommend Doddridge's Family Expositor, as an *impartial interpreter aad faithful monitor*. Other expositions and commentaries might be mentioned, greatly to the honour of their respective authors, for their several excellencies; such as elegance of exposition, acuteness of illustration, and copiousness of erudition: but I know of no expositor who unites so many advantages as Doddridge; whether you regard the fidelity of his version,

the fulness and perspicuity of his composition, the utility of his general and historical information, the impartiality of his doctrinal comments, or, lastly, the piety and pastoral earnestness of his moral and religious applications. He has made, as he professes to have done, ample use of the commentators that preceded him; and in the explanation of grammatical difficulties, he has profited much more from the philological writers on the Greek Testament than could almost have been expected in so multifarious an undertaking as the *Family Expositor*. Indeed, for all the most valuable purposes of a Commentary on the New Testament, the Family Expositor cannot fall too early into the hands of those intended for holy orders." (Sermons and Tracts, p. 150.) This admirable commentary is in the lists of books recommended by Bishops Watson and Tomline, and almost every other theological tutor.

An abridgment of the Family Expositor, upon a plan suggested by Dr. Doddridge himself, was published by the Rev. S. Palmer, intitled "The Family Expositor abridged, according to the plan of its author; containing his version, and the most useful explanatory notes, with practical reflections at the end of each section entire." 2 vols. 8vo. It forms a convenient companion to Mr. Orton's Exposition of the Old Testament, noticed in p. 309. *suprà*.

32. The New Testament, carefully collated with the Greek, and corrected: divided and pointed according to the various subjects treated of by the Inspired Writers, with the common division into chapters and verses in the margin; and illustrated with Notes critical and explanatory. By Richard Wynne, A.M. London, 1764. 2 vols. 8vo.

"Mr. Wynne seems to have made his divisions into chapters and verses, with a good deal of attention and judgment. As to the translation and many of the notes, they are so much taken from the Family Expositor of the late Reverend Dr. Doddridge, that the duty we owe the public obliges us to say, they are more the property of that learned critic than of our editor." (Monthly Review, O. S. vol. xxxi. pp. 406, 407.) The book, however, is useful, and not dear.

33. The New Testament or New Covenant of our Lord and Saviour Jesus Christ, translated from the Greek, according to the present idiom of the English Tongue. With Notes and References. By John Worsley. London, 1770. 8vo.

The design of this version is to depart as little as possible from the authorised translation, while the author has endeavoured (and with some degree of success) to bring it nearer to the original, and to make the form of expression more suited to our present language. He professes to have paid especial attention to the correct rendering of the *particles*, many of which, it is well known, are omitted in the authorised version. The notes are very brief, and principally intended to confirm and illustrate the more literal or various renderings at the bottom of each page. "This work may be very usefully consulted; and persons who are unacquainted with the original, may be able from hence to form their judgment concerning the translation in common use among us, and to improve their knowledge of the Scriptures." (Monthly Review, O. S. vol. xliii. p. 12.)

34. The Christian Expositor: being a brief Explanation of the New Testament, whereby the Holy Scriptures are rendered easy to be understood by the meanest capacities. By the Rev. James Ashton. London, 1774, 8vo.

"We think Mr. Ashton seems to have assumed rather too much in his title-page. We have looked over the volume, and find several pertinent illustrations; but we apprehend that this well-intended work will admit of a great deal of improvement." (Monthly Review, O. S. vol. lii. p. 365.)

35. An Exposition of the New Testament, intended as an Introduction to the study of the Scriptures, by pointing out the leading sense and connexion of the Sacred Writers. By Wm. Gilpin, M.A. London, 1790. 4to. Also in 2 vols. 8vo. various editions.

"The plan of the author is to give the whole substance of the New Testament, verse by verse, in such a kind of paraphrase as may make the historical parts run on in a pleasing style of narrative, and convey the doctrinal parts with such connexion of the argument and illustration of the sense, as may induce even the idle to read the whole with pleasure. Sentences are occasionally thrown in for the sake of explanation; but of this and every deviation from the apparent literal sense of the context, due notice is given in the notes;

which are numerous, learned, and satisfactory. We have not seen any plan more likely to attract all kinds of readers to this best of studies; and we are happy to bear testimony that the plan is executed with good sense and without affectation." (British Critic, O. S. vol. iv. p. 122.)

36. Conjectures, with short Comments and Illustrations of various Passages in the New Testament, particularly in the Gospel of St. Matthew. To which is added a specimen of notes on the Old Testament. By Stephen WESTON, B.D. London, 1795. 4to.

37. A Translation of the New Testament. By Gilbert WAKEFIELD, B.A. Second edition, with improvements. London, 1795. 2 vols. 8vo.

The first edition of this work was published in three volumes 8vo. 1792. For an account of the merits and defects of this version, see the Monthly Review, New Series, vol. viii. pp. 241–247. and vol. xx. p. 225. It was preceded, first, by *A New Translation of the Gospel of St. Matthew, with Notes critical, philological, and explanatory*, 4to. *London*, 1782, of which a severe account is given in the same journal, vol. lxix. Old Series, pp. 48–59.; and, secondly, by *A New Translation of those Parts only of the New Testament which are wrongly translated in our common version*, 8vo. *London*, 1789. This is a small volume, but more valuable for reference than the work above noticed; as it consists simply of corrections of passages mistranslated, *without any comment or observations*.

38. A Translation of the New Testament, from the Original Greek. Humbly attempted by Nathaniel SCARLETT, assisted by men of piety and literature. With Notes. London, 1798. 8vo.

This translation is executed in conformity with the tenets of the Universalists. "It is with sincere regret that we see so much piety and good intention so very expensively mis-employed as in the present volume. Nothing can be more injudicious than the whole plan and form of the work. What advantage can possibly be expected from printing the historical parts of the Testament like a *play*?"......"It will hardly be credible to those who do not see the book, that this strange method is employed throughout, whenever it is practicable." (British Critic, O. S. vol. xiii. p. 435.)

39. An Attempt towards revising our English Translation of the Greek Scriptures, or the New Covenant of Jesus Christ, and towards illustrating the Sense by philological and explanatory Notes. By William NEWCOME, D.D., Archbishop of Armagh. 1796. 2 vols. royal 8vo.

This work, though dated in 1796, was not published till some time after the right reverend author's decease in 1800. In the preface it is stated that his original intention extended no further than to improve our authorised translation of the Greek Scriptures, following the text of Griesbach's critical edition, except in a few instances. Finding, however, that his plan would be defective without a comment on the text of such a difficult book, he proceeded to add a selection of annotations from a body of notes which he had formed or compiled, with occasional additions supplied by able commentators, or by his own study of the sacred writings. This version was (much to the mortification of some of the archbishop's relatives) made the basis of the following work, which is here noticed, merely lest the author of these pages should be charged with designedly omitting it.

40. The New Testament in an IMPROVED VERSION, upon the basis of Archbishop Newcome's New Translation: with a corrected Text, and Notes critical and explanatory, &c. &c. &c. London, 1808. 8vo.

This version is avowedly made to support the modern Socinian scheme; for though the name of Archbishop Newcome is specified in the title-page, as a kind of model, his authority is disregarded whenever it militates against the creed of the anonymous editors. The errors and perversions of this translation have been most ably exposed by the Rev. Dr. Nares, in his "Remarks on the Version of the New Testament, lately edited by the Unitarians," &c. &c. 8vo. London, 1808 (2d edit. 1814); by the Rev. T. Rennell, in his "Animadversions on the Unitarian Translation by a Student in Divinity," 8vo. London, 1811; and by the Rev. Dr. Laurence (afterwards archbishop of Cashel), in his "Critical Reflections on some important Misrepresentations contained in the Unitarian Version of the New Testament," 8vo. Oxford and London, 1811; and especially in the "Vindication of the Authenticity of the Narratives contained in the first two chapters of the Gospels of St. Matthew and St. Luke," by a Layman. London, 1822. 8vo. The three last-mentioned treatises discuss various topics, which it did not fall within Dr. Nares's

plan to notice. Two short but very able critiques on this Version may also be seen in the Quarterly Review, vol. i. pp. 315–336., and in the Eclectic Review for 1809, vol. v. pp. 24–39., 236–251.

41. The New Testament, translated from the Greek; and the Four Gospels arranged in Harmony, where the parts of each are introduced according to the Natural Order of the Narrative, and the Exact Order of Time. With some Preliminary Observations, and Notes critical and explanatory. By William THOMPSON, A.M. Kilmarnock, 1816. 3 vols. 8vo.

This work the writer of these pages has never been able to procure: it is thus characterised by Mr. Orme: — "Mr. Thompson is entitled to respect, for his attempt to translate the New Testament, whatever opinion may be formed of his success. If a profound acquaintance with classical and biblical Greek, solidity of judgment, great nicety of taste, and acuteness of discernment, together with a command of pure and easy phraseology in our native tongue, be essential to a good translation of the Bible, this work will not stand the test. The author's attainments in all these respects were very moderate. The version is 'studiously made as literal as possible.' The English idiom is continually sacrificed to the Greek, so that grammatical propriety is often violated; and the desire to render the translation very faithful, and very clear, has often made it obscure and incorrect. He never departs from the received text in a single instance; so that, for him, Mill and Wetstein and Griesbach have all laboured in vain. The preliminary observations contain some feeble criticism on Dr. Campbell's Dissertations. The notes to the work are numerous, and sometimes long; but they rarely discover much ability. The piety of the author, and his attachment to the leading doctrines of the Gospel, are very apparent; and, with all its defects, some of the renderings are good, and many remarks occur which are worthy of attention." (Orme's Bibliotheca Biblica, p. 430.)

42. Recensio Synoptica Annotationis Sacræ, being a Critical Digest and Synoptical Arrangement of the most important Annotations on the New Testament, exegetical, philological, and doctrinal: carefully collected and condensed from the best Commentators, both Antient and Modern, and so digested as to form one consistent body of Annotation, in which each portion is systematically attributed to its respective author, and the foreign matter translated into English. The whole interspersed with a copious body of original Annotations. By the Rev. S. T. BLOOMFIELD, M.A. [now D.D.] London, 1827. 8 very large volumes 8vo.

Copious as is the title-page of this elaborate work, it barely expresses the nature of its various contents. Purposely avoiding to treat on those subjects which are discussed in the Commentaries of Bp. Mant and Dr. D'Oyly, of Dr. A. Clarke and of Mr. Hewlett, the annotations of Messrs. Elsley and Slade, the treatises of Bps. Tomline and Marsh, Michaelis's Introduction, and also in this work, Dr. Bloomfield has derived his exegetical and doctrinal annotations from the Scholiasts and Glossographers, as well as from Theophylact, Theodoret, Euthymius, and other antient fathers of the church, especially the eloquent and erudite Chrysostom; while Elsner, Raphelius, Kypke, Wetstein, Koppe, Rosenmüller, Tittmann, Kuinöel, Whitby, Macknight, Doddridge, and numerous other critics and commentators, both British and foreign, have largely contributed to his philological illustrations. Nor has he omitted to avail himself of the valuable aids for the elucidation of the Scriptures which are contained in the works of Cartwright, Buxtorf, Lightfoot, Pococke, Surenhusius, Schoettgenius, Meuschen, and others. Those only who have been engaged in similar studies can appreciate the labour of Dr. Bloomfield's undertaking, to which he has devoted many years of patient research, amid the conflicting opinions of critics and theologians. There is scarcely a single difficult passage which is not elucidated; while the genuineness of some important texts, which had been impugned, is ably vindicated and established. Avoiding minor topics, on which real Christians may agree to differ in opinion, Dr. B. has laudably applied his learning to the defence of these cardinal doctrines of the New Testament, — the Deity and vicarious Atonement of Jesus Christ, and the Deity and Personality of the Holy Spirit. To those who have not the means of procuring the costly and voluminous publications of foreign commentators, these volumes will be most acceptable; while such as may possess them will here find a convenient manual of reference for their opinions on various topics. The value of Dr. Bloomfield's work is enhanced by the numerous glossarial notes which he has introduced on difficult words of rare or infrequent occurrence. The first part, which consists of three volumes, is appropriated to the elucidation of the four Gospels; the second, which is in five volumes, treats on the Acts and Epistles.

43. The New Testament of our Lord and Saviour Jesus Christ. With an Introduction and Notes. By J. A. Cummings. Second edition, revised and improved. Boston, 1827. 12mo.

44. The New Testament: with a plain Exposition for the use of Families. By the Rev. Thomas Boys, M.A. London, 1827. 4to.

45. The Gospel of God's Anointed, the Glory of Israel, and the Light of Revelation for the Gentiles: or, the Glad Tidings of the Service, Sacrifice, and Triumph of our Lord and Saviour Jesus Christ, the Only Begotten Son of God, and of the gracious and mighty operative powers of the Holy Spirit, which were the first-fruits of that labour of Divine Love; being a recent version, in two parts, of the Greek Scriptures, (commonly called the New Testament,) in which is plainly set forth the New Covenant promised by God through Moses and the Prophets. London: published by Alexander Greaves. 1828. 18mo.

This is not a book of common occurrence; for what denomination of professing Christians it was destined, the author has not been able to ascertain. It contains many improved renderings, which have the authority of the most judicious critics and interpreters of the New Testament; but it also has many extraordinary renderings, for which the editor (who is supposed to have been the original publisher) has assigned no critical reasons. Short prefaces are prefixed to each book, and there are a few explanatory notes.

46. Analecta Theologica. A digested and arranged Compendium of the most approved Commentaries upon the New Testament. By the Rev. William Trollope, M.A. London, 1829–34. 2 large vols. 8vo.

The object of this laborious and comprehensive work is, to compress into as condensed a form as is consistent with perspicuity, the opinions, illustrations, and expositions of the principal theologians and biblical critics. The several arguments are digested and arranged in such a manner that the merits of any question may be seen at one view, without reference to the authors themselves; the bulk and high price of many of whose works place them beyond the reach of *junior biblical students*, for whose use Mr. Trollope's publication is especially designed. Those writers, who have taken different sides in certain questions, are distinctly marked; and the student is directed to that interpretation of the several disputed texts which seems to be best supported, and most generally approved. It is a primary and very important feature of this work, that it gives the whole of the arguments on any contested topic in a perspicuous and connected form: whereas in some of those collections of notes which are much in use among junior students, the *heads* of such arguments only are given, leaving the inexperienced reader in a maze of conflicting opinions, and unable to form his own judgment without consulting the writers themselves; whose works in many cases he may not have the opportunity or the means of procuring. This work is in the list of books agreed upon by a committee of Bishops in Ireland, assisted by the Regius Professor of Divinity at Trinity College, Dublin, and recommended by the Primate of Ireland to candidates for examination for the ministry of the church. (Irish Ecclesiastical Journal, April 26. 1842.)

47. The Christian Expositor, or Practical Guide to the Study of the New Testament, intended for the Use of General Readers. By the Rev. George Holden, M.A. London, 1830. Second Edition, corrected and improved, 1837. 12mo.

This volume also forms a part of Mr. Holden's commentary on the entire Bible, the plan of which is stated in p. 305. No. 38. *suprà*. "In the prosecution of his undertaking the author has given an explanation of every verse, and even of every phrase in the New Testament, which appeared liable to be misunderstood; first, by a critical examination of the sacred text itself, and then by consulting the most eminent commentators and biblical critics, both British and foreign. Without any parade of sacred philology, he has concisely given the results of his investigation; and the reader, who has recourse to his pages for the interpretation of really difficult passages, will rarely, if ever, be disappointed." (Christian Remembrancer, August, 1830, p. 480.) "As a practical expositor of the New Testament, convenient for ready, and, we may add, satisfactory reference, this is one of the most useful works that has for some time appeared, connected with biblical literature. Mr. Holden gives us, instead of philology, the results of philology, two extremely different things; and such words and passages only, as admit of ambiguity, are selected for explanation. The task is accomplished with great intelligence and learning." (Monthly Review, July, 1830, pp. 468, 469.)

48. The Devotional Testament, containing Reflections and Meditations on the different Paragraphs of the New Testament of our Lord and Saviour Jesus Christ; intended as a Help for the Closet and for domestic Worship. By the Rev. Richard MARKS. London, 1830. 4to.

49. Explanatory Notes upon the New Testament, with occasional Remarks, critical and practical. By the Rev. G. BLISS. London, 1832. 12mo.

50. A New and Corrected Version of the New Testament: or, a Minute Revision and professed Translation of the original Histories, Memoirs, Letters, Prophecies, and other productions of the Evangelists and Apostles. To which are subjoined a few generally brief, critical, explanatory, and practical Notes. By Rodolphus DICKINSON. Boston [Massachussets], 1833. royal 8vo.

"Mr. Dickinson has *reformed* the titles of the several books of the New Testament, substituting for those generally received such as the following. *History by Matthew; Luke's History of Apostolic and Ecclesiastical Transactions; John's General Address to Christians; John's Letter to an Eminent Christian Woman; John's Letters, Visions, and Prophecies.* Whether there is not a ridiculous affectation in all this, let our readers judge. This work is announced on the title-page as a "*professed* translation." By this we are, it is presumed, to understand, that it is not an *actual* translation, but a concoction of materials in the vernacular tongue, designed to pass as a new translation. And we are very willing to believe it a professed translation; for a pretty thorough examination has failed to shew us the faintest traces of a critic's hand. Where ill-chosen and ill-arranged phraseology has not made the work utterly unintelligible, the sense is generally the same with that of the received version, with here and there a modification borrowed from Campbell or Macknight. . . . . Apart from its literary execution, this *professed translation* has no distinctive character; and, as the author (in his preface) places his chief reliance on the rhetorical embellishments with which he has adorned the sacred text, we are constrained to award a verdict of unqualified condemnation.

"The notes which form the Appendix to this volume are principally selected from English and American writers. They are excerpted indifferently from writers of widely varying creeds. . . . . He has introduced many annotations from works not professedly critical. He has elevated some men to the rank of commentators on Scripture, who surely never anticipated that honour. He gives us on the Logos a note from Jefferson, and several of the largest notes are credited to such men as J. Q. Adams, Chancellor Kent, and Wirt. The Free Enquirer, an *infidel paper* published at New York, furnishes several short remarks. And there are some original notes, tinged with the translator's usual grandiloquence." (American Monthly Review for March, 1833, vol. iii. pp. 221, 222, 223.)

51. The Village Testament, according to the authorised version, with Notes, Original and Selected: likewise Introductions and concluding Remarks to each book, Polyglott References, and Marginal Readings, Geographical Index, Chronological and other Tables [and two Maps]. By the Rev. William PATTON. New York, 1833, second edition, 1834. 18mo.

A commodious edition of the New Testament, and neatly printed, with a minute but very distinct type. The notes have been compiled with much industry: a considerable portion of them is original.

52. The Pocket Commentary, consisting of Critical Notes on the New Testament; original and selected from the most celebrated Biblical Critics and Commentators. By David DAVIDSON. Second Edition, Edinburgh, 1834. 18mo.

53. A Pocket Expositor of the New Testament. By Thomas KEYWORTH. London, 1834. 18mo.

54. The Book of the New Covenant of our Lord and Saviour Jesus Christ: being a Critical Revision of the Text and Translation of the English Version of the New Testament, with the aid of most antient Manuscripts unknown to the age in which that Version was put forth by authority. [By Granville PENN, Esq.] London, 1836. 8vo.

54.* Annotations to the Book of the New Covenant, with an expository

preface: with which is reprinted I. L. Hug de Antiquitate Codicis Vaticani Commentatio. By Granville PENN, Esq. London, 1837. 8vo.

54.** Supplemental Annotations to the Book of the New Covenant: with a brief Exposure of the Strictures of the Theological Reviewer for July 1837. By Granville PENN, Esq. London, 1838. 8vo.

"In the first volume of this work Mr. Penn has revised with considerable diligence the authorised version, in the hope that he may put every English reader in possession of 'the pure text free from all spurious accretions, and adapted to the level of minds least practised and disposed to attention and reflection.' The second volume consists of a preface, concerning some of the most fruitful sources of error in antient MSS. and the principles on which the present revision has been made; a reprint of a tract of I. L. Hug on the Antiquity of the Codex Vaticanus; the paramount authority of that MS. being asserted by Mr. Penn; and a body of original annotations confined chiefly to the elucidation of the text, and the grounds of its departure from the received version; the perusal of which cannot fail to give the reader a high opinion of the diligence, candour, and piety of the author." (British Magazine, vol. xi. p. 56.)

55. The New Testament of our Lord and Saviour Jesus Christ. Revised from the authorised Version, with the aid of other Translations, and made conformable to the text of Griesbach. By a Layman. [Edgar TAYLOR, F.S.A.] London, 1840. crown 8vo.

56. Commentaire du Nouveau Testament à l'Usage des Familles et des Individus qui veulent lire avec fruit la Parole de Vie. Par Charles FRAISSINET. Tome I. [containing a Commentary on the four Gospels and the Acts.] Paris, 1844. 8vo.

[ii.] *Commentators on Detached Books of the New Testament.*

(1.) COMMENTATORS ON THE HISTORICAL BOOKS.

1. Novi Testamenti Libri Historici, Græci et Latini, perpetuo Commentario illustrati, a Baldvino WALÆO. Lugduni Batavorum, 1653; et Amstelodami, 1662. 4to.

This may, with great propriety, be termed an edition of the four Gospels and Acts of the Apostles, *cum notis variorum.* The notes of Beza, Grotius, Drusius, Heinsius, and others, are here inserted in regular order, the reader being left to decide for himself, which interpretation he will prefer. As the book sells at an easy price, it may be advantageously substituted for the larger editions of those eminent critics, where they cannot be conveniently referred to, or procured.

2. A Paraphrase on the Four Evangelists. By Samuel CLARKE, D.D. London. 2 vols. 8vo. various editions.

To form a complete paraphrase on the New Testament, there are usually associated with this valuable work of Dr. Clarke, a "Paraphrase on the Acts and Epistles," 2 vols. 8vo. and a "Paraphrase on the Revelations," in one volume 8vo. by T. Pyle, M.A. Their deserved popularity has caused them to pass through repeated editions. "Dr. Clarke's paraphrase on the Evangelists deserves an attentive reading; he narrates a story in handsome language, and connects the parts well together; but fails much in emphasis, and seems to mistake the order of the histories." (Dr. Doddridge.) Pyle's Paraphrase on the Epistles Dr. D. considered to be inferior in ability to that on the Old Testament noticed in No. 2. p. 308. *suprà.*

3. Samuelis Friderici BUCHERI Antiquitates Biblicæ ex Novo Testamento selectæ, consuetudines, ritus, formulas veterum examinantes. Vitembergæ et Lipsiæ, 1729. 4to.

A collection of notes — some of which are sufficiently prolix — on the four Gospels, elucidating them principally from the rabbinical writers.

4. Explanatory Notes upon the Four Gospels in a new method, for the use of all, but especially the unlearned English reader; in two parts; to

which are prefixed three Discourses. By Joseph TRAPP, D.D. London, 1748. Oxford, 1805. 8vo.

The design of this very useful work is to take notice only of difficult texts, to correct the authorised version, and explain the diction of the sacred writings, but chiefly to reconcile apparently contradictory passages. The three discourses prefixed explain with much perspicuity many prophecies of the Old Testament that are cited in the New. The numerous impressions which this work has undergone sufficiently attest the high estimation in which it is deservedly held.

5. A Commentary, with Notes, on the Four Evangelists and the Acts of the Apostles; together with a New Translation of Saint Paul's First Epistle to the Corinthians, with a Paraphrase and Notes, to which are added other Theological Pieces. By Zachary PEARCE, D.D., late Bishop of Rochester. London, 1777. 2 vols. 4to.

"On the whole, Dr. Pearce deserves to be ranked with other writers of eminence who have employed their philological learning in illustrating the sacred writings." (Monthly Review, O. S. vol. lvi. p. 205.) "To Dr. Z. Pearce, Bishop of Rochester, we are indebted for an invaluable commentary and notes on the four Gospels," &c. "The deep learning and judgment displayed in these notes are really beyond all praise." (Dr. A. Clarke.)

6. The Four Gospels and the Acts of the Apostles: with Notes, explanatory and practical. By Isaac MANN, D.D., Bishop of Cork and Ross. Dublin, 1781. 12mo. And numerous subsequent editions, also published in 12mo.

7. Pericopæ Evangelicæ. Illustravit Christ. Theoph. KUINÖEL. Lipsiæ, 1796, 1797. 2 vols. 8vo.

This work contains critical and expository annotations on the Gospels for every Sunday in the year, according to the ritual of the Lutheran Church, in which these portions of the New Testament usually form the subjects of the preacher's discourse. The passages selected are nearly the same as those used in the Liturgy of the Anglican church. The notes in this work are much enlarged and corrected in the ensuing article.

8. D. Christiani Theophili KUINÖEL Commentarius in Libros Novi Testamenti Historicos, vols. I.—III. Lipsiæ, 1808–1812; vol. IV. Lipsiæ, 1818, and various subsequent editions, all in 8vo. Londini, 1834, 3 tomis. 8vo.

This is one of the best *philological* commentaries on the historical books of the New Testament. "As a philologist, Kuinoel has exhibited a great deal of labour and care in the investigation of words and phrases. . . . . . In general, he is a sober, judicious critic, as to idiom, &c. Oftentimes he makes remarks with respect to the connexion and scope of discourse, that are valuable and important. In all these points of view, he may be strongly commended to the student, who still should not be ready to give implicit credit to every thing which is said. By long and patient labour, he has attained to making a summary of much important knowledge in his work." (Professor Stuart, in the Andover Biblical Repository, for January, 1833, vol. iii. p. 133.) But there are some points on which the student cannot be too much upon his guard. Although now and then Kuinoel has successfully vindicated some important controverted passage from a neological interpretation; yet, in some cases, where there is apparently something of a miraculous nature which lies on the surface of the evangelical narration, he makes a shift, but with no great dexterity, to steer between the neologians and the orthodox, in order, as it would seem, to avoid giving offence to either. Professor Stuart (ibid. pp. 155–159.) has given several examples of these trimming interpretations, which we have not room to insert; and with regard to the trinitarian controversy, he has shown that Kuinoel is what has been termed a high Arian. The Greek text is not inserted in the Leipzig edition of this commentary. Vol. i. contains the commentary on Saint Matthew's Gospel; vol. ii. those on the Gospels of Saint Mark and Saint Luke; vol. iii. that on Saint John; and vol. iv. that on the Acts of the Apostles. To each book are prefixed well-compiled prolegomena, in which the author's life, the authenticity of his narrative, the time, place, and the language in which he wrote, as well as his style and manner of writing, are fully discussed. The London reprint, from the press of Mr. Richard Watts, is preferable to the editions printed in Germany, not only for the beauty of the typography, but also for the reasonableness of its price. The various readings of Griesbach are subjoined to the textus receptus of the historical books of the New Testament. Though printed in 1826 (which is the date of the author's copy), this edition was not published until the year 1834.

9. The Harmony of the Four Gospels. By J. MACKNIGHT, D.D. 4to.

2 vols. 1756; 2d edit. 1763; 3d edit. 8vo. 2 vols. Edinburgh, 1804. Also various subsequent editions.

See a notice of this excellent work, in p. 156. No. 14. *suprà.*

10. The four Gospels translated from the Greek; with Preliminary Dissertations and Notes. By George CAMPBELL, D.D. F.R.S. Edinburgh; Principal of Marischal College, Aberdeen. 4to. 2 vols. London, 1790; 2 vols. 8vo. Edinburgh, 1807: 3d edition. London, in 3 vols. 8vo. and various subsequent editions both in Scotland and in England.

The extensive circulation of this valuable work, which has placed the author high in the rank of biblical critics, sufficiently attests the esteem in which it is held. Although his version has not altogether answered the expectations entertained of it, yet the notes which accompany it form an excellent philological commentary on the four Evangelists; and the dissertations are a treasure of sacred criticism. The narratives of the sacred writers are arranged in sections, regulated by the subject-matter, and the divisions of chapters and verses are retained in the margin. Professor Campbell's work is in Bishop Tomline's list of books for students.

11. Annotations on the Four Gospels, and the Acts of the Apostles. Compiled and abridged for the use of Students. [By the Rev. Henry ELSLEY, M.A.] London, 1799. 2 vols. 8vo. Second Edition, 1812. 3 vols. 8vo. (Also various subsequent reprints.) A New Edition edited and corrected by R. Walker, M.A. Oxford and London, 1844, in one large and handsomely printed volume, 8vo.

12. Quatuor Novi Testamenti Evangelia recensuit et cum Commentariis perpetuis edidit Car. Freder. Augustus FRITSCHE. Tomus I. Evangelium Matthæi complectens. Lipsiæ, 1825. 8vo. Tom. II. Evangelia Marci et Lucæ. Lipsiæ, 1830. 8vo.

The grammatical meaning of words is admirably investigated in this work; but the theological interpretations are in the very worst style of the neologian school of Germany.

13. Notes on the Four Gospels and Acts of the Apostles. London, 1838. 12mo.

14. Annotations on the Historical Books of the New Testament. By M. BLAND, D.D. Vols. I. and II. [comprising the Gospels of St. Matthew and St. Mark.] Cambridge and London, 1828–29. 8vo.

These annotations are designed for the use of students at the University, and of candidates for holy orders: and by them these volumes may be profitably consulted. Dr. Bland has drawn his materials from the stores of our best old English divines, and has occasionally illustrated and confirmed his interpretations of particular passages by apposite quotations from the fathers of the christian church, and other ecclesiastical writers.

15. An Exposition of the Gospels of St. Matthew and St. Mark, and of some other detached parts of Holy Scripture. By the Rev. Richard WATSON. London, 1833. royal 8vo.

The sole object of this learned and original work is, the elucidation of the Scriptures; and by this means to lay the foundation, rather than suggest those practical and pious uses to which they must be applied, if they make us "wise unto salvation." The author has aimed to afford help to the attentive general reader, whenever he should come to a term, phrase, or a whole passage, the meaning of which is not obvious, and to exhibit the true theology of the sacred volume. The notes, therefore, are brief upon the plainer passages, and most copious where explication appeared necessary. No real difficulty has been evaded. The author had contemplated the writing of expository notes on the entire New Testament; but lived only to complete his commentary on the Gospels of St. Matthew and St. Mark, and on Luke i.–xiii. 15. and Rom. i.–iii. 21.

16. Notes, Explanatory and Practical, on the Gospels. By Albert BARNES. New York, 1833. 2 vols. 12mo. Reprinted at London, 1834. 18mo., with a few retrenchments.

17. Notes on the more prominent Difficulties of the Four Gospels, designed for general use. By John PAGE, D.D. London, 1834. 12mo.

18. The British Commentary on the Holy Gospels, compiled chiefly from the writings of eminent British Divines. By the Rev. J. E. RIDDLE, M.A. London, 1843. large 8vo.

This work, for the most part, consists of extracts from the writings of Archbishop Leighton, Bishops Hall, Taylor, Reynolds, Beveridge, Sherlock, and Horsley, and of Baxter, Horneck, and other divines of the last century.

19. Commentaire Biblique sur l'Histoire de la Passion du Seigneur, d'après les quatres Evangelistes, par Hermann OLSHAUSEN, traduit de l'Allemand par S. Chapuis. Lausanne et Paris, 1845. 8vo.

SAINT MATTHEW AND ST. MARK.

1. Caroli Mariæ DE VEIL Explicatio Litteralis Evangelii secundum Matthæum et Marcum, ex ipsis Scripturarum fontibus, Ebræorum ritibus et idiomatis, veterum et recentiorum monumentis, eruta. Londini, 1678. 8vo.

2. Jacobi ELSNERI Commentarius in Evangelia Matthæi et Marci. Zwollæ, 1767, et annis sequentibus. 3 vols. 4to.

3. The Family Commentary on the Gospels of Matthew and Mark, selected from the Works of various Expositors. Edinburgh, 1843. royal 8vo.

SAINT MATTHEW.

1. Examen Integritatis duorum priorum capitum Evangelii Matthæi, auctore Johanne Friderico SCHMIDIO. Lipsiæ, 1791. 4to. Also in the first volume of the "Commentationes Theologicæ," edited by Velthusen, Kuinöel and Ruperti. Lipsiæ, 1794. 8vo.

2. Recentiores de Authentiâ Evangelii Matthaei Quæstiones recensentur et dijudicantur; simulque exponitur Ratio earum quæstionum Apologetica. Commentatio Theologica. Scripsit Rudolphus Ernestus KLENER. Gottingæ, 1832. 4to.

3. Specimen Critico-Theologicum, quo fides et auctoritas Matthæi in referendâ Jesu oratione, Evang. c. v. vi. vii., indicatur. Auctore Horatio Niebuur FERF. Trajecti Batavorum, 1799. 8vo.

4. A New Version of Saint Matthew's Gospel, with Select Notes; wherein the version is vindicated, and the sense and purity of several words and expressions in the Original Greek are settled and illustrated. By Daniel SCOTT, J. U. D. London, 1741. 4to.

5. Gottfridi OLEARII Observationes ad Evangelium Matthæi. Lipsiæ, 1743. 4to.

Professor J. B. Carpzov mentions this as an excellent commentary on St. Matthew's Gospel.

6. Joannis Ernesti Immanuelis WALCHII Observationes in Matthæum ex Græcis Inscriptionibus. Jenæ, 1779. 8vo.

7. J. C. PORES Commentarius in Sanctum Jesu Christi Evangelium secundum Matthæum, etiam collatum cum evangelio Marci, Lucæ, et Joannis, in iis quæ habent communia, necnon in sanctum Jesu Christi Evangelium secundum Marcum, Lucam, et Joannem, Mechliniæ. 1823. 12mo.

8. Short Notes on the Gospel of St. Matthew. By the Rev. H. B. M'CARTNEY. London, 1840. 12mo.

9. Eccardi LEICHNERI de tempore Magorum, hoc est, quo Magi ex

oriente recens natum Christum Bethlehemi adorârunt, Commentatio Analytica. Arnsteti, 1655. 12mo.

10. Commentatio de Vi et Momento Infanticidii Herodiani in Historia Jesu Christi. Auctore T. L. DANZ. Jenæ, 1823. 4to.

11. Exposition, Doctrinal and Philological, of Christ's Sermon on the Mount, according to the Gospel of Matthew; intended likewise as a help towards the formation of a pure Biblical System of Faith and Morals. Translated from the German of Dr. A. THOLUCK, by the Rev. Robert Menzies. Edinburgh, 1834–37. 2 vols. 12mo.: also forming Vols. VI. and XXI. of the Edinburgh Biblical Cabinet.

12. Exposition of the Sermon on the Mount, drawn from the writings of Augustine, with observations, by Richard Chenevix FRENCH, M. A. London, 1844. 8vo.

13. H. P. T. VERHOEVEN Disputatio Theologica de Precatione Dominica. Lugduni Batavorum, 1829. 4to.

14. Commentatio de Solenni Jesu Christi in Urbem Hierosolymitarum Introitu. Auctore T. P. C. HUYDECOPER. Trajecti ad Rhenum, 1829, 8vo.

15. F. G. Nicolai SURINGAR Commentatio de Sensu Loci Matth. xxii. 37–40. Lugduni Batavorum, 1822. 4to.

16. The Prophetic Discourse on the Mount of Olives, [Matth. xxiv. Mark xiii. and Luke xxi.] historically and critically illustrated. With Considerations on the unfulfilled portion of it. By a Member of the University of Cambridge. Cambridge and London, 1834. 8vo.

17. A Dissertation on the Discourse delivered by our Blessed Saviour, in answer to the question of his apostles touching the destruction of the temple and the end of the world. By the Rev. John STONARD, D.D. London, 1840. 8vo.

18. De Consilio et Causis Proditionis Judæ Dissertatio. Auctore Josepho FERENCZY. Trajecti ad Rhenum, 1829. 8vo.

SAINT MARK.

1. Georgii Friderici HEUPELII Commentarius in Evangelium Marci. Argentorati (Strasburg), 1716. 8vo.

Carpzov has indicated this Commentary as being an excellent one: we have never seen it.

SAINT LUKE.

1. A Critical Essay on the Gospel of St. Luke, by Dr. Friederick SCHLEIERMACHER. With an Introduction by the Translator, [the Rev. Connop Thirlwall, D. D., Bishop of St. David's,] containing an account of the Controversy respecting the Origin of the Three first Gospels since Bishop Marsh's Dissertation. London, 1825. 8vo.

Dr. Schleiermacher is justly considered as one of the most distinguished Greek scholars in Germany; of this work the reader will find a copious account, together with a refutation of Dr. S.'s hypothesis respecting the Gospel of St. Luke, in the British Critic and Theological Review for October, 1827, pp. 342–398. The translator's Introduction is an admirable disquisition for the variety of important information which it condenses into a small compass.

2. Sam. Frid. Nath. MORI Prælectiones in Lucæ Evangelium, edidit C. A. Donat. Lipsiæ, 1795. 8vo.

3. The Gospel of St. Luke, with English Notes. By the Rev. J. R. MAJOR, A.M. [now D.D.] London, 1826. 8vo.

This work is avowedly designed for students, who may not have access to more bulky or more expensive publications. Dr. Major has availed himself of every accessible source for the elucidation of the evangelist; and has succeeded in comprising within the compass of a single volume that information, which the inexperienced student could not otherwise obtain without great research and expense. The notes have been compiled principally with a view to the divinity examinations in the university of Cambridge. The volume is beautifully printed.

4. Scholia in Lucæ Evangelium, ad supplendos reliquorum Interpretum Commentarios, scripsit Fridericus Augustus BORNEMANN. Accesserunt curæ secundæ ad Actorum cap. XIX. sqq. et de Glossematis Novi Testamenti cautè dijudicandis Dissertatio. Lipsiæ, 1830. 8vo.

These annotations on the Gospel of St. Luke are strictly philological, and illustrate numerous passages which preceding commentators had passed by. The dissertation on the Glosses, which some critics imagine to have crept into the text of the New Testament, is particularly valuable.

5. Observationes Criticæ in priora duo Evangelii Lucæ capita. Edidit H. REUTERDAHL. Londini Gothorum, 1825. Three parts, forming one volume 4to.

6. Adriani Leonardi Vander BOON MESCH Interpretatio Hymni Zachariæ, quam Lucas servavit, Evang. I. 67—79. Lugduni Batavorum, 1817. 4to.

7. Dissertatio Theologica inauguralis de Hymno Mariæ, quam ...... publico examini submittit Nicolaus Henricus Tatum ZUBLI. Lugduni Batavorum, 1829. 8vo.

The first part of this dissertation contains a grammatical interpretation of the Hymn of Mary. (Luke i. 46–55.); and the second part investigates its sources, poetical structure, and the doctrine which it teaches, viz., the acknowledgment and celebration of the providence of God, and the advent of the Messiah who was promised to the patriarchs.

8. De Procuratore, Parabolâ Jesu Christi ex Re Provinciali Romanorum illustratâ, Commentatio Historico-Exegetica ad Luc. XVI. 1—9. Auctore C. G. L. GROSSMANN. Lipsiæ, 1824. 4to.

9. Chr. God. KLINCKHARDT, super parabolâ Jesu Christi de Homine Divite et Lazaro in Evangelio Lucæ, cap. XVI. 19—31. consignatâ, Commentatio. Lipsiæ, 1831. 4to.

SAINT JOHN.

1. Caroli Wilhelmi STRONCK Specimen Hermeneutico-Theologicum de Doctrina et Dictione Johannis Apostoli. Trajecti ad Rhenum, 1797.

2. Joannis CLARISSE, Pro Evangelii Joannei ΑΥΘΕΝΤΕΙΑ Dissertatio Critico-Theologica. Harderovici, 1806. 8vo.

3. Caroli Gottlieb BRETSCHNEIDER Probabilia de Evangelii et Epistolarum Joannis Apostoli Indole et Origine. Lipsiæ, 1820. 8vo.

4. Caroli Gulielmi STEIN, Authentia Evangelii Joannis contra Bretschneideri Objectiones defensa. Additur Specimen Novi Lexici Joannei. Brandenburgi, 1821. 8vo.

This publication contains a satisfactory vindication of the genuineness of the writings of Saint John, against the objections of Dr. Bretschneider; who, in his 'Probabilia,' had asserted, contrary to all evidence, that the writings which bear that apostle's name were compiled after his decease by some Gentile Christian in the beginning of the second century, who passed himself for the apostle![1] The six following publications were also occasioned by Dr. Bretschneider's Probabilia.

[1] In the Jena Literary Gazette for January, 1827 (Supplt. No. 1.), it is stated that

5. H. A. Schott Programma, quo examinantur dubitationes quædam de authentia Evangelii Joannis nuperrime ex prioribus quatuor capitibus a Bretschneidero excitatæ. Jenæ, 1820. 4to.

6. Th. Ph. Ch. Kaiser Commentationes III. de apologeticis Evangelii Joannei consiliis authentiam ejus commonstrantibus. Erlangæ, 1821–24–25. 4to.

7. A. F. G. M. Glaser Dissertatio Exegetico-Historica de Johanne apostolo, Evangelii, quod ejus nomen præ se fert, vero auctore, respectu recentiorum quarundam dubitationum atque criminationum. Helmstadii, 1823. 4to.

8. A. Th. Calmberg, De antiquissimis Patrum pro Evangelii Joannei Αὐθεντεία Testimoniis. Lipsiæ et Hamburgi, 1823. folio.

9. Michaëlis Weberi Authentia Capitis Ultimi Evangelii Johannis, hujusque Evangelii totius, et Primæ Johannis Epistolæ, Argumentorum Internorum Usu vindicata. Halis, 1823. 8vo.

10. Leonardi Usterii Commentatio Critica, in qua Johannis Evangelium genuinam esse, ex comparatis IV. Evangeliorum de cœnâ ultimâ et de passione Jesu Christi narrationibus, ostenditur. Turici, 1823. 8vo.

11. De Authentiâ Capitis XXI. Evangelii Joannei, e sola orationis indole judicanda. Scripsit J. C. L. Handscke. Lipsiæ, 1818. 8vo.

12. An Exposition of the Gospel of Jesus Christ according to John. By George Hutcheson, Minister of the Gospel at Edinburgh. London, 1657. folio. Also, 1840. Imperial 8vo.

13. Commentarius Analytico-Exegeticus, tam literalis quam realis, Evangelii secundum Johannem. Authore Fred. Adol. Lampe. Amstelædami, 1724–26. 3 vols. 4to.

This is unquestionably the most copious work on St. John's Gospel that was ever published; every thing which the learned author could possibly collect, in order to illustrate the Evangelist, being here concentrated. It is, however, a work better adapted to the *mature* scholar than to the student in divinity, who may not always be able to select with judgment from these ample tomes. Lampe also composed two quarto volumes of Dissertationes Philologico-Theologicæ, on St. John's Gospel, which were published in 1737, by Dr. Gerdes. They are replete with solid erudition.

14. Paraphrasis Evangelii Johannis, cum Notis et Cantabrigiensis Codicis Latino Textu, a Joanne Salomone Semlero. Halæ, 1771. 8vo.

Semler was one of the most celebrated biblical critics of Germany during the last century: his writings, which illustrate with great ability many philological difficulties, bear a high price; but he espoused such *rational* dogmas, in certain points of doctrine, which are of fundamental importance, that the student cannot be too much on his guard against them.

15. Sam. Frid. Nathan. Mori Recitationes in Evangelium Joannis;

Dr. Bretschneider, in the preface to the 2d edition of his "Handbuch der Dogmatik" (Manuel of Dogmatic Theology), declares, that, in his biblical criticisms he has, without any hesitation, used as genuine sources the writings of St. John; because the doubts respecting the genuineness of those writings, which he had some time before laid before the public, were regarded by him merely as suggestions which might give occasion to a more minute and fundamental investigation of the proofs of such genuineness, which proofs at that time had appeared to him to be still incomplete; and also because he trusted that this inquiry would be fully accomplished by the publications respecting it that have already appeared, as well as by those which were announced as preparing for publication.

animadversiones subjecit Tho. Imm. Dindorf. Pragæ, 1795. 8vo. Lipsiæ, 1808. 8vo.

16. Notes, Critical and Dissertatory, on the Gospel and Epistles of Saint John. By the Rev. R. SHEPHERD, D.D. F.R.S. London, 1796. 4to. A New Edition, corrected, 1841. royal 8vo.

Though the first edition of this volume bears the date of 1796, it was not published until the year 1801. See an analysis of it in the Monthly Review, N.S. vol. xxxviii. pp. 145–150.

17. Caroli Christiani TITTMANNI Meletemata Sacra, sive Commentarius Exegetico-Critico-Dogmaticus in Evangelium Joannis. Lipsiæ, 1816. 8vo.

17*. Sacred Meditations: or, an Exegetical, Critical, and Doctrinal Commentary on the Gospel of St. John, by Charles Christian Tittmann, D.D. Translated from the Latin, by James Young. Edinburgh, 1844. 2 vols. 12mo. [also forming vols. xliv. and xlv. of the Biblical Cabinet.]

The author of this work was superintendent of the churches of Dresden. His work is, upon the whole, the most valuable commentary on Saint John's Gospel extant in the compass of a single octavo volume; the English translation is enriched with valuable notes from the commentaries of Tholuck, Lücke, Kuinöel, and Storr.

18. A Commentary on the Gospel of John by A. THOLUCK, D.D. Professor of Theology in the University of Halle. Translated from the German by the Rev. A. Kaufman. Boston [Massachussetts], 1836. 8vo.

"The translation of Tholuck's Commentary on John will help to do away the opinion still too prevalent, that the writings of German theologians are valuable for little else than as repositories of exegetical learning. The commentary on John, though professedly exegetical in its character, contains much that appeals directly to the spiritual apprehension of Christians; much that is not drawn from learned authorities, but from communion with the writer's own heart, and with the Spirit of God." (Andover Biblical Repository, vol. vii. April 1836, pp. 440, 441.)

19. Symbolæ ad Interpretationem Evangelii Johannis ex Marmoribus et Numis, maxime Græcis. Auctore Fr. MUNTER. Hauniæ, 1826. 4to.

20. Disputatio Theologica inauguralis de Pretio, statuendo Precationi Jesu, quæ continetur Cap. XVII. Evangelio Johannis, quam ..... publico examini submittit Nicolaus Jacobus AARLAND. Lugduni Batavorum, 1829, 8vo.

An academical dissertation for a doctor's degree in Theology, in the university of Leyden. After treating on the author of the sublime prayer, contained in the seventeenth Chapter of St. John's Gospel, Dr. Aarland proceeds to give an exposition of it, and concludes with a practical view of the example which it affords to Christians, with regard to the things for which they ought to pray, as well as the words and temper with which they ought to offer their supplications.

THE ACTS OF THE APOSTLES.

1. Dissertatio de Lucæ ἀξιοπιστία in conscribendo Actuum Apostolorum Libro. Scripsit Adrianus Cornelius de MEIJIER. Hagæ Comitum, 1827. 8vo.

2. An Attempt to ascertain the Chronology of the Acts of the Apostles and of St. Paul's Epistles. By the Rev. Edward BURTON, D.D. London, 1830. 8vo.

3. De Temporum in Actis Apostolorum Ratione. Scripsit Rudolphus ANGER. Lipsiæ, 1834. 8vo.

4. The Apostolical History of Mr. Cradock, Dr. Benson's History of the first planting of Christianity, and Mr. Bevan's Life of Paul, all of which have been mentioned in pp. 164, 165. *suprà*, deserve to be noticed in this

place, among those writers who have materially illustrated the Acts of the Apostles.

5. Casparis STRESONIS Commentarius Practicus in Actorum Apostolorum, per Lucam Evangelistam descriptorum, capita priora sedecim. Amstelodami, 1658. 4to. Ejusdem, Commentarius in capita duodecim posteriora. Amstelodami, 1659. 4to. Hafniæ, 1717. 4to.

This work originated in the author's sermons (in Dutch) on the Acts of the Apostles: they were afterwards translated into Latin, and so arranged as to form a commentary on the Acts of the Apostles. Streso's work is commended by Walchius for its learning and piety.

6. Caroli Mariæ DE VEIL Acta Sanctorum Apostolorum ad litteram explicata. Londini, 1684. 8vo.

This is one of the scarcest of Dr. de Veil's expository publications: it was translated into English, and entitled *A Literal Explanation of the Acts of the Holy Apostles. Written in Latine, by C. M. du Veil, D. D., now translated into English out of a copy carefully reviewed and corrected by the Author. To which is added, a learned Dissertation about Baptism for the Dead.* 1 Cor. xv. 29. *Written in Latine, by the famous Fridericus Spanhemius, Filius,* London, 1685. 8vo.

7. Joannis PEARSONII S. T. P. Cestriensis nuper Episcopi Lectiones in Acta Apostolorum. Londini, 1688. 4to. Oxford, 1844. 8vo.

These lectures extend from the first to the ninth chapter of the Acts of the Apostles; and (as may be expected) contain many valuable critical and chronological observations for the elucidation of St. Luke's narrative. These lectures were prefixed to Bishop Pearson's "Opera Chronologica," published by Mr. Dodwell at London, in 1688, in 4to. They are also comprised in the first volume of the bishop's "Minor Theological Works," edited by the Rev. Edward Churton, M. A. at Oxford, in 1844, in two volumes 8vo.

8. The History of the Acts of the Holy Apostles confirmed from other authors, and considered as full evidence of the Truth of Christianity. By Richard BISCOE, D.D. London, 1742, 2 vols. 8vo. Oxford, 1829. in one volume 8vo.

This learned and elaborate work contains the substance of Dr. Biscoe's sermons preached at Mr. Boyle's lecture between the years 1736 and 1738. Dr. Doddridge frequently refers to it as a work of great utility, and as showing, in the most convincing manner, how incontestibly the Acts of the Apostles demonstrate the truth of Christianity. The Oxford Reprint is beautifully executed.

9. Johannis Ernesti Immanuelis WALCHII Dissertationes in Acta Apostolorum. Jenæ, 1756-59. 3 tomis 4to.

10. Acta Apostolorum Græce, perpetuâ annotatione illustrata a Car. Hen. HEINRICHS. Gottingæ, 1809. 2 parts or vols. 8vo.

This forms a part of Koppe's edition of the New Testament, with notes, mentioned in p. 350. No. 16. *suprà.* Some of the expositions in this work are characterised by that lax system of interpretation which is adopted by some modern expositors and critics in Germany, and against which the student cannot be too much upon his guard.

11. Actions of the Apostles, translated from the original Greek, by the Rev. John WILLIS, B.D. London, 1789. 8vo.

This work "is divided into several sections, to which are added notes, styled Proofs and Illustrations. Some of the author's alterations, we think, are real improvements; others, the contrary; some are very fanciful; and there are others for which we cannot at all account." (Monthly Review, N. S. vol. iii. p. 154.)

12. Sam. Frid. Nathan. MORI Versio et Explicatio Actuum Apostolicorum. Edidit, animadversiones recentiorum suasque adjecit, Gottlob Immanuel Dindorf. Lipsiæ, 1794. 2 vols. 8vo.

13. ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ. Acta Apostolorum. Variorum Notis tum Dictionem tum Materiam illustrantibus suas adjecit Hastings ROBINSON, M.A. Cantabrigiæ, 1824. 8vo.

This beautifully executed edition of the Acts of the Apostles contains the text of Griesbach, from which the editor has very rarely deviated; and beneath it are placed critical and philological Scholia, containing the substance of a course of Lectures prepared by him for the use of his pupils, at St. John's College, Cambridge. This work, having been long out of print, has been succeeded by

13.* The Acts of the Apostles with Notes, original and selected. By Hastings ROBINSON, D.D. London, 1839. 8vo.

The Latin Scholia contained in the preceding work have been re-modelled by Dr. Robinson, in English, with such additions as subsequent reading and reflection have supplied. The text, with a few unimportant exceptions, is carefully reprinted from the Cambridge edition of the New Testament, edited by Professor Scholefield in 1836. This edition is well calculated to illustrate the peculiar expressions and grammatical construction of the Acts of the Apostles, and the editor has judiciously added to his own remarks those of the best critics and theologians. Within a small compass much is contained.

14. Notes, Explanatory and Practical, on the Acts of the Apostles. By Albert BARNES. New York, 1836. 12mo.

15. Annotations on the Acts of the Apostles, original and selected. By T. R. MASKEW, B.A. Cambridge and London, 1842. 12mo.

16. A. G. HOFFMAN, Commentatio in Orationem Petri in Actis Apostolorum c. II. v. 44. Jenæ, 1834. 4to.

17. D. Paulus Apostolus in Mari, quod nunc Venetus Sinus dicitur, Naufragus, et Melitæ Dalmatensis Insulæ post naufragium Hospes; sive de Genuino Significatu duorum Locorum in Actibus Apostolicis, cap XXVII. 27. cap. XXVIII. 1. Inspectiones Anticriticæ. Auctore Ignatio GEORGIO. Venetiis, 1730. 4to.

The author of this learned treatise supports the notion, which was afterwards maintained by Mr. Bryant, that the island on which St. Paul was wrecked was not Malta, but Melita, in the Adriatic Sea, on the coast of Dalmatia.

18. M. C. G. KUCHLER de anno, quo Paulus Apostolus ad Sacra Christiana conversus est, Commentatio. Lipsiæ, 1828. 8vo.

19. Arnoldi Gulielmi HASELAAR Dissertatio Exegetica de nonnullis Actuum Apostolorum et Epistolarum Paulinarum ad historiam Pauli pertinentibus locis. Lugduni Batavorum, 1806. 8vo.

20. Specimen Academicum Inaugurale de Oratione Pauli Apostoli Athenis habita, quod . . . . . . publico examini submittit Janus Adolphus ANSPACH. Lugduni Batavorum, 1829. 4to.

(2.) COMMENTATORS ON THE WHOLE OR GREATER PART OF THE EPISTLES.[1]

1. Joachimi LANGII Commentatio Historico-Hermeneutica de Vita et Epistolis apostoli Pauli, ita adornata, ut isagogen generalem et specialem

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[1] Though not a *commentary*, in the strict sense of the term, the author cannot pass in silence BISHOP BURGESS's *Initia Paulina, sive Introductio ad Lectionem Pauli Epistolarum.* Londini, 1804. 12mo. This little volume contains, 1. Pauli Epistolam ad Philippenses Græce et Anglice, cum brevibus notis Kuttneri; 2. Theophylacti Proœmia Epistolarum; 3. Ejusdem Interpretationem Epistolæ ad Philippenses; 4. Rosenmülleri Scholia ad eandem. Quibus præeunt Kuttneri Observata de Idiomatibus Novi Testamenti. Though not specified in the title-page, there are added two valuable extracts from Henry Stephens's and our learned countryman Gataker's Dissertationes de Stylo Novi Testamenti; "thus collecting some of the most valuable illustrations of the style of St. Paul's Epistles that can be offered to the attention of the student." (British Critic, O. S. vol. xxv. p. 413.) This valuable work is at present out of print, and extremely scarce and dear.

historico-exegeticam præbeat in Acta Apostolorum et Pauli Epistolas, necnon in ipsam Hermeneuticam Sacram. Halæ, 1718. 4to.

A most valuable work, which is not of common occurrence: both Walchius and Michaelis concur in stating that it throws great light on St. Paul's Epistles, of which it presents very copious analyses. The Appendix contains similar analyses of the epistles of Peter, James, and Jude; and also numerous aphorisms on the Interpretation of Scripture, and particularly of the phraseology of St. Paul's epistles. The latter were corrected, enlarged, and reprinted at Halle in 1733, in a separate volume, the title of which is given at length in p. 262. No. 26. *suprà.*

2. Jo. Francisci Buddei Ecclesia Apostolica, sive de Statu Ecclesiæ Christianæ sub Apostolis Commentatio Historico-Dogmatica; quæ et introductionis loco in Epistolas Pauli cæterorumque apostolorum esse queat. 8vo. Jenæ, 1729.

Buddeus has briefly treated on the state of the Christian Church during the Apostolic age with great judgment, and has referred to a great variety of useful writers.

3. De Paulo Apostolo ejusque Adversariis Commentatio. Scripsit Dr. E. C. Scharling. Hauniæ, 1836. 8vo.

4. Doctrina Pauli Apostoli de Vi Mortis Christi satisfactoriâ. Scripsit L. F. C. Tischendorf. Lipsiæ, 1837. 8vo.

5. Gulielmi Estii in omnes Pauli et aliorum Apostolorum Epistolas Commentarius. Paris, 1679. folio. Moguntiæ, 1840. 4 vols. 8vo.

The best edition of a most valuable work, which Romanists and Protestants alike concur to recommend as an excellent critical help to the exposition of the apostolic Epistles. The Prefaces of Estius are particularly valuable. The reprint at Mayence, pulished in 1840 and following years, under the superintendence of F. Sausen, is very carefully and correctly executed. A very useful Abridgment of this work, as well as of the Commentary of Cornelius à Lapide, so far as concerns *St. Paul's Epistles*, was published by John Van Gorcum, at Antwerp, in 1620. 8vo. The best edition is that of Louvain, intituled — *Epitome commentariorum Gulielmi Estii S. Th. Doctoris, et Corn. à Lapide, e Soc. Jesu Theologi, in omnes D. Pauli Epistolas, per Johannem à* Gorcum, *Presbyterum, collecta. Editio nova, D. Pauli textu et G. Estii Præfationibus aucta. Lovanii,* 1754. 8vo.

6. Explication des Epîtres de Saint Paul. Par Bernardin de Picquigny. Paris, 1706. 3 tomes, 12mo. 1714. 4 tomes, 8vo. Troyes, 1826. 4 tomes, 12mo.

This is an abridgment of a larger work, by the same author, intituled *Epistolarum Pauli Apostoli Triplex Expositio.* Parisiis, 1703. folio, which work was reprinted at Besançon, in 1837, in 3 vols. 12mo. The exposition consists of three parts, viz. An analysis, exhibiting the order and connection of the text; 2. A paraphrase, expressing in a few words the sentiment of the Apostle; and 3. A commentary, with notes on obscure or difficult passages. (Walchii Bibliotheca Theologica, vol. iv. p. 678.) To each epistle is prefixed a prefatory account of its occasion, scope, and argument: and each chapter concludes with useful, devotional, and practical inferences.

7. A New Literal Translation, from the Original Greek, of all the Apostolical Epistles; with a Commentary and Notes philological, critical, explanatory, and practical. To which is added, a History of the Life of the Apostle Paul. By James Macknight, D. D. Edinburgh, 1795. 4to. 4 vols. London, 1806. 8vo. *with* the Greek Text, 6 vols. 2d Edition, with the Life of the Author. *Without* the Greek Text, in 3 vols. 4to. and 4 vols. 8vo. Also in one volume royal 8vo.

This work, together with the harmony noticed in p. 156. No. 14. *suprà*, is in Bishop Tomline's list of books for clergymen A specimen of it, containing the Epistles to the Thessalonians, was published in 4to. in 1787; and the work itself, we are informed in Dr. M.'s Life (vol. i. 8vo. p. xv.), was the unremitting labour of nearly thirty years, during which period seldom less than eleven hours a day were employed on it. "We apprehend that few persons who shall peruse this work with competent judgment and due respect for the sacred writings, will hesitate to acknowledge that Dr. M. is also entitled to approbation and applause, as a faithful translator, a learned and able commentator, and a pious divine." (Monthly Review, N. S. vol. xviii. p. 411.) "It is a work of theological labour not often

paralleled, and an ample storehouse of observations to exercise not only the student, but the adept of divinity. If we do not always implicitly coincide with the author in opinion (which, in such various matter, cannot reasonably be expected), we can always praise his diligence, his learning, and his piety; qualities which confer no trifling rank on any scriptural interpreter or commentator." (British Critic, O. S. vol. vii. Preface, p. ii.)

8. A Paraphrase and Annotations upon all Saint Paul's Epistles. Done by several eminent men at Oxford. Corrected and improved by the late Right Rev. and learned Dr. FELL, Bishop of Oxford. London, 1703. 3d Edition, 8vo.

"Fell on the Epistles is very short; but most of his notes are worthy of remark. The collection of parallel Scriptures is judicious, and the translation in some places altered for the better." (Dr. Doddridge.)

9. A Paraphrase and Notes on the Epistles of Saint Paul to the Galatians, 1 and 2 Corinthians, Romans, Ephesians. To which is prefixed, An Essay for the understanding of Saint Paul's Epistles, by consulting Saint Paul himself. By John LOCKE. London, 1783. 4to. (Works, vol. iii.): also various editions in 4to. and 8vo.

10. A Paraphrase and Notes on the Epistles of Saint Paul to the Colossians, Philippians, and Hebrews, after the manner of Mr. Locke. To which are annexed, several Critical Dissertations on particular parts of Scripture, &c. &c. By the late reverend and learned Mr. James PEIRCE, of Exon. London, 1773. second edition, 4to.

11. A Paraphrase and Notes on the Epistle of Saint Paul to the Thessalonians, Timothy, Philemon, and Titus; and the Seven Catholic Epistles by James, Peter, Jude, and John, &c. &c. By George BENSON, D.D. London, 1752, 1756, best editions, 2 vols. 4to.

"Locke, Pierce, and Benson make up a complete commentary on the Epistles; and are indeed all in the number of the most ingenious commentators I have ever read. They plainly thought very closely, and attended much to connection, which they have often set in a most clear view. But they all err in too great a fondness for new interpretations, and in supposing the design of the apostles less general than it seems to have been. It must be allowed that Benson illustrates the spirit of Paul sometimes in an admirable manner, even beyond any former writer. See especially his Epistle to Philemon." (Dr. Doddridge.)

12. A Practical Paraphrase on the Epistles of Saint Paul to the Romans, Galatians, and the Epistle to the Hebrews, after the manner of Dr. Clarke's Paraphrase on the Four Evangelists. London, 1744. 8vo.

13. The Epistles of Paul the Apostle translated, with an Exposition and Notes. By the Rev. Thomas BELSHAM. London, 1822. 2 vols. 4to. also in 4 vols. 8vo.

Mr. Belsham is one of the reputed editors of the "Improved Version" of the New Testament, noticed in p. 354. No. 40. *suprà*. This exposition of St. Paul's Epistles (which is noticed here only that the author may not be charged with designedly omitting it) is executed on the same principles. Able critiques on it may be seen in the Eclectic Review for May and June, 1823, in the fourth volume of the New Edinburgh Review, in the thirteenth volume of the Quarterly Review (in reply to which Mr. Belsham published "A Vindication," in 1825), and, lastly, in the twenty-second volume of the British Review. Some very acute and learned observations, exposing Mr. Belsham's erroneous interpretations, will be found in the Christian Remembrancer for the year 1827.

14. Gottlob Christiani STORR, Interpretatio Epistolarum Pauli ad Philippenses, ad Colossenses, et ad Philemonem, ac etiam in Epistolam Jacobi. Tubingæ, 1796–97. 8vo.

These valuable philological commentaries on the above-mentioned Epistles are inserted in the first and second volumes of Dr. Storr's *Opuscula Academica ad Interpretationem Librorum Sacrorum pertinentia*, 8vo. Tubingæ, 1796, 1797. Vol. ii. of the same collection also contains some valuable *historical notices*, which materially contribute to elucidate Saint Paul's Epistles to the Corinthians. We are further indebted to the same learned author for a similar philological commentary on the Epistle to the Galatians, in vol. ii. of Velthusen's and Kuinöel's collection of *Commentationes Theologicæ*.

15. Versio Latina Epistolarum Novi Testamenti, perpetua Annotatione illustrata a Godofr. Sigism. LASPIS. Lipsiæ, vol i. 1793. vol ii. 1797. 8vo.

A new edition of this work, very materially enlarged and corrected, was published at Leipsic, in 1821.

16. Commentarius Perpetuus in decem Apostoli Pauli quas vulgo dicunt Epistolas Minores. Edidit Joannes Fridericus WEINGART. Gothæ, 1816. 8vo.

A useful and unpretending little volume, expressly designed for those who may not have the means of procuring larger and more expensive commentaries. The author professes to have selected his materials from the best commentators, both antient and modern, with whose annotations he has interwoven his own remarks. He acknowledges his obligations to the previous labours of Koppe and Rosenmüller: and references are introduced to those authors who have particularly illustrated texts of more than ordinary difficulty.

17. Annotations on the Epistles, being a continuation of Mr. Elsley's Annotations on the Gospels and Acts, and principally designed for the use of Candidates for Holy Orders. By the Rev. James SLADE, M. A. London, 1816. 2 vols. 8vo.

18. A Paraphrastic Translation of the Apostolic Epistles, with Notes. By Philip Nicholas SHUTTLEWORTH, D.D., Bishop of Chichester. Oxford and London, 1829. 8vo. Numerous subsequent editions, also in 8vo.

This admirably executed work is offered by its learned author expressly for the use of inexperienced biblical students and of general readers. He states his design to be to "give breadth and prominence to those minute but necessary links of reasoning, which are often so cursorily glanced at by the writers, as to escape the observation of persons not in the habit of pursuing an elaborate argument through its finest details; to fill up those lacunæ of inference, the implied purport of which, though necessarily suggested by the context to the experienced dialectician, does not always present itself to others less exercised in this species of elliptical composition; and to supply that fluency of context, by which even the languid and desultory reader, when indisposed to the labour of intense thought, may be enabled to take a comprehensive view of the whole chain of the argument and of the object of the writer." Pref. pp. xvii. xviii. The divisions of chapter and verse are very properly thrown into the margin; and numerous notes are inserted, illustrating the scope and bearing of the apostle's reasoning; which exhibit, in a comparatively small compass, the substance of much learned and laborious research.

19. A free and explanatory Version of the Epistles. By the Rev. Edward BARLEE. London, 1837. 8vo.

20. A Literal Translation of the Apostolical Epistles and Revelation, with a concurrent Commentary. London, 1839. 8vo.

21. H. A. SCHOTT et J. F. WINZER Commentarii in Libros Epistolicos Novi Testamenti. Vol I. Epistolas ad Galatas et Thessalonicenses continens. Lipsæ, 1834. 8vo.

This work is executed upon the same plan as Kuinöel's Commentary on the historical books of the New Testament, which is noticed in p. 359. No. 8. The Greek text is inserted in the commentary. Vol. I., which is all that has hitherto appeared, contains the commentary on the epistles to the Galatians and Thessalonians, which is written by Dr. Schott.

22. A Harmony of the Epistles of the Holy Apostles, to which is added, a Summary of the Entire. By the Rev. Peter ROBERTS, M.A. Cambridge, 1800. 4to.

Though not a commentary in the strictest sense of the word, this work affords so valuable a help towards ascertaining the doctrinal agreement of the Epistles, that it deserves special notice in this place.

23. Essays on some of the Difficulties in the Writings of St. Paul. By Richard WHATELY, D.D. [afterwards Archbishop of Dublin.] London, 1828. 8vo.

24. Explanations of some Passages of Saint Paul, chiefly by means of an amended punctuation. By the Rev. Robert MOREHEAD, D.D. Edinburgh and London, 1843. 12mo.

25. Apostolical Preaching considered in an examination of St. Paul's Epistles. By John Bird SUMNER, M.A. [now D.D. and Bishop of Chester.] London, 1815. 8vo. and numerous subsequent editions.

26. The Life of Paul the Apostle, with Critical and Practical Remarks on his Discourses and Writings. By Stephen ADDINGTON, D.D. London, 1784. 8vo.

27. General Observations on the Writings of St. Paul. By John HEY, D.D. Buckingham, 1811. 8vo.

This volume was not printed for sale: it contains many pleasing remarks on the style and writings of the Apostle Paul.

(3.) COMMENTATORS ON THE EPISTLES OF SAINT PAUL.

ROMANS.

1. Jo. Jac. RAMBACHII Introductio Historico-Theologica in Epistolam Pauli ad Romanos. Adjecta est Martini Lutheri aurea præfatio, variis observationibus exegeticis atque apologeticis illustrata. Halæ, 1727. 8vo.

Though not a commentary on the Epistle to the Romans, this introduction may very advantageously be substituted for one. Professor Tholuck has justly characterised it as being "written with a thorough knowledge of the subject." (Introd. to his Exposition of the Epistle to the Romans, Vol. i. p. 34. Edinburgh, 1833.) Not a single point is omitted that can throw any light on the author, time and place of writing, the external and internal state of the Christian church at Rome, the scope and style and the canonical authority of this admirable Epistle. The preface of Luther truly deserves the epithet of *golden*: it illustrates the peculiar phraseology of the apostle, and his arguments of the chapters are singularly perspicuous. In our analysis, &c. of Saint Paul's Epistle to the Romans, we have been largely indebted to Rambach's publication.

2. Commentary on the Epistle to the Romans. By John CALVIN. To which is prefixed his Life by Theodore Beza. Translated by Francis Sibson, A.B. London, 1834. small 8vo.

3. A Paraphrase and Notes on the Epistle to the Romans, to which is prefixed, a Key to the Apostolic Writings, or an Essay to explain the Gospel Scheme and the principal Words and Phrases the Apostles have used in describing it. By John TAYLOR, D.D. Second and best edition, 1747. 4to.

The first edition of this celebrated and learned work appeared in 1745; two others were printed in the years 1754 and 1769. Archbp. Magee pronounces the system developed in this key, to be "nothing more than an artificial accommodation of Scripture phrases to notions utterly repugnant to Christian doctrine." Dr. Taylor's scheme (which was Arian) is examined by Archbp. Magee in the first volume of his Discourses on the Atonement, pp. 181–188. 199–201. 322–333. Dr. Taylor's work contains however several valuable philological illustrations of the Epistle to the Romans, of which we have availed ourselves in the course of this Introduction.

4. Clavis Apostolica: or a Key to the Apostolic Writings; being an Attempt to explain the Scheme of the Gospel and the principal Words and Phrases used by the Apostles in describing it. By the Rev. Joseph MENDHAM, A.M. London, 1821. 12mo.

This small volume is a republication of a series of papers which originally appeared in the sixth volume of the Christian Observer, in opposition to the principles of Dr. Taylor's Key to the Epistle to the Romans, and which the late Archbp. Magee justly pronounced to be "a series of valuable letters." (On the Atonement, vol. ii. p. 344.) "Mr. Mendham's work is well entitled to our approbation, not less for the temperate and judicious manner in

which it is written, than for the importance of the subject to which its discussions relate." (Eclectic Review, N. S. vol. xxi. p. 527.)

5. A Paraphrase, with Critical Annotations, on the Epistles of Saint Paul to the Romans and Galatians. By Timothy EDWARDS, A.M. London, 1752. 4to.

We notice this work, which is judiciously compiled from the best previous commentaries on these two Epistles, because it is occasionally to be purchased at a cheap rate. "The author appears to us to have been a person of learning, judgment, and candour, and well acquainted with the sacred writings. He endeavours, in the first place, to give his readers a distinct view of the whole Epistle, to discover the true occasion of the apostle's writing it, the main subject of it, the principal branches of which it consists, and the subdivision of them into their proper sections, paragraphs, and periods; and then to clear up the connection of these several particulars, the seeming perplexity of the arguments, and the hidden force of the reasonings, in order to set forth the true meaning and coherence of the whole discourse in a clear light." (Monthly Review, O. S. vol. vii. p. 412.)

6. Jacobi WELLERI Annotationes in Epistolam Pauli ad Romanos, Brunswick, 1754. 4to.

7. Jo. Sal. SEMLERI Paraphrasis Epistolæ ad Romanos, cum Notis, translatione vetusta, et dissertatione de duplici Appendice hujus Epistolæ, in cap. xv. xvi. Halæ, 1769. small 8vo.

Semler also published similar paraphrases on the following Epistles: viz. 1 & 2 Corinthians, Halæ, 1770, 1776; Galatians, *ibid.* 1779; James, *ibid.* 1781; 1 Peter, *ibid.* 1783; 2 Peter and Jude, *ibid.* 1784; Revelation, Neustadt, 1785, and 1 John, to which is added by Professor Noesselt a Disquisition, entitled *Narratio de Semlero ejusque meritis in interpretatione S. S.* 8vo. Riga, 1792. Semler totally rejects those doctrines concerning original sin, &c. which are received as orthodox by the Protestant churches. His works are all scarce and dear in this country,—so that the student will not sustain any loss who may not be able to procure them..

8. A Paraphrase on the Eleven First Chapters of Saint Paul's Epistle to the Romans. By the Rev. Thomas ADAM. London, 1771. 8vo.

"This appears to be the performance of a sensible man, who desires to deliver the true sense of Scripture as far as he can attain it, and to advance the cause of piety among men. His method is, to lay a small number of verses before the reader at one view, in which are inserted a few words to illustrate and explain them, and then he adds several observations upon the sense of the passage, with some practical remarks. On the whole, this paraphrase, not abounding in criticism, as some might expect, appears to be a candid, well-meant, practical, and useful performance." (Monthly Review, O. S. vol. xlv. pp. 400, 401.) What further recommends this useful work is, the low price at which it may frequently be procured, it having been frequently reprinted.

9. Chr. Frid. SCHMIDII Annotationes in Epistolam Pauli ad Romanos. Lipsæ, 1777. 8vo.

10. Sam. Frid. Nath. MORI Prælectiones in Epistolam Pauli ad Romanos, cum ejusdem versione Latinâ, locorumque quorundam Novi Testamenti difficiliorum interpretatione. Edidit J. T. T. Holtzapfel. Lipsiæ, 1794. 8vo.

11. Epistola Pauli ad Romanos, Græce, ex recensione novissima Griesbachii, cum commentario perpetuo. Edidit Chr. Fr. BOEHME. Lipsiæ, 1806. 8vo.

12. Pauli Epistola ad Romanos. Interprete Ern. Godofr. Adolpho BÖCKEL. Gryphiæ, 1821. 8vo.

13. Horæ Romanæ: or an attempt to elucidate St. Paul's Epistle to the Romans, by an original Translation, Explanatory Notes, and New Divisions. By Robert Cox, M.A. London, 1824. 8vo.

"While possessing merit of a high order, it is entirely free from display. The simplicity of the author's plan, and the extremely judicious manner in which he has executed it, entitle him to a measure of our praise which we have not often an occasion of awarding."

(Eclectic Review, N. S. vol. xxiii. p. 72.) See also the Quarterly Theological Review, vol. ii. pp. 72-76.

14. Notes on the Epistle to the Romans, intended to assist Students in Theology, and others who read the Scriptures in the Originals. By Samuel H. TURNER, D.D. New York, 1824. 8vo.

These "Notes" are strictly exegetical, not polemical; and are designed to explain the force and connection of St. Paul's arguments. This object is completely attained by Professor Turner, who has made considerable use of the labours of the German biblical critics, against whose extravagant interpretations and critiques he has, very properly, cautioned his readers. A translation of Koppe's Latin Introduction to the Epistle to the Romans is prefixed; and the work concludes with a well-written "Essay for the consideration of Theological Students."

15. The Epistle of Paul the Apostle to the Romans; with an Introduction, Paraphrase, and Notes. By C. H. TERROT, A.M. London, 1828. 8vo.

The design of this publication is, to bring together such information as may assist young students of divinity, in obtaining a right understanding of St. Paul's Epistle to the Romans. By way of apparatus towards an examination of the Epistle, the author has prefixed, 1. A Chronological Table of the Acts of that Apostle, abridged from Bishop Pearson's Annales Paulini; 2. A brief Exposition of the occasion, date, and genuineness of the Epistle; 3. An Analysis of its contents; 4. A Critical Inquiry into the meaning of the theological terms, which in our authorised version are rendered *justify* and *justification*, *faith*, *law*, and *works of the law*, *flesh*, and *impute*; and, 5. A List of all the Passages of the Old Testament quoted in the Epistle to the Romans. The Greek text follows, according to Dr. Knappe's third edition (Halæ, 1824), and on the opposite page is given the author's paraphrase. The volume concludes with a collection of notes, in the composition of which Mr. Terrot has availed himself of the previous works of the most distinguished British commentators and divines, and also of the philological labours of the most eminent continental critics. "This work derives its chief commendation, not so much for what it has accomplished, as for the plan of study which it opens up to the young divine; shewing, by a very successful example, the aid which may be brought to theological investigation from the stores of general literature, and especially from those other sources where the fruit of the tree of knowledge is not altogether unmixed." (British Critic, April, 1829. vol. v. p. 346.)

16. A Commentary on the Epistle to the Romans, with a Translation and various Excursus. By Moses STUART, Professor of Sacred Literature in the Theological Seminary at Andover. Andover [Massachussetts], 1832. Reprinted, London, 1833. Second Edition, Andover, 1835. Reprinted as a third Edition, London, 1836. 8vo.

"If candour, integrity of purpose, and apostolic piety, united to deep research, persevering industry, and varied erudition, could qualify any man for the task of translating and expounding critically the most difficult of the Pauline Epistles, we believe that Professor Stuart possesses these endowments. Whatever be the errors in his work — and our author is the last man to claim infallibility — they arise from the general infirmity of human nature; they are not introduced either to support the views of a polemical partisan, or to maintain the hypothesis of an obstinate disputant. The publication before us is eminently distinguished both for repeated acknowledgment of all the difficulties attendant upon the respective interpretations of the "vexati loci," and for unwearied patience in disentangling the web in which controversialists have loved to involve this sublime epistle." . . . . "Mr. Stuart is *original* both in his translations and his comments. He at one time objects to Calvin, at another to Arminius: and we do not think that any partisan will have reason to quarrel with the Professor for a blind adherence to any 'set of opinions.'" (British Critic, for October, 1833. pp. 430, 431.)

"The *Translation* is couched in elegant language, and divided with great care into sections, each of which has an appropriate, if not perfectly correct, title, and is subdivided into paragraphs as the sense requires. A great deal of the obscurity of the epistle, as it stands in the common version, is removed by the hypothesis that in chapter iii., and in several other places, Saint Paul quotes and answers a supposed objector. The queries and objections thus quoted and answered, Mr. Stuart has distinguished by quotation marks, which render the epistle at once more interesting and more intelligible. Mr. Stuart has also rendered the particles so skilfully, as to give the whole epistle the appearance, not of a parcel of *disjecta membra*, accidentally thrown together, but of a connected and orderly treatise. He has also given a faithful representation of the original, as regards the use of the article. The *Commentary* is a work of great labour. The author seems seldom to have

contented himself with second-hand observations, but to have consulted for himself all *original* authorities, and to have faithfully prepared himself to meet any probable or possible objection to his own views." (American Monthly Review, Nov. 1832, vol. ii. p. 393.)

This Commentary and Excursus are filled with interesting and valuable information. The work is intended for young students in divinity, and therefore we meet often with minute criticisms, which to the matured scholar and theologian may appear unnecessary, but which will be found highly useful to the beginner, as they will draw his attention to nice points of theology, and so tend to give him accuracy as well as extent of knowledge.

The London impression of 1833 is handsomely and very correctly printed under the editorial care of the Rev. Drs. J. P. Smith and E. Henderson.

17. A Paraphrastic Translation of St. Paul's Epistle to the Romans. By Laicus. London, 1834. 12mo.

18. Exposition of St. Paul's Epistle to the Romans; with Extracts from the Exegetical Works of the Fathers and Reformers. Translated from the original German of Dr. Fred. Aug. Gotttreu THOLUCK, Professor of Theology in the Royal University of Halle. By the Rev. Robert MENZIES. Edinburgh, 1833–36. 2 vols. 12mo.

This work forms Vols. V. and XII. of the Edinburgh Biblical Cabinet. The learned author, Professor Tholuck, has had the distinguished honour of standing foremost among the defenders of antient orthodoxy against the modern neologians of Germany: and "the Commentary on the Epistle to the Romans is the most important work which has hitherto proceeded from his pen. The universal approbation it has received from the friends of evangelical truth, and the fierce hostility with which it has been assailed by the rationalist party in Germany," (where, notwithstanding, it has passed through many editions,) "afford the most satisfactory evidence of its distinguished worth." (Translator's Preface, p. xii.) Professor Stuart, in the preface to his admirable work on the epistle to the Romans (p. vii.), has expressed the highest approbation of Dr. Tholuck's labours, to which he acknowledges himself "most of all indebted." The purchaser of Professor Stuart's work will find it desirable to study Dr. T.'s Exposition in connection with it. The translator has ably performed his difficult task, and has enriched the volume with an instructive preface.

19. Exposition of the Epistle to the Romans. With Remarks on the Commentaries of Dr. Macknight, Professor Tholuck, and Professor Moses Stuart. By Robert HALDANE, Esq. London and Edinburgh, 1835–37. 2 vols. 12mo.

As Mr. Haldane had commented rather severely on Dr. Tholuck, the translator of the professor's Exposition in 1838 published an "Answer to Mr. Robert Haldane's Strictures," in 8vo. Tholuck rejects the *horribile decretum* of Calvin, which Mr. Haldane fully receives. Mr. Menzies has temperately replied to his strictures.

20. A Commentary on the Epistle to the Romans, designed for Students of the English Bible. By Charles HODGE, Professor of Biblical Literature in the [Presbyterian] Theological Seminary at Princeton, [New Jersey]. Philadelphia, 1835. 8vo.

A French translation of this commentary by M. Adolphe Monod was published at Paris in 1840, in 2 vols. 8vo.; and an abridgment of it was published by the author in 1836, which was reprinted by the Religious Tract Society of London in 1837, in one volume, 12mo.

21. Pauli ad Romanos Epistola. Recensuit, et cum commentariis perpetuis edidit, Carolus Fridericus Augustus FRITSCHE. Lipsiæ et Halis Saxonum, 1836–43. 3 tomis, 8vo.

22. Notes, Explanatory and Practical, on the Epistle to the Romans. By Albert BARNES. Fifth Edition, revised and corrected. New York, 1836. 12mo.

23. Notes on the Epistle of St. Paul to the Romans. By the Rev. Joseph MANN, M.A. Cambridge and London, 1840. 12mo.

24. A Paraphrase of St. Paul's Epistle to the Romans, illustrated from Scripture and the Fathers: being an attempt to work out the Connexion

of the Arguments and the Force of the Expressions therein. By Edward BOSANQUET, M.A. London, 1840. 8vo.

25. Commentaire sur l'Epître aux Romains. Par Hugues OLTRAMARE. Tome I. Genève et Paris, 1844. 8vo.

26. A Critical Exposition of the Ninth Chapter of the Epistle to the Romans, as far as is supposed to relate to the Doctrine of Predestination. By J. FAWCETT. London, 1752. 8vo.

27. St. Paul's Wish to be accursed from Christ illustrated, and vindicated from Misconstructions. With an Appendix, containing a Collection of the most material Observations upon the Text by antient and modern Writers. By Bartholomew KEELING. Oxford, 1766. 8vo.

28. De Consecutione Sententiarum in Pauli ad Romanos Epistolâ Commentatio. Auctore Ernesto Friderico HOEPFNERO. Lipsiæ, 1828. 8vo.

29. De parte Epistolæ Pauli ad Romanos parænetică Dissertatio Theologico-exegetico-moralis. Auctore P. A. BORGER. Lugduni Batavorum, 1840. 8vo.

1 AND 2 CORINTHIANS.

1. Pauli ad Corinthios Epistolæ, Græce, perpetua annotatione illustratæ, a Fr. Aug. Guil. KRAUSE, vol. i. complectens Epistolam priorem. Francofurti, 1792. 8vo.

2. A Paraphrase of Saint Paul's First Epistle to the Corinthians, with Explanatory Notes. By the Rev. J. G. TOLLEY, M.A. London, 1825. 8vo.

3. Commentarius in priorem Divi Pauli ad Corinthios Epistolam. Auctore Aug. Ludov. Christ. HEYDENREICH. Marburgi, 1827–28. 2 vols. 8vo.

The first volume contains the first eight chapters of St. Paul's First Epistle to the Corinthians. The remaining chapters are illustrated in the second volume. In the prolegomena the author has given a concise account of the city of Corinth, the introduction of Christianity, and the state of the Christian church, together with the occasion and argument of the epistle, its canonical authority and authenticity, and a list of the best commentators on this particular epistle. The commentary is principally philological.

4. A Commentary on the Epistles of Paul to the Corinthians, by Dr. Gustav. BILLROTH, Professor of Philosophy in the University of Halle. Translated from the German with additional notes by the Rev. W. Lindsay Alexander, M.A. Edinburgh, 1837–38. 2 vols. 12mo. Also as vols. XXI. and XXIII. of the Edinburgh Biblical Cabinet.

5. Notes, explanatory and practical, on the Epistles of Paul to the Corinthians, and on the Epistle to the Galatians. By Albert BARNES. New York, 1838–41. 2 vols. 12mo.

6. Animadversiones ad Cap. III. et XIII. Epistolæ Pauli I. ad Corinthios. Scripsit Dr. Ant. Georg. HOLMANN. Lipsiæ, 1819. 8vo.

7. Remarks on the Twelfth and Fourteenth Chapters of St. Paul's first Epistle to the Corinthians: with other Observations on the Use and Abuse of the Gift of Tongues. By the Rev. H. HARDINGE, B.A. London, 1836. 8vo.

This tract elucidates certain words and difficult passages in the third and thirteenth chapters of St. Paul's first Epistle to the Corinthians.

8. Observationes ad Versus postremos Capitis XIII. prioris Pauli ad Corinthios Epistolæ recte intelligendos. Auctore A. SCHOTT. Jenæ, 1823. 4to.

9. Commentatio Critica et Exegetica in Paulinæ Epistolæ ad Corinthios caput XIII. Scripsit Dr. L. G. PAREAU. Trajecti ad Rhenum, 1828. 8vo.

10. A Paraphrase on the Fifteenth Chapter of the First Epistle to the Corinthians, with Critical Notes and Observations, and a preliminary Dissertation; a Commentary, with Critical Remarks, on the Sixth, Seventh, and Part of the Eighth Chapters of the Romans, &c. By John ALEXANDER. London, 1766. 4to.

See an account of this tract, in the Monthly Review, O. S. vol. xxxiv. pp. 443–451.

11. Pauli ad Corinthios Epistola secunda, perpetua annotatione illustrata à Jo. Georg. Frid. LEUN. Lemgoviæ, 1804. 8vo.

12. Epistola Pauli ad Corinthios posterior, Græce. Perpetuo Commentario illustravit A. G. EMMERLING. Lipsiæ, 1823. 8vo.

13. Disputatio de alterâ Pauli ad Corinthios Epistolâ, et observandâ in illâ Apostoli indole et oratione, quam pro summis in theologiâ honoribus in Academia Rheno-Traject., publico examini submittit Herm. Jo. ROYAARDS. Trajecti ad Rhenum, 1818. 8vo.

This well-compiled academical dissertation consists of three parts, in which the author examines, 1. The second Epistle to the Corinthians; 2. The character of Saint Paul; and, 3. The language and style of the apostle. The second division is particularly valuable.

14. C. F. A. FRITSCHE, De nonnullis Posterioris Pauli ad Corinthios Epistolæ Locis Dissertationes Duæ. Lipsiæ, 1824. 8vo.

15. Alberti Gerhardi BECKER, Conjectanea in Locum Paulinum 2 Corinth. XII. 7–9. Magdeburgi, 1822. 8vo.

GALATIANS AND EPHESIANS.

1. Sam. Frid. Nath. MORI Acroases in Epistolas Paulinas ad Galatas et Ephesios. Lipsiæ, 1795. 8vo.

2. A Commentary on St. Paul's Epistle to the Galatians, translated from the Latin of Martin LUTHER. 8vo. and 2 vols. 12mo.

There are also editions extant in folio and 4to. of this valuable work, which completely expose the Romish doctrine of justification by works alone. We may apply to it in particular what Erasmus is recorded to have said of Luther's commentaries in general:—"There is more solid divinity contained in one page than could be found in many prolix treatises of schoolmen and such kind of authors." (Middleton's Biographia Evangelica, vol. i. p. 230.) Walchius states that Protestants and Catholics have both concurred in their commendations of Luther's work. (Biblioth. Theolog. vol. iv. p. 607.)

3. Commentaries on the Epistles of Paul to the Galatians and Ephesians. By John CALVIN. Translated from the original by the Rev. William Pringle. Edinburgh, 1841. 12mo. [Also forming vol. xxx. of "the Biblical Cabinet."]

"Calvin is one of those divines, who, though much talked of, are seldom read, save by the recluse student; yet those, best acquainted with his works, know that, however erroneous he may occasionally be in doctrine, his writings can never be studied without benefit. The commentary on the Galatians and Ephesians abounds with practical matter of a very valuable character, and is most efficiently translated by Mr. Pringle." (Church of England Quarterly Review, April, 1841. p. 505.)

4. A Paraphrase and Notes on the Epistles of St. Paul to the Galatians and Ephesians, with Doctrinal and Practical Observations, together with a Critical and Practical Commentary on the Two Epistles of Saint Paul to the Thessalonians. By the late learned Samuel CHANDLER, D.D. London, 1777. 4to.

"The paraphrase clearly and fully expresses the meaning of the sacred writer; the notes are enriched by original quotations from Greek and Latin authors, in order to illustrate and confirm the learned commentator's own criticisms, and many doctrinal and practical observations are interspersed, with a view of farther explaining the tendency of the apostle's reasoning, and improving the moral temper and conduct of the reader." "The commentary on the two Epistles to the Thessalonians is more diffuse: the author has every where introduced references to original writers, with whom none were more conversant, and omitted no opportunity of subjoining practical reflections, adapted to the various passages which he had previously explained by learned and liberal criticism." (Monthly Review, O. S. vol. lvi. pp. 161, 162.)

5. Interpretatio Epistolæ Pauli ad Galatas, auctore E. A. BORGER. Lugd. Bat. 1807. 8vo.

6. Pauli ad Galatas Epistola. Latinè vertit, et Commentario Perpetuo illustravit Doctor et Professor G. B. WINER. Lipsiæ, 1821; Editio secunda, aucta et emendata, 1827; Editio tertia, aucta et emendata, 1829. 8vo.

7. Commentaire sur l'Epître de Saint Paul aux Galates. Par Pierre SARDINOUX. Paris, 1837. 8vo.

8. Gottlob Frid. GUDE de Ecclesiæ Ephesinæ Statu imprimis ævo apostolico, Commentatio Historico-Exegetico Critica. Accedit Vita S. Apostoli Pauli per Georgium Majorem descripta. Lipsiæ, 1732. 8vo.

9. De Epistolæ, quam Paulus ad Ephesios dedisse perhibetur, authentia, primis testibus, argumento summo ac consilio. Commentatio .... Scripsit Georgius Conradus Amedeus LÜNEMANN. Gottingæ, 1842. 4to.

EPHESIANS, PHILIPPIANS, AND COLOSSIANS.

1. Joannis TARNOVII Commentarius in Epistolas Pauli ad Ephesios, ad Philippenses, ad Colossenses, et ad Thessalonicenses. 4to. Rostochii, 1636.

2. Notes, Explanatory and Practical, on the Epistles of Paul to the Ephesians, Philippians, and Colossians. By Albert BARNES. New York, 1845. 12mo.

3. Expositions of the Epistles of Paul to the Philippians and Colossians. By John CALVIN and Dr. Gottlob Christian STORR. By Robert Johnson. Edinburgh, 1842. 12mo. [Also forming vol. XL. of "the Biblical Cabinet."]

PHILIPPIANS.

1. Antonii Friderici BUSCHINGII Introductio Historico-Theologica in Epistolam Pauli ad Philippenses. Halæ, 1746. 4to.

2. An Epistola Pauli ad Philippenses in duas epistolas, easque diversis hominibus scriptas, dispescenda sit. Dissertatio critico-exegetica, quam ..... publice defendet Joannes Fridericus KRAUSE. Regiomonti, 1811. 4to.

3. Specimen Academicum Inaugurale de Cœtûs Christianorum Philippensis Conditione primævâ, ex Epistolâ iis ab Apostolo Paulo scriptâ præcipue dijudicandâ a Johanne HOOG. Lugduni Batavorum, 1825. 8vo.

The origin and state of the church at Philippi, the date, place where written, scope and argument of the Epistle to the Philippians, are discussed in this academical dissertation, which happily elucidates many passages of that epistle.

4. The Church at Philippi, or the Doctrines and Conduct of the early Christians illustrated: intended to serve as an Historical Commentary upon

St. Paul's Epistle to the Philippians. By Henry Samuel BAYNES. London, 1834. 12mo.

5. Pauli Apostoli Epistola ad Philippenses Græcè ex Recensione Griesbachianâ, novâ Versione Latinâ et Annotatione perpetuâ illustrata, à J. G. AM-ENDE. 8vo. Vitebergæ, 1798.

6. Meinardi Henrici SCHOTANI Analysis et Commentarius in Epistolam Paulli ad Philippenses. Franeckeræ, 1737. 4to.

7. Exégèse des Epîtres de Saint Paul aux Philippiens et aux Colossiens, autographiée d'après les cours lus à l'Ecole de Théologie de Genève. Par F. W. STEIGER. Paris, 1837. 8vo.

8. Commentarius perpetuus in Epistolam Pauli ad Philippenses. Edidit Wessel Albertus VAN HENGEL. Lugduni Batavorum et Amstelodami, 1838. 8vo.

9. Commentarius in Epistolam Divi Pauli ad Philippenses. Conscripsit Dr. Arminius Gustavus KOELEMANNUS. Lipsiæ, 1839. 8vo.

10. Commentaire sur l'Epître aux Philippiens, accompagné de récherches sur l'Eglise de Philippes, et sur les dispositions qui favorisaient chez les populations païennes d'Europe l'accès de la prédication apostolique. Par A. RILLIET. Paris, 1841. 8vo.

11. Cornelii MULLER Commentatio de locis quibusdam epistolæ Pauli ad Philippenses. Hamburgi, 1844. 4to.

COLOSSIANS.

1. Expositio Epistolæ D. Pauli ad Colossenses, per reverendum in Christo Patrem, Joannem [DAVENANT] Episcopum Sarisburiensem jam primum edita : olim ab eodem, Dominæ Margaretæ in Academiâ Cantabrigiensi Professore Theologico, dictata. Cantabrigiæ, 1627. folio.

2. An Exposition of the Epistle of St. Paul to the Colossians, by the Right Rev. John Davenant, D. D., Bishop of Salisbury. Translated from the Original Latin, with a Life of the Author, and Notes. By the Rev. Josiah ALLPORT. London, 1831–32. 2 vols. 8vo.

As Bishop Davenant's valuable exposition of St. Paul's epistle to the Colossians had long become extremely scarce, Mr. Allport has conferred no small favour on biblical students, by rendering his work accessible to English readers. "The translation not only possesses the more ordinary and absolutely indispensable pre-requisites of general accuracy and fidelity, but the more rare recommendations of considerable care, propriety, and even elegance."... "A very valuable feature of the present work is, that the editor has appended, (in the form of notes,) biographical sketches of the Fathers and Schoolmen whose names so profusely adorn the pages of Davenant."... "His notes contain a great deal of curious and valuable information. The Sketch of the Life of Davenant deserves the highest praise: it is the *only* attempt that has ever been made to give any thing like a detailed account of the history and writings of that great and good man." Eclectic Review (February 1833).

3. An Exposition upon the Epistle to the Colossians. Wherein not only the text is methodically analysed, but the sense of the words, by the help of writers, both antient and modern, is explained. By N. BYFIELD. London, 1615. folio.

4. The Epistles of St. Paul to the Colossians, to the Thessalonians, to Timothy, and to Titus, and the General Epistle of St. James: a new Version from the Greek, and chiefly from the Text of Griesbach. By Philalethes. [John JONES, LL.D.] London, 1820. 12mo.

Of this translation, which in many instances is made to support the scheme of the

modern Socinians, the reader will find an account in the Eclectic Review (N. S.) vol. xiv. pp. 277-283.

5. Isagoge in Epistolam à Paulo Apostolo ad Colossenses datam Theologica, Historica, Critica: accesserunt Enarratio cap. I. Coloss. v. 1—14. et Excursus epistolam spectantes tres. Confecit Gulielmus BOEHMERUS. Berolini, 1829. 8vo.

6. Gulielmi Boehmeri Symbolæ Biblicæ ad Dogmaticam Christianam sive Observationes in Sectionem Apostolicam Coloss. I. v. 18—23. Wratislaviæ, 1833. 8vo.

1 AND 2 THESSALONIANS.

1. An Exposition upon the two Epistles of the Apostle Saint Paul to the Thessalonians. By the Rev. Father John JEWEL, late Bishop of Sarisburie. London, 1584. 12mo. Reprinted in 1811. 8vo. Again in 1841, edited and carefully revised by the Rev. Peter HALL, M.A. 8vo.

This valuable Commentary on the Epistles to the Thessalonians is printed in the folio edition of Bp. Jewel's works (London, 1609); also in the seventh volume of the compilation, intitled the "Fathers of the English Church," and in the selections from the writings of Bishop Jewel published by the Religious Tract Society. The London edition of 1841 is very neatly printed, and has been collated with the Bishop's first edition published in 1584.

2. Joannis Alphonsi TURRETINI Commentarius Theoretico-practicus in Epistolas Divi Pauli ad Thessalonicenses. Basileæ, 1739. 8vo. also in the second volume of the collective edition of Turretini's Works, in 4to.

3. The Greek of the Epistle of St. Paul to the Thessalonians explained. By John PHILLIPS. London, 1751. 4to.

"This work contains the Greek Text, but no translation. The notes are very considerable. They are philological, critical, and theological. It was designed as a specimen of a work upon all the Epistles, but which was never completed. It is exceedingly scarce. (Orme's Biblioth. Bibl. p. 349.)

4. Pauli Epistolæ ad Thessalonicenses. Recensuit, veterum recentiorumque notas selectas congessit, suasque adjecit, et tamquam specimen novæ editionis Epistolarum Pauli edidit F. SCHLEIERMACHER. Berolini, 1823. 8vo.

5. Epistolas Pauli ad Thessalonicenses commentario et delectis Patrum Ecclesiasticorum expositionibus, margini subjectis, illustravit Ludovicus PELT. Gryphiswaldiæ, 1830. 8vo.

6. Of the Apostacy predicted by Saint Paul [in 2 Thess. ii. 3—15. and 1 Tim. iv. 1—3.]. By the Rev. Mortimer O'SULLIVAN, D.D. London, 1842. 8vo.

7. Specimen Academicum Inaugurale de Cœtus Christianorum Thessalonicensis Ortu Fatisque, et prioris Pauli iis scriptæ Epistolæ Consilio atque Argumento. Auctore Joanne Jacobo BURGERHOUDT. Lugduni Batavorum, 1825. 8vo.

This Dissertation may be considered as a valuable introduction to the first Epistle to the Thessalonians: every topic, which is necessary to the correct understanding of it, is satisfactorily discussed.

8. J. G. REICHE Authentiæ posterioris ad Thessalonicenses Epistolæ Vindiciæ. Gottingæ, 1830. 4to.

1 AND 2 THESSALONIANS, 1 AND 2 TIMOTHY, TITUS, AND PHILEMON.

1. Notes, Explanatory and Practical, on the Epistles of Paul to the Thessalonians, to Timothy, Titus, and Philemon. By Albert BARNES. New York, 1845.

2. D. Pauli Epistolæ ad Timotheum, Titum et Philemonem, Observationibus grammaticis, historicis, logicis, theologicis illustratæ ab Abrahamo SCULTETO. Francofurti, 1624. 4to.

3. S. Pauli Apostoli Epistola utraque ad Timotheum, cum Commentario Joannis COCCEII. Lugduni Batavorum, 1667. 4to.

4. BECKHAUS (Joach. Frid.) Specimen Observationum Critico-Exegeticarum de Vocabulis ἁπαξ λεγομενοις et rarioribus dicendi Formulis in prima ad Timotheum Epistola Paulina obviis, Authentiæ ejus nihil detrahentibus. Lingæ, 1810. 8vo.

5. A. CURTII de Epistolæ prioris ad Timotheum authentiâ, cum aliquo vitæ Paulinæ tempore conciliandâ Commentatio. Berolini, 1828. 8vo.

6. Pauli Epistola prima ad Timotheum, Græce, cum commentario. Edidit G. E. LEO. Lipsiæ, 1838. 8vo.

7. Commentationes de Epistolâ posteriori Pauli ad Timotheum. Scripsit Johannes BRÖCHNER. Hafniæ, 1829. 8vo.

8. Petri VON HAVEN Commentatio Analytica in Epistolam Paulli ad Titum. Halæ, 1742. 4to.

9. A Commentary on the Epistle of Saint Paul written to Titus. By Thomas TAYLOR. Cambridge, 1612. 4to. 1658. folio.

Walchius speaks very highly of this commentary, both in a philological and in a practical point of view. (Bibl. Theol. Select. vol. iv. p. 723.) The learned author was a frequent preacher before Queen Elizabeth and King James I.

10. Henrici HUMMELII Explanatio Epistolæ Apostoli Pauli ad Philemonem. Tiguri, 1670. folio.

11. Pauli ad Philemonem Epistola, Græce et Latine, illustrata a Lebr. Gottl. SCHMIDIO. Lipsiæ, 1786. 8vo.

12. Pauli Epistola ad Philemonem . . . . ad fidem versionum orientalium veterum, unà cum earum textu originali, edita à Julio Henrico PETERMANN. Berolini, 1844. 4to.

13. A Commentary on the Epistle of Paul to Philemon, by John CALVIN; translated from the Latin by B. B. Edwards. In the seventh volume (pp. 431—440.) of the Biblical Repository. Andover [Massachussetts], 1836. 8vo.

14. St. Paul's Epistle to Philemon explained. By George SMALRIDGE, D.D., Bishop of Bristol. No. xxxix. of his "Sixty Sermons." Oxford, 1724. folio.

15. A Comment on St. Paul's Epistle to Philemon, pointing out the principal Beauties of it. By Nathaniel MARSHALL, D.D. Sermons, Vol. II. No. xiii. London, 1731. 8vo.

HEBREWS.

1. Petri Hoffstede de GROOT Disputatio qua Epistola ad Hebræos cum Paulinis Epistolis comparatur. Trajecti ad Rhenum, 1826. 8vo.

The Epistle to the Hebrews is here collated with the other writings of St. Paul: at the end there is an index, shewing under various heads the coincidence between them. It is a very valuable tract.

2. Essai Critique sur l'Authenticité de l'Epître aux Hébreux. Par Henry-Louis LAHARPE. Toulouse, 1832. 8vo.

This academical Disquisition, which was publicly defended before the Theological Faculty

at Montauban for the degree of Bachelor in Divinity, is partly translated and partly abridged with much judgment from the first Volume of Professor Stuart's Commentary on the Epistle to the Hebrews, which is noticed in p. 383. No. 16.

3. Vindiciæ Originis Paulinæ ad Hebræos Epistolæ, nova ratione tentatæ a Frid. Christ. GELPKE. Lugduni Batavorum, 1832. 8vo.

The object of this disquisition is to prove the Pauline origin of the Epistle to the Hebrews, from the coincidence of sentiments and expressions which the author conceives he has found between the Epistle to the Hebrews and some of Seneca's writings; which coincidence, he is of opinion, cannot be fortuitous, but is solely to be derived from Paul's intimate acquaintance with the Roman philosopher. He further argues in favour of the historical tradition respecting Paul's intimacy with Seneca, and endeavours to shew, from internal criteria of time, that the Epistle to the Hebrews was written during the continuance of that intimacy. The hypothesis is maintained with great ingenuity, though it will not (we apprehend) carry conviction to the minds of its readers.

4. The Apostolical Authority of the Epistle to the Hebrews: an Inquiry, in which the received Title of the Epistle is vindicated against the cavils of Objectors, antient and modern, from Origen to Sir J. D. Michaelis, chiefly upon grounds of internal evidence hitherto unnoticed: comprising a comparative Analysis of the style and structure of this epistle, and of the undisputed epistles of St. Paul; tending to throw light upon their Interpretation. By the Rev. Charles FORSTER, B.D. London, 1838. 8vo.

In Vol. IV. of the Introduction to the Critical Study of the Scriptures, pp. 409–422. the genuineness and apostolical authority of St. Paul's Epistle to the Hebrews have been proved by a selection of the most striking evidences, both external and internal: but it has been reserved for the learned author of this work to demonstrate that apostolical authority by a mass of argument and evidence, not more original than ingenious and delightful to the Biblical student, who will attentively study his volume. Having refuted the cavils of antient and modern objectors, from Origen to Michaelis, the author proceeds to adduce his evidence in fourteen sections: in which he shews the identity of manner between the epistle to the Hebrews and St. Paul's undisputed epistles in the use of particular words, and gives copious tables:—1. of the New Testament words peculiar to the epistle to the Hebrews, and the undisputed epistles of St. Paul, as well as, 2. of words peculiar to the Epistle to the Hebrews, (which are not found elsewhere, either in the New Testament, the Septuagint, or the Apocrypha,) with their parallel verbal dependencies; and 3. of words occasionally occurring elsewhere in the New Testament, but in the manner, the frequency, or their occurrence, peculiar to the epistle to the Hebrews and the undisputed epistles of St. Paul. The author then institutes an examination of some leading parallel passages from the epistle to the Hebrews and St. Paul's undisputed epistles; and shews the identity of manner between that epistle and the undisputed epistles of the apostle in the use of favourite words, in the habit of 'going off at a word,' in the use of the paronomasia or play upon words, in quotations and modes of quotation from the Old Testament, in the use of key-texts. A copious table of the harmony of parallel passages between the epistle to the Hebrews and the undisputed epistles of St. Paul, is then subjoined. Having thus proved the Pauline original of the Epistle to the Hebrews from internal evidence, the learned author advances to a re-examination of the external evidences, including the testimonies of the apostolical fathers and those of Pantænus, Clemens Alexandrinus, and Origen; and adduces a powerful argument in proof that by the epistle of St. Paul referred to in 2 Peter, iii. 15, 16., the epistle to the Hebrews is intended, which argument is deduced from the internal marks of reference to the Hebrews by St. Peter in both his epistles. In an appendix are given tables of words occurring only once in the epistle to the Hebrews and in the undisputed epistles of St. Paul, as well as of Pauline words occurring in more than one epistle, and not occurring in the epistle to the Hebrews. The irresistible conclusion from the whole of the author's elaborate researches is, that that epistle *is* the genuine production of the great apostle of the Gentiles.

5. Calvin's Commentary on the Epistle to the Hebrews, translated from the Latin. London, 1841. 8vo.

6. An Exposition of the Epistle to the Hebrews, with preliminary Exercitations. By John OWEN, D.D. folio. 4 vols. London, 1668–1674. 8vo. 7 vols. Also in 4 large volumes, royal 8vo. London, 1840.

This work is particularly valuable for its illustration of the Epistle to the Hebrews by the aid of Rabbinical learning: it is replete with doctrinal and experimental remarks. A well-executed but (in consequence of the author's distance from the press) not accurately printed abridgment of it was published in 4 vols. 8vo. 1790, by Dr. Edward Williams. Of this abridgment a new edition was published at London in 1815, in 4 vols. 8vo. It was super-

intended by Ingram Cobbin, A. M.; who states (Evaneglical Synopsis, vol. iii. p. 1053.) that he "corrected no less than four hundred errors in the first edition, two hundred of which were in the Hebrew. He also, by request, modernized some of the phrases and terms."

7. Joannis BRAUNII Commentarius in Epistolam ad Hebræos, cum indicibus locupletissimis et quibusdam tabulis æneis elegantissimis. Amstelodami, 1705. 4to.

Professor Braun or Braunius is well known for several valuable pieces elucidating sacred antiquities. His commentary on the Epistle to the Hebrews, in the opinion of J. B. Carpzov, is one of the best ever edited, that is, up to the time of its publication. It is indeed truly valuable for its illustrations of that epistle by the aid of Rabbinical learning: and the author is particularly able in refuting the perverse interpretations of the celebrated Socinian teacher, Schlichtingius.

8. An Exposition of the Epistle to the Hebrews, by Mr. Robert DUNCAN, minister of the Gospel. Edinburgh, 1731. 8vo. Reprinted at Edinburgh in 1844. 8vo.

A useful and cheap exposition of the Epistle to the Hebrews.

9. Joannis Benedicti CARPZOVII Exercitationes in Pauli Epistolam ad Hebræos ex Philone Alexandrino. Helmstadt, 1750. 8vo.

A work of singular utility in explaining the phraseology of St. Paul's Epistle to the Hebrews.

10. A Paraphrase and Notes on the Epistle to the Hebrews. By the late Rev. James PEIRCE. With a Paraphrase and Notes on the three last chapters of the Hebrews left unfinished by Mr. Peirce, and an Essay to discover the author of the Epistle and language in which it was originally written. By Joseph Hallet, Jun. London, 1733. Second Edition, 1773. 4to.

This forms part of the work noticed in p. 369. No. 10. *suprà.* "Some of the sentiments," says Professor Stuart, "differ widely from those of Owen, and are such as ought to be examined with great caution; but the work, as a whole, exceeds any English commentary which I have read. The author has a great deal of acuteness, and is by no means wanting in regard to a tact for criticism. (Stuart, on the Epistle to the Hebrews, vol. i. p. 286. (American Edition), or p. 346. (London Edition).

11. A Paraphrase and Notes on the Epistle to the Hebrews. To which is prefixed an Inquiry into—the Author of this Epistle; when it was written; the manner of citing the Old Testament; and the method of reasoning in it, &c. By Arthur Ashley SYKES, D.D. London, 1755. 4to.

12. Joannis Augusti ERNESTI Lectiones Academicæ in Epistolam ad Hebræos ab ipso revisæ, cum ejusdem excursibus theologicis edidit; Commentarium, in quo multa ad recentissimorum imprimis interpretum sententias pertinentia uberius illustrantur, adjecit Gotlib Immanuel Dindorf. Lipsiæ, 1815. 8vo.

These *Academic Lectures* of Ernesti were delivered by that eminent scholar and divine while he was professor of divinity at Leipsic. They have been edited from his corrected copy, with various important additions, by Professor Dindorf, who succeeded him in the Hebrew chair at Leipsic. These are included between brackets, with the initial letter D., and require to be read with caution, Prof. Dindorf's sentiments on the person of Christ not being the most correct. On some of the earlier chapters there are also some marginal observations of an anonymous pupil of Ernesti's, which are distinctly marked. Professor Stuart characterises it as "a book of real worth in a critical respect, although not executed with much taste as to form and matter." (On the Epistle to the Hebrews, vol. i. p. 287. American Edition; or p. 347. London Edition.)

13. A Paraphrase and Commentary on the Epistle to the Hebrews. By Archibald MACLEAN. London, 1819. 2 vols. 8vo.

14. Epistola ad Hebræos, Latinè versa et largo explicata commentario, a Chr. Frid. BOEHME. Lipsiæ, 1823. 8vo.

15. Epître aux Hébreux, divisée d'après les matières, avec des som-

maires indiquant le contenu et l'objet de chaque division et sous-division, des notes, et des intercalations·explicatives entremêlés au texte. Genève, 1824. 8vo.

16. A Commentary on the Epistle to the Hebrews. By Moses STUART, Associate Professor of Sacred Literature in the Theological Seminary at Andover, United States. Andover, 1827. 2 vols. 8vo. Second Edition, revised and enlarged. 1833, in one volume, 8vo. London, 1828. 2 vols. 8vo.

This masterly work originated in the arduous duties incident to the office which Professor Stuart has for some years filled, with equal credit to himself, and benefit to the Theological Seminary at Andover. To borrow the just character given of his labours by the English editor (the Rev. Dr. Henderson): —" It was impossible for any person who had perused the former works of our author, not to hail with high anticipations the present production as a most valuable accession to biblical literature. Intimately acquainted with the minutiæ of Hebrew Grammar; familiar with the diversified style of the sacred writers; trained by long study of the laws of biblical exegesis to a refined and matured tact in seizing the point, the bearing, the various shades and ramifications of meaning couched under the sacred phraseology; imbued with a sincere love of divine truth, and a profound reverence for its dictates; and, withal, endowed with a manly and richly cultivated intellect, he possesses qualifications peculiarly fitting him for the performance of a work replete with so many difficulties as that of a Translation and Critical Commentary on the Epistle to the Hebrews. The ordeal, to which this important portion of Scripture has been subjected by the wild and extravagant hypotheses of some of the master-spirits of German theology, rendered it a matter of imperious necessity, that some champion, completely accoutred and disciplined to the battle, should step forward and take up the gauntlet which they have so fearlessly and vauntingly thrown down. If we mistake not, such a champion has here entered the field, and won the day. Questions respecting style, authorship, and interpretation, which men of such celebrity as Eichhorn, Bertholdt, De Wette, and others, were considered to have completely set at rest, have been submitted to a fresh and rigid investigation; and in most instances triumphantly, in all more or less satisfactorily, the very reverse of their conclusions has been shown to be in accordance with the real facts of the case." (Preface to English edition, p. v.)

The topics discussed in the FIRST VOLUME, in forty sections, are — the form of the Epistle; to what church or churches it was addressed; its antiquity and canonical authority; the external and internal evidence that it was written by the apostle Paul, who is most decisively shown to have been its author. The various objections of Bertholdt, Schulz, Seyffarth, De Wette, and Boehme, are discussed, and satisfactorily refuted: to them succeeds a consideration of the style of the epistle and of the hypotheses advocated by some learned men, who have severally ascribed it to Barnabas, Luke, Clement of Rome, and to Apollos. These hypotheses are shown to be destitute of foundation. The volume concludes with a brief notice of the "Critical and Exegetical Helps" to the study of this epistle. The SECOND VOLUME commences with a new translation of the Epistle to the Hebrews, the object of which is to give a more exact view of the features of the original Greek, than is presented by the authorised English Version. This translation is followed by an admirable continuous commentary upon the whole Epistle. When difficulties demanded special and extended investigation, he has thrown the result of such investigation into excursus at the end, after the method pursued by Heinrich, Koppe, Dindorf, and other German philologers and critics; because difficult subjects can there be treated and studied with more convenience, and also more fully, than if intermixed with the usual series of exegetical notes. The London reprint has been edited with great care by the Rev. Dr. HENDERSON.

17. A literal Translation of St. Paul's Epistle to the Hebrews, from the original Greek, with copious explanatory notes. By the late Rev. George Vaughan SAMPSON, M.A. Edited by his son, the Rev. G. V. Sampson. London, 1828. 8vo.

18. Christiani Theophili KUINÖEL Commentarius in Epistolam ad Hebræos. Lipsiæ, 1831. 8vo.

With the idiom and spirit of Paul's writings, I cannot help thinking him to be but very moderately acquainted. On questions of higher criticism he details with a good deal of brevity and accuracy what others have said; but he adds nothing to the stock of thought already before the world." (Prof. Stuart, in the Andover Biblical Repository, January, 1833. vol. iii. p. 160.)

19. The Epistle to the Hebrews. A new Translation in Sections, with Marginal Notes and an Introductory Syllabus. [By Josiah CONDER.] London, 1834. small 8vo.

20. A Commentary on the Epistle to the Hebrews, by Dr. A. THOLUCK. .... Translated from the German by James HAMILTON, M.A. With an Appendix, comprising two Dissertations by the same author, translated by J. G. RYLAND. Edinburgh, 1842. 2 vols. 12mo. [Also forming vols. XXXVIII. and XXXIX. of "the Biblical Cabinet."]

21. Notes, Explanatory and Practical, on the Epistle to the Hebrews. By Albert BARNES. New York, 1843. 12mo.

22. Horæ Hebraicæ: an Attempt to discover how the Argument of the Epistle to the Hebrews must have been understood by those therein addressed, with Appendices on Messiah's Kingdom, &c. By George, Duke of MANCHESTER. London, 1835. large 8vo.

For an account of this work, which includes only the first four chapters of the Epistle to the Hebrews, the reader is referred to the Christian Guardian for March 1835, pp. 105—110.

23. G. M. AMTHOR Commentatio Exegetico-Dogmatica in tres priores versus capitis primi Epistolæ ad Hebræos scriptæ. Coburgi, 1828. 8vo.

24. De Epistolæ, quæ dicitur ad Hebræos, Indole maxime peculiari Librum composuit Traugott Augustus SEYFFARTH. Lipsiæ, 1821. 8vo.

An elaborate investigation of the style, scope, &c. of the Epistle to the Hebrews; the main object of which is, to disprove the Pauline origin of this epistle. Dr. Seyffarth's hypothesis is completely refuted by Professor Stuart in his Commentary on the Epistle to the Hebrews, vol. i. § 28.

(4.) COMMENTATORS ON THE SEVEN CATHOLIC EPISTLES.[1]

1. Gottlob Christiani STORR opusculum de Catholicarum Epistolarum occasione et scopo. (In the second volume of his collected Opuscula, pp. 367–415.) Tubingæ, 1797. 8vo.

2. A Practical Paraphrase on the Seven Catholic Epistles, after the manner of Dr. Clarke's Paraphrase on the Four Evangelists. By Samuel COLLET. London, 1734. 8vo.

3. Epistolarum Catholicarum Septenarius, Græce, cum nova versione Latina, ac scholiis grammaticis atque criticis, opera Joh. Benedicti CARPZOVII. Halæ, 1790. 8vo.

In this work, the received Greek Text of the Seven Catholic Epistles is retained, and the punctuation is corrected where the editor deemed correction necessary. The new Latin version, which is printed with the Greek text, is very close: and in his scholia or notes Professor Carpzov has vindicated his rendering of particular passages, or discussed various readings of importance; and has also illustrated the peculiar idioms occurring in these epistles, especially those of St. John.

JAMES, AND 1 AND 2 PETER.

1. Annotatio ad Epistolam Jacobi perpetua, cum brevi Tractatione Isagogicâ. Scripsit Matthæus SCHRECKENBURGER. Stuttgardiæ, 1832. 8vo.

2. Commentarius in Epistolam Jacobi. Conscripsit Car. Godofr. Guil. THEILE. Lipsiæ, 1833. 8vo.

3. A Practical Commentary, or an Exposition with Notes on the Epistle of James. By Thomas MANTON. London, 1653. 4to. Reprinted: London, 1840. royal 8vo.

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[1] The Paraphrases of Dr. Benson on these Epistles have already been noticed in No. 11. p. 369. *suprà.*

4. A Practical Commentary or Exposition on the General Epistle of James. A Reprint of the Rev. Thomas Manton's Work on that Epistle, abridged and edited by the Rev. T. M. Macdonogh. London, 1844. 8vo.

5. Sam. Frid. Nathan. MORI Prælectiones in Jacobi et Petri Epistolas. Edidit C. A. Donat. Lipsiæ, 1794. 8vo.

6. Integrity and Authenticity of the Second Epistle of Peter. By Dr. Herman OLSHAUSEN, Professor of Theology in the University of Königsberg. Translated from the Latin by B. B. EDWARDS. In the eighth volume of the Biblical Repository, published at Andover [Massachussetts], 1836. 8vo.

7. Friderici WINDISCHMANNI, SS.-Theologiæ et Philosophiæ Doctoris, Vindiciæ Petrinæ. Ratisbonæ, 1838. 8vo.

"This book is written in a very earnest and powerful manner, in opposition to those who doubt or deny the authenticity of the Second Epistle of Peter. . . . Windischmann comes to the conclusion, that it was known in the earliest times; that its authenticity was questioned by none; that it differs, indeed, from the first epistle in certain phraseology and sentiments; but that this difference can be well explained by the different nature of the subject discussed, while there are many traces of resemblance; that there are some difficult passages in it, which, notwithstanding, if rightly understood, will particularly confirm the sincerity of the writer; that the description of heretics agrees only with the apostolic times; and that its resemblance to Jude demonstrates its apostolic origin. A large portion of the volume is taken up with an inquiry relating to the time and place when and where both epistles were written. The author concludes then that the first epistle was written at Rome (Rome intended by Babylon)[1], and that the second epistle was written at the same place, as Peter in it refers to the epistle of Paul, which were written at Rome, and as he speaks of his own death as drawing near, which took place at the same city." (American Biblical Repository, January, 1839, p. 257.)

8. A Commentary on the First Epistle of Peter, by Robert LEIGHTON, D.D. Archbishop of Glasgow. 2 vols. 8vo. Various editions; also in one volume, 8vo.

This admirable commentary, which fills the first two volumes of Archbishop Leighton's works, is wholly practical, and has long been admired for its piety. Dr. Doddridge, in his paraphrase on this Epistle, has acknowledged himself deeply indebted to Archbishop Leighton for many important hints.

9. An Exposition of the second Epistle of Peter. By the Rev. Thomas ADAMS. London, 1633. folio.

This exposition was held in very high repute in the seventeenth century. It having become very scarce, a new edition, 'revised and corrected' by the Rev. James Sherman, was published at London, in 1839, in one large volume royal 8vo.

10. Exposition of the Epistle of Peter, considered in reference to the whole System of Divine Truth. Translated from the German of Wilhelm STEIGER by the Rev. Patrick FAIRBAIRN. Edinburgh, 1836. 2 vols. 12mo. [Also as vols. XIV. and XV. of the Edinburgh Biblical Cabinet.]

11. Huberti Philippi de KANTER Commentatio in locum 1 Petri V. 1-4. Lugduni Batavorum, 1823. 4to.

12. In secundam S. Petri Apostoli Epistolam Commentarius. Auctore Thoma SMITH, S. T. P. In pp. 177-372. of his Miscellanea. Londini, 1690. 8vo.

13. A Dissertation on 2 Pet. i. 16-21. in which the Force of the Apostle's reasoning is shown, and the Connection of the whole passage is explained. By William PRIMATT. London, 1751. 8vo.

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[1] That Rome was the place where the Epistles of Peter were written, we have shown in Vol. IV. pp. 435, 436.

14. A Dissertation upon the controverted Passages in St. Peter and St. Jude concerning the Angels that sinned, and who kept not their first Estate. By Samuel HENLEY. London, 1778. 8vo.

JAMES AND JUDE.

1. Jacobi et Judæ Epistolas Catholicas commentario illustravit C. A. SCHARLING. Hauniæ, 1841. 8vo.

1, 2, AND 3 JOHN.

1. Epistolæ tres Catholicæ S. Joannis Græce, notis illustratæ a Leonhardo Christophoro RUHLIO. Amstelodami, 1739. 12mo.

2. Sam. Frid. Nath. MORI Prælectiones Exegeticæ in tres Johannis Epistolas, cum novâ earundem paraphrasi Latinâ. Curâ C. A. Hempel. Lipsiæ, 1797. 8vo.

This work contains a free Latin version of Saint John's three Epistles, as it was dictated by the celebrated Professor Morus in his Divinity Lectures, together with his observations on it, and two critical *Excursus*, one of which relates to the disputed passage in 1 John, v. 7, 8.

3. A Commentary upon the First, Second, and Third Epistles of Saint John. By Thomas HAWKINS. London, 1808. 8vo.

4. A Brief Commentary upon the first Epistle of Saint John. By Alexander S. PATTERSON. Glasgow, 1843. 12mo.

5. Versio Latina Epistolarum et Libri Visorum Joannis Novi Testamenti, perpetua adnotatione illustrata a M. Godofr. Sigismund. IASPIS. Editio altera, novis curis emendata et aucta. Lipsiæ, 1821. 8vo.

6. A Commentary on the Epistles of St. John by Dr. Fredrich LÜCKE. Translated from the German, with additional notes, by Thorleif Gudmundson REPP. Edinburgh, 1837. 12mo. Also as vol. XV. of the Edinburgh Biblical Cabinet.

7. Apostolical Instruction exemplified in [a practical commentary upon] the First Epistle General of John. London, 1840. 12mo.

8. Joh. Jac. RAMBONNET, Specimen Academicum de Secunda Epistola Johannea. Trajecti ad Rhenum, 1819. 8vo.

JUDE.

1. An Exposition of the Epistle of Jude. By William JENKYN. London, 1652–54. 2 parts. 4to. Reprinted at London, 1840, in one volume, royal 8vo.

2. A Practical Commentary, or an Exposition with Notes, on the Epistle of Jude. By Thomas MANTON, B.D. London, 1658. 4to.

3. Hermanni WITSII Commentarius in Epistolam Judæ. Lug. Bat. 1703. 4to.

A learned, elegant, and perspicuous illustration of the Epistle of Jude.

4. Epistola Judæ, Græce, commentario critico et annotatione perpetua illustrata, a Henr. Carl. Alex. HAENLEIN. Erlangæ, 1799. 8vo.

5. Collectanea, sive Notæ Criticæ et Commentarius in Epistolam Judæ. Accedunt de fonte Doctrinæ, et Dictionis Judæ genere et colore, Dissertationes duæ. Auctore M. T. LAURMANN. Groningæ, 1818. 8vo.

6. A. JESSIEN, de Αυθεντεια Epistolæ Judæ Commentatio Critica. Lipsiæ, 1820. 8vo.

This learned essay consists of five chapters, which treat severally on 1. The Character and Profession of the Apostle Jude; 2. The doubts raised against the authenticity of the epistle which bears his name; 3. Proofs of its authenticity; 4. A comparison of it with the second epistle of Peter. 5. The last chapter contains testimonies of the Fathers of the Church and other Ecclesiastical Writers to the authenticity of the epistle of Jude.

(5.) COMMENTATORS ON THE APOCALYPSE, OR REVELATION OF SAINT JOHN.

1. Apocalypsis Johanni Apostolo vindicata. Scripsit Ernestus Gulielmus KOLTHOFF. Hafniæ, 1834. 8vo.

2. In the second tome or part of Mr. Hugh BROUGHTON's works, (pp. 408–522.) there is an exposition or interpretation of the Revelation of Saint John, intitled "A Revelation of the Holy Apocalypse." The learned writer expounds it chiefly of the corruptions of the Church of Rome.

3. Clavis Apocalyptica ex innatis et insitis Visionum Characteribus eruta, et demonstrata à Josepho MEDE.—Ejusdem Commentarius in Apocalypsin, et Appendix ad Clavem Apocalypticam.

These excellent treatises "of the pious and profoundly learned" Joseph Mede (as he is justly styled in the title-page to the collective edition of his works) were originally published in 4to., but now form, together with some other disquisitions on prophecy, the second volume of the folio edition of his works. Mede is universally allowed to have led the way to a correct and rational interpretation of the Apocalypse. The examination of his *Clavis* occupies the chief part of Bishop Hurd's tenth sermon on the study of the prophecies; and that eminent prelate, after adverting to the numerous and abortive attempts to explain this mysterious book, which were made soon after the Reformation, has the following striking remark concerning Mede:—"The issue of much elaborate inquiry was, that the book itself was disgraced by the fruitless efforts of its commentators, and on the point of being given up as utterly impenetrable, when a *sublime genius* arose in the beginning of the last century, and surprised the learned world with that great desideratum—a key to the *Revelations*." (Works, vol. v. p. 270.) The tenth of Bishop Hurd's sermons on the prophecies discusses, after Mede, the interpretation of the Apocalypse.

4. Clavis Apocalyptica, or the Key to the Apocalypse, educed and demonstrated from the natural and internal Characters of the Visions; for the use of those to whom God hath imparted the love and desire of searching into, and understanding that wonderful Prophecy. By Joseph MEDE, B.D. Translated by a Clergyman of the Established Church. London, 1831. 12mo.

5. A Translation of Mede's Clavis Apocalyptica. By R. Bransby COOPER, Esq. London, 1833. 8vo.

5.* A Commentary on the Revelation of St. John. By R. Bransby COOPER, Esq. London, 1833. 8vo.

"The first of these publications will be a very acceptable present to the English student of the Bible; as, in having Mede's views set before him, he will certainly have those of the soundest writer on prophecy unfulfilled. The second work is also valuable, as the commentary is nearly founded upon Mede's views, and Mr. Cooper points out where he has gone beyond them." (British Magazine, June, 1833, p. 692.)

6. Anacrisis Apocalypseos Joannis Apostoli, quâ in veras interpretandæ ejus hypotheses diligenter inquiritur, et ex iisdem interpretatio facta, certis historiarum monumentis confirmatur et illustratur, tum quoque quæ Meldensis Præsul Bossuetus hujus libri commentario supposuit, et exegetico Protestantium systemati in visis de Bestia ac Babylone Mystica objecit, sedulo examinantur. Auctore Campegio VITRINGA. Amstelædami, 1719, 4to.

7. A Perpetual Commentary on the Revelation of Saint John, with a Preliminary Discourse concerning the Principles upon which the said

Revelation is to be understood. By Charles DAUBUZ, M.A. New modelled, abridged, and rendered plain to the meanest capacity, by Peter Lancaster, A.M. London, 1730. 4to.

The best edition of an elaborate and very useful work, of which later writers have not failed to avail themselves. Mr. Daubuz's work was first printed in folio, 1720. A new and enlarged edition of his "Symbolical Dictionary" was published at London, 1842, with a memoir of the author and a preface by the editor, Mr. Matthew Habershon, in one volume 8vo.

8. The Scripture Preservative against Popery; being a Paraphrase with Notes on the Revelation of St. John. By Thomas PYLE, M.A. London, 1735. 8vo. 1795. 2d edition.

This volume completes the Paraphrase on the New Testament, after the manner of Dr. Clarke. Mr. Pyle's Paraphrase on the Acts and Epistles is noticed in p. 358. No. 2. *suprà.*

9. A Paraphrase and Notes on the Revelation of Saint John. By Moses LOWMAN. 2d edit. London, 1745. 4to. London, 1807. 8vo. 4th edition.

Bishop Tomline includes this work in his list of books for clergymen and biblical students. Dr. Doddridge has said of it, that he "has received more satisfaction from it, with respect to many difficulties" in the book of Revelation, than he "ever found elsewhere, or expected to have found at all." (Works, vol. ii. Leeds edit. p. 37.) He has given an abstract of Mr. Lowman's scheme of interpretation in his 229th lecture. (Works, vol. v. pp. 410–414.) Lowman's scheme of the seven seals is also approved by the late Rev. David Simpson, in his "Key to the Prophecies," (p. 582.) as more consistent with history than that of Bishop Newton, printed in the second volume of his dissertations on the prophecies.

10. BENGELIUS'S Introduction to his Exposition of the Apocalypse; with his preface, and the greatest part of the conclusion of it; and also his marginal Notes on the text, which are a summary of the whole exposition. Translated from the high Dutch, by John ROBERTSON, M.D. London, 1757. 8vo.

See an account of this work in the Monthly Review, O.S. vol. xviii. pp. 25–28. The substance of Bengel's expository writings on the Apocalypse is given in the Rev. John Wesley's notes, mentioned in p. 297. No. 13. *suprà.*

11. The Revelations translated, and explained throughout, with keys, illustrations, notes, and comments; a copious introduction, argument and conclusion. By W. COOKE, Greek Professor at Cambridge, &c. Yarmouth, 1789. 8vo.

"A writer who can discover" (as Mr. Cooke has done) "the Jewish church in the Iliad, and Christianity in the Odyssey, may certainly find whatever he pleases in the Book of Revelation; but it is not equally certain that he is qualified to detect the fallacies of Joseph Mede, and to prove him mistaken, false, and erroneous. Though the author professes to 'have lighted the taper of God's truth from the kindled incense of prayers,' and though he may expect that it will 'flame like a fire-brand, fling and bounce, and run, singeing and scorching wherever it touches,' we have been so unfortunate as not to receive from this flaming taper a single ray to guide us through this region of darkness." (Monthly Review, N. S. vol. iii. p. 148.)

12. Commentarius in Apocalypsin Joannis. Scripsit Jo. Gothofr. EICHHORN. Gottingæ, 1791. 2 vols. small 8vo.

The hypothesis of the celebrated Professor Eichhorn is, that the Revelation of Saint John is a prophetic drama, the true subject of which is the spiritual victory of Christianity over Judaism and Paganism. As this Commentary on the Apocalypse is not of very frequent occurrence in this country, the following abstract of his scheme may be not unacceptable to the reader. He divides the Apocalypse into four parts, viz. 1. The Title; — 2. The Prologue itself; — 3. The Drama itself; — and 4. The Epilogue.

1. The Title. (i. 1–3.)
2. The Prologue (i. 4.–iii. 22.), in which it is stated that the argument of the drama belongs to the Christians; Epistles to the churches being added, which in the symbolic style of the poem are represented by the number seven.
3. The Drama itself (iv. 1.–xxii. 5.), which consists of a prelude and three acts!!! In the *Prelude* (iv. 1.–viii. 5.), the scenery is prepared and adorned.

Act I. Jerusalem is taken; i. e. Judaism is conquered by the Christian Religion. (vii. 6.–xii. 17.)
Act II. Rome is captured; i. e. Paganism is subdued by the Christian Religion. (xi. 18.–xx. 10.)
Act III. The New Jerusalem descends from heaven; or the happiness of the life to come, which is to endure for ever, is described. (xx. 11.–xxii. 5.)

4. The Epilogue, (xxii. 6-21.)
   a. Of the Angel, (xxii. 6.)
   b. Of Jesus Christ, (xxii. 7–16.)
   c. Of Saint John, who denounces a curse against those who shall add to or diminish the predictions contained in this book (xxii. 16–20.), and concludes with an apostolical benediction, (21.)

The hypothesis of Eichhorn (we understand) was attacked and refuted by M. Lange, in his German translation of the Apocalypse.

13. A Commentary on the Revelations. By Bryce Johnstone, D.D. Edinburgh, 1794. 2 vols. 8vo.

This work we have not had an opportunity of seeing: it is stated by Dr. E. Williams to be "well calculated for general use, being written with great perspicuity, and in a popular practical strain." (Christian Preacher, Appendix, p. 437.)

14. Réflexions sur l'Apocalypse. Par E. Gibert, Ministre de la Chapelle Royale, et Recteur de St. André dans l'Ile de Guernsey. Guernsey, 1796. 8vo.

Plain, pious, and practical. The learned author has chiefly followed the exposition given by Bishop Newton in the second volume of his Dissertations on the Prophecies.

15. Practical Observations on the Revelation of Saint John, written in the year 1775. By the late Mrs. Bowdler. 2d edit. Bath, 1800. 12mo.

This work is expressly designed for those who have not leisure or inclination to examine the prophetical meaning of the Apocalypse. "Many such readers will doubtless be found; and whoever takes up the book with a serious mind, will be edified by the good sense, piety, and modesty of the writer." (British Critic, O. S. vol. xvi. p. 561.)

16. A Commentary on the Revelation of Saint John, accompanied with Historical Testimony of its accomplishment to the present day. By the Rev. E. W. Whittaker. London, 1802. 8vo.

The present work is an enlarged edition of a small work on the prophecies, originally printed in 1795. The author "has the peculiar merit of compelling the historian Gibbon to give testimony, in almost every instance that falls within the limits of his chronology, to the fulfilment of the prophecies." The points insisted on by Mr. Whittaker, "he has succinctly handled, and reasoned upon each in such a manner as to render his work, if not decisive upon the subject, yet too important not to become a book of reference and authority to future commentators." (British Critic, vol. xxiii. O. S. Pref. p. iv. and p. 252.)

17. Brief Commentaries upon such parts of the Revelation and other Prophecies as immediately refer to the present times. By Joseph Galloway, Esq. London, 1802. 8vo.

18. The Apocalypse, or Revelation of Saint John, translated, with Notes critical and explanatory. To which is prefixed a Dissertation on the divine origin of the book, in answer to the objections of the late Professor Michaelis; with a biographical chart of writers in the early Christian church who appear to have afforded evidence in favour of the Apocalypse. By John Chappel Woodhouse, D.D. London, 1806. royal 8vo.

"This," said the late Bishop Hurd, "is the best book of the kind I have seen. It owes its superiority to two things,—the author's understanding, for the most part, the apocalyptic symbols in a *spiritual*, not a literal sense: secondly, to the care he has taken to fix the precise import of those symbols, from the use made of them by the old prophetical and other writers of the Old and New Testament. Still many difficulties remain and will remain to the time of the end." (*Manuscript note of the late Bishop Hurd, on a blank leaf of a presentation copy of this work, in the library of Hartlebury.* See Gentleman's Magazine, vol. lxxviii. part ii. p. 702.) After *such* commendation, any further observation is unnecessary. The text of the Apocalypse is handsomely printed in three columns, containing the Greek text of Griesbach's second edition of the New Testament, Dr. W.'s own translation from it, and

the authorised version, from which he never departs but when the sense requires it. The reader who is desirous of seeing analyses of this most excellent work, may consult the British Critic, O. S. vol. xxix. pp. 190-200.; and the Eclectic Review, O. S. vol. ii. part ii. pp. 214–222.

19. Annotations on the Apocalypse, intended as a sequel to those of Mr. Elsley on the Gospels, and Mr. Slade on the Epistles. For the Use of Students in Prophetical Scripture. By John Chappel WOODHOUSE, D.D. Dean of Lichfield. London, 1828. 8vo.

The commendations bestowed by the late Bishop Hurd upon Dr. Woodhouse's larger publication (just noticed) are equally applicable to his present work, in which piety and philology are happily united. The notes are partly abridged from his former translation of the Apocalypse, and are partly new: the Greek Text of the original, and the improved version of Dr. W., are here omitted; and the text of St. John, according to the authorised English version, is divided into parts and sections, with a view to a more complete arrangement and illustration of this prophetic book, the genuineness and divine inspiration of which are most satisfactorily vindicated from the objections of the late learned Professor, Sir J. D. Michaelis, in a preliminary disquisition. Although Dr. Woodhouse offers his volume "as a sequel" to the compilations of Messrs. Elsley and Slade (noticed in pp. 360. No. 11. and 370. No. 17. *suprà*), it may be most advantageously consulted and studied as a distinct work; being sufficiently critical for the use of the scholar, at the same time that its perspicuity renders it highly valuable to ordinary readers.

20. The Prophetical Character and Inspiration of the Apocalypse considered. By George PEARSON, B.D. Cambridge and London, 1835. 8vo.

In this work the author "has presented to the public a view of the subject-matter of the Apocalypse, founded chiefly on the principles of Dean Woodhouse and Vitringa. Mr. Pearson has prefixed a chapter on the authenticity of the Apocalypse; and, after going through the book, adds two chapters on its prophetical character and inspiration. . . . They who can adopt the principles of Vitringa and Woodhouse, will find Mr. Pearson's a very useful volume." (British Magazine, Feb. 1836. vol. ix. p. 184.)

21. England Safe and Triumphant: or Researches into the Apocalyptic Little Book, and Prophecies, connected and synchronical. By the Rev. Francis THRUSTON, M.A. Coventry and London, 1812. 2 vols. 8vo.

"Among many interpretations of the Divine Book of the Revelation, here is one which expressly views in it the permanency of the church of England, and its prevalence over all other denominations of the Christian world! Much as we are inclined to believe that there is a strong foundation of truth in what this author urges, in conformity with other sound interpreters, or built on their positions, we cannot but think in many places, particularly towards the latter end of his work, he is rather too rapid in forming his deductions and conclusions; in some of which we confess ourselves unable to follow him." (British Critic, O. S. vol. xxxiii. pp. 593. 595.)

22. The Sure Word of Prophecy: or, the Revelation explained. By Frederick FYSH, M. A. London, 1840. 8vo.

23. A Dissertation on the Dragon, Beast, and False Prophet of the Apocalypse; in which the number 666 is satisfactorily explained: and also a full illustration of Daniel's Vision of the Ram and He-Goat. By James Edward CLARKE. London, 1814. 8vo.

"We cannot agree with the author in many of his explanations: yet we have read his work with some degree of satisfaction, and think he has succeeded in throwing additional light on some of the obscure subjects which he undertakes to illustrate." (Eclectic Review, N. S. vol. iv. p. 289.)

24. A Dissertation on the Seals and Trumpets of the Apocalypse, and the Prophetical Period of twelve hundred and sixty years. By William CUNINGHAME, Esq. London, 1813. Third Edition, 1833. Fourth Edition, 1843. 8vo.

24.* A Supplement to a Dissertation on the Trumpets and Seals of the Apocalypse. By William CUNINGHAME, Esq., London, 1838. 8vo.

For a copious analysis of this soberly written and truly valuable work (now very materially improved), see the Christian Observer, vol. xiii. pp. 163—180. The "Supplement" contains various additional considerations, confirmatory of the Author's calculation of the prophetic period of 1260 years.

25. On the Jubilean Chronology of the Seventh Trumpet of the Apocalypse, and the Judgment of the Ancient of Days, Dan. vii. 9.: with a brief account of the Discoveries of Mons. de Chesaux as to the great Astronomical Cycles of 2300 and 1260 years, and their difference, 1040 years. By William CUNINGHAME, Esq. London and Edinburgh, 1834. 8vo.

26. The Prophetic History of the Christian Revelation Explained; or a Brief Exposition of the Revelation of Saint John. By the Rev. George SCHMUCKER, Pastor of the Evangelical Lutheran Church, York Town, Pennsylvania. Vol. I. Baltimore, 1817. 8vo. [This work has not been completed.]

27. Apocalypsis Græce, perpetua annotatione illustrata à Joanne Henrico HEINRICHS. Gottingæ, 1821. 2 parts or vols. 8vo.

Though published as a detached work, this commentary on the Apocalypse forms part of the Novum Testamentum Koppianum (noticed in p. 350. No. 16. *suprà*,) of which it constitutes the tenth volume. After Eichhorn, Grotius, Hug, and other modern continental critics, Dr. Heinrichs considers the Apocalypse as a sacred poem, representing in a dramatic form (the scenery of which is chiefly borrowed from the antient prophets), the final triumph of Christianity over Judaism and Paganism; the three cities of Sodom, Babylon, and Jerusalem, — or the matron, the harlot, and the bride — being intended to represent those three systems. Heinrichs does not adhere to the artificial divisions of Eichhorn, of which we have given an abstract in p. 388. No. 12.

28. A Brief Commentary on the Revelation of St. John. From the German [of John Gottfried von HERDER]. London, 1821. 12mo.

29. M. T. LAURMANN Prælectio de imaginum sive figurarum poeticarum in Apocalypsi Joannea, indole atque pretio. Groningæ, 1822. 8vo.

30. The Chronology of the Apocalypse, investigated and defended. By John OVERTON. London, 1822. 8vo.

31. A concise Exposition of the Apocalypse, so far as the Prophecies are fulfilled; several of which are interpreted in a different way from that adopted by other Commentators. By J. R. PARK, M.D. London, 1823. 8vo.

The author of this work regards the Apocalypse as being altogether a spiritual and not a political prophecy; that is, as relating exclusively to the progress of true religion, and not to the history of the Roman Empire. This general principle is derived from the excellent work of Dean Woodhouse, noticed in page 389., to which Dr. Park acknowledges his obligations, and which he has for the most part taken as his guide. "This concise exposition deserves to be recommended as a useful outline of the Apocalyptic Predictions and their fulfilment." (Eclectic Review, N. S., vol. xxii. p. 341.)

32. Dissertations introductory to the Study and Right Understanding of the Language, Structure, and Contents of the Apocalypse. By Alexander TILLOCH, LL.D. London, 1823. 8vo.

These dissertations are seven in number. In the two first Dr. Tilloch has very ingeniously, but we think not satisfactorily, endeavoured to shew that the Apocalypse was one of the earliest-written books of the New Testament; but the weight of historical evidence we have shewn in the fourth volume of the Introduction (see pp. 486—488.) is decidedly in favour of the *late* date of the Apocalypse. The remaining five dissertations contain many ingenious observations on the language and style of this prophetic book. "There is much ingenuity displayed in these pages, and many remarks occur in them, that are deserving of consideration; but we regret to be obliged to add, that the learned author has frequently ventured assertions wholly gratuitous, in order to support a favourite hypothesis, to which he had obviously determined that every fact should be made to bend; and that he has conducted many of the discussions in the volume before us in a manner that must be pronounced, by every impartial reader, not only unfair, but in some instances disingenuous." The author "may fairly be represented as having brought under the notice of biblical students some very interesting topics, and he has furnished many ingenious and curious remarks on the several subjects of his Dissertations, although, in but too many cases, he has exhibited them in a crude and unsubstantial form." (Eclectic Review, N. S., vol. xxiii. pp. 343. 360.)

33. An Explanation of the Apocalypse or Revelation of St. John. By Alexander SMYTH. Washington City, 1825. 12mo.

The author of this publication (who is a general in the army of the United States of America) announced it in a pompous advertisement, in which he "certified *on honour* that he had discovered the meaning of the Apocalypse, which, with the exception of a few passages in the second and third chapters, has never been approached by any expositor." The pamphlet (for it contains only fifty-seven loosely printed pages, exclusive of the title-page) is published as the result of twenty years' study; and, as it is utterly unknown in this country, the following concise outline of its contents may perhaps gratify the curiosity of the reader. Contrary to all historical evidence, he affirms that the Apocalypse is not mentioned by any of the Fathers until about the close of the second century — that the several passages which are common to their writings and this book, are quotations from the former by the author of the latter, and not *vice versâ*, as is commonly supposed, because the Book of Revelation is a much more masterly and perfect production than the others, and the world is in a state of progressive improvement, as the rude hut precedes the splendid palace; (General Smyth's book is therefore superior to all the productions of antiquity!!)— that "the fall of the mystical Babylon is, UNQUESTIONABLY, the destruction of Byzantium by the forces of Severus, in the year 195; and this event is the beacon which we must keep in view, while searching for the other events, enigmatically related in this book," — that Irenæus, bishop of Lyons, must have been the author of the Apocalypse, because he wrote several books, in one of which he mentioned the *antient* copies of the Apocalypse, and was also acquainted with several persons who figured in the history of the destruction of Byzantium — that it is a compilation from the prophets, the theology of the Rabbins, the Pastor of Hermas, and the more antient Apocalypses, applied by the writer to the history of his own time — and that it is a *pious* forgery, written in the spirit of insatiable revenge! The mystical number 666 he finds in the name of *Decimus Clodius Albinus*, although the Latin numerals contained in that name amount only to 2318! Such is the outline of this author's plan, whose fallacy, ignorance, and presumption have been very severely and deservedly exposed in the Literary Journals of North America.

34. An Introduction to the Study of the Apocalypse; being an Attempt to make that Portion of God's Word profitable to the Generality of Readers. To which is added a Brief Outline of Prophetic History, from the Babylonian Captivity to the Commencement of the Nineteenth Century, selected chiefly from the best and most approved Writers on the Subject. By the Rev. Richard MURRAY. Dublin, 1826. 8vo.

35. The Apocalypse of St. John, or Prophecy of the Rise, Progress, and Fall of the Church of Rome; the Inquisition; the Revolution of France; the Universal War; and the Final Triumph of Christianity. Being a new Interpretation, by the Rev. George CROLY, A.M. London, 1827. Third Edition, with Corrections and Additions, 1838. 8vo.

This original and powerfully written volume is prefaced by a view of the injurious effects of Popery, and the benefits conferred by Protestantism upon the British empire, in the successive reigns from the time of Queen Elizabeth. The interpretation of the Apocalypse, which follows, adopts a plan different from that of all its predecessors. The author considers the whole as a fasciculus of prophetic visions seen at intervals, and relating to distinct portions of providential history. The first three chapters are exclusively addressed to the Church in the time of Saint John. The remainder of the Apocalypse contains a general view of Christian History from the reign of Constantine to the Millenium (chapters iv–vii.): a detailed prediction of the penalties inflicted upon Europe for her persecution of the Reformed Church, to the Millennium (chapters viii–xi., xv., xvi.); a view of the progress of the Romish Church from power to persecution, under different aspects (chapters xii–xiv.); a prediction of the fall of the papacy, the universal war, the millennium, the subsequent brief apostasy, the final judgment, and the close of the providential history of the world. The ninth chapter of the Apocalypse, which has hitherto been conceived to be a view of Mohammedism, Dr. Croly interprets as a prediction of the fall of monarchy in France, and of the atheistic war, in 1793. A general sketch of the leading events in the history of the Christian Church, from Constantine to the present time, completes the volume, which is evidently the result of great labour and research, and abounds with most important historical information.

36. Alberti Christ. Van Eldik THIEME Commentatio de Septem Epistolis Apocalypticis. Lugduni Batavorum, 1827. 4to.

37. Initium Disputationis de Libri Apocalypseos Argumento, Sententia,

et Auctore . . . . . Publico examini submittit Henricus Engelinus WEYERS. Lugduni Batavorum, 1828. 4to.

The first part only of an academical Dissertation on the Apocalypse: it discusses the hypotheses of Grotius, Herder, Eichhorn, and Heinrichs, respecting the author and argument of this book.

38. Commentarius in Apocalypsin Johannis, Exegeticus et Criticus. Auctore Georgio Henrico Augusto EWALD. Lipsiæ, 1828. 8vo.

39. A Key to the Revelation of St. John the Divine; being an Analysis of those parts of that wonderful Book, which relate to the General State of the Christian Church, through all the times since it was written, and to the peculiar Signs of those Times. By the Rev. Philip ALLWOOD, B.D. London, 1829. 2 vols. 8vo.

40. The Apocalypse of Jesus Christ, commonly called the Revelation of St. John the Divine, briefly, yet minutely, Explained and Interpreted, to the xixth Chapter inclusive; being the History of the Christian Church, until the Destruction of the Roman Empire at the Coming of our Lord with all his Saints. Consisting of a select Compilation from the most approved and learned Commentators, both ancient and modern. London, 1832. 8vo.

41. A Treatise on the Millennium; in which the prevailing Theories on that subject are carefully examined, and the true Scriptural Doctrine attempted to be elicited and established. By George BUSH, A.M. New York, 1832. 12mo.

The opinion advocated by the author of this treatise is, that the Millennium is past; the predictions in the Apocalypse having been fulfilled by the triumph of Christianity over Paganism, in the conversion of Constantine to the Christian faith.

42. An Exposition of the Apocalypse, by the Rev. Alexander KEITH, D.D., forms the chief part of his "Signs of the Times," noticed in No. 18. p. 268. *suprà*. Another Original Exposition of this Book is given by the Rev. Dr. LEE in his "Six Sermons on the Study of the Holy Scriptures." No. 27. p. 262. *suprà;* and another by the Rev. C. E. STOWE in his "Introduction to the Criticism and Interpretation of the Bible," No. 19. page 184. *suprà.*

43. Explication Raisonnée de l'Apocalypse, d'après les principes de sa Composition. Par Philippe BASSET. Paris, 1832–33. 3 tomes. 8vo.

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47. The Apocalypse its own Interpreter: or, a Guide to the Study of the Book of Revelation. By the Rev. A. HUTCHINSON. London, 1835. 8vo.

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49. L'Apocalypse expliquée par l'Ecriture. Essai par Louis VIVIEN. Paris, 1837. 12mo.

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For a notice of this publication, see the Church of England Quarterly Review, for October, 1838, pp. 544–546.

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This elaborate commentary is eminently distinguished by the absence of all dogmatical spirit in the conclusions deduced by its learned author; and also by singular accuracy in its historical references and extent of research, which are manifest in every page. An analysis of it is given in the Churchman's Monthly Review for 1844, pp. 425. and following.

56. A Commentary on the Apocalypse. By Moses STUART, Professor of Sacred Literature in the Theological Seminary at Andover, Massachussetts. Andover, and New York, 1845. 2 vols. 8vo.

The first volume of this commentary treats on the author and character of the apocalypse, the time when it was written, the nature of its language and idiom, and a comparison of it with Old Testament Prophecies, and with contemporary apocryphal writings, together with a history of the interpretation of the Book itself. The second volume contains the commentary and several dissertations on various topics connected with the subject. "The design of the apocalypse was, to encourage and console the church of God, when suffering severe affliction and persecution. The writer, under the guise of lofty poetry and of extended symbolical language, predicts, for the consolation of Christ's servants, first, the overthrow of the Jewish persecuting power, secondly of Pagan Rome, and thirdly, of a future unknown enemy under the title of Gog and Magog. After this foe is destroyed, the church will enjoy a long period of the highest prosperity, to be succeeded by the end of the world, the general resurrection, and the New Jerusalem or glorified state. The commentary will, doubtless, awaken general attention and earnest discussion, the more so, as on some fundamental points it is at variance with the interpretations of the apocalypse, which have had universal currency where the English language is spoken." (Bibliotheca Sacra and Theological Review (New York), May, 1845. p. 403.)

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91. Eighteen Lectures on the Gospel according to St. John. By Charles Abel MOYSEY, D.D. Oxford and London, 1823. 8vo.

92. Contemplations on the last Discourses of our Blessed Saviour with his Disciples, as recorded by St. John. By John BREWSTER. London, 1822. 8vo.

93. Lectures on the fourteenth, fifteenth, and sixteenth Chapters of Saint John's Gospel. By the Rev. John B. PATERSON. Edinburgh and London, 1840. 12mo.

94. A Course of Lectures on the last nine Chapters of St. John's Gospel. By the Rev. H. HASTED. Bury St. Edmunds and London, 1838. 8vo.

95. The Last Days of our Lord's Ministry: a course of Lectures. By the Rev. Walter Farquhar HOOK, M.A. [now D.D.] London, 1832. 8vo.

96. Nine Lectures on the History of Peter. By the Rev. Henry BLUNT, A.M. London, 1829. 12mo.

97. Lectures on the ACTS of the Apostles, explanatory and practical. By Richard STACK, D.D. Second edition. London, 1805. 8vo.

98. Lectures on the Acts of the Apostles, delivered in the Parish Church of Stockton-upon-Tees, during Lent, in the Years 1803, 1804, 1805, and 1806. Illustrated with maps. By John BREWSTER, M.A. London, 1807. 2 vols. 8vo. Second edition. London, 1831, in one volume 8vo.

"Both these authors profess to imitate the Bishop of London's (Porteus) excellent

Lectures on St. Matthew's Gospel. By a mere comparison of bulk, it is evident that Dr. Stack's lectures must be more slight and cursory than those of Mr. Brewster; the one being twice the extent of the other." Dr. Stack's lectures "contain little more than a recapitulation of the subjects of the chapters in other words. Nor have we been able to discover any remarks in his book but what are so extremely plain and obvious, that they seem to be hardly worth committing to paper, much less to the press. Mr. Brewster proceeds in a very different style. He is full of illustrations from the fathers and divines of various ages; and his own remarks are not trite, but lively as well as just. Mr. B.'s lectures may be justly recommended, as approaching much more nearly to the model which both undertook to imitate, and as not only instructive, but pleasing and attractive." (British Critic, O. S., vol. xxx. pp. 133, 134. 136. See also Eclectic Review, O. S., vol. ii. p. 408.)

99. Lectures on the Acts of the Apostles. By John DICK, D.D. Glasgow. Second edition, 1822. 8vo. New York, reprinted, 1844. 8vo.

The first edition of these Lectures was in two volumes, which were published at different times. Dr. Dick is advantageously known as the author of a sensible and well-written essay on the inspiration of the Scriptures. Speaking of the first volume of the first edition, some critics have remarked, that his discussion of the principal topics related in the Acts of the Apostles "is fully calculated to establish the faith of Christians in their holy religion, and furnishes them with some excellent practical rules for the regulation of their moral conduct. Upon the whole, we cheerfully recommend the present volume to the attention of the public." (Eclectic Review, O. S., vol. ii. pp. 438. 440.) The same critics (vol. v. part ii. p. 834.), speaking of the two volumes collectively, observe, that they contain altogether a useful illustration of many important passages of the Acts; they are full of good sense and orthodox divinity, conveyed in a perspicuous and easy style. The second edition of these Lectures has been carefully revised.

100. Twelve Lectures on the Acts of the Apostles. By Charles James BLOMFIELD, D.D., Bishop of Chester [now of London]. London, 1829. 8vo.

To these very valuable lectures is annexed a new edition of the five lectures on the Gospel of St. John (No. 88.); and in an appendix is subjoined Dr. Tucker's "Brief and Dispassionate View of the difficulties attending the Trinitarian, Arian, and Socinian Systems."

101. Expository Lectures on the Acts of the Apostles. By the Rev. John JONES, M.A. London, 1842. 2 vols. 12mo.

102. Lectures on the first seventeen Chapters of the Acts of the Apostles. By Richard HODGSON, D.D., Dean of Carlisle. London, 1845. 8vo.

103. Discourses on Passages selected from the Book of the Acts of the Apostles. By Henry THOMSON, D.D. London, 1822. 8vo.

The object of these expository discourses is, from select passages in the first seven chapters of the book of Acts, to mark the fulfilment of prophecy in the qualifications, labours, and success of the first propagators of Christianity: and this design the author has successfully accomplished. For an analysis of the volume, with a well-merited commendation of its execution, the reader is referred to the Edinburgh Christian Instructor, for June, 1823, pp. 404--409.

104. Cornelius the Centurion [Expository Lectures on Acts X.]. By F. A. KRUMMACHER, D.D. Translated from the German, with Notes, by the Rev. John W. Ferguson, A.M. Edinburgh, 1838. 12mo. [Also as vol. XXII. of the Edinburgh Biblical Cabinet.]

105. A Practical Exposition of the Epistles of St. Paul [Romans — Colossians,] in the form of Lectures, intended to assist the Practice of Domestic Instruction and Devotion. By John Bird SUMNER, D.D. Bishop of Chester. London, 1843–45. 2 vols. 8vo. or 4 vols. 12mo.

These Lectures are executed on the same much approved plan as those on the Four Gospels and Acts, which are noticed in p. 400. No. 75., *suprà*.

105.* Jo. Alphonsi TURRETINI in Paulli Apostoli ad ROMANOS Epistolæ capita priora undecim Prælectiones criticæ, theologicæ, et concionatoriæ. Lausannæ, 1741. 4to.

These lectures, which were first published after the author's death, are also to be found in the second volume of Turretin's collective works, printed at Leuwarden, in 1775, in quarto. They are truly excellent. The prolegomena discuss, with great ability, the date of the Epistle to the Romans, the place whence it was written, the state of the Christians at

Rome, the causes of the difficulty of St. Paul's epistles generally, and of that to the Romans in particular; the controversies agitated at that time, and various other topics which are necessary to the right understanding of that epistle.

106. Lectures on the Epistle of St. Paul to the Romans, explanatory and practical. By Richard STACK, D.D. Dublin, 1806. 8vo.

107. Lectures explanatory and practical, on the Epistle of St. Paul to the Romans. By the Rev. John FRY, A.B. London, 1816. 8vo.

108. Paulus Parochialis; or a Plain and Practical View of the Object, Arguments, and Connection of St. Paul's Epistle to the Romans: in a Series of Sermons, adapted to Country Congregations. By the Rev. Wm. Lisle BOWLES. Bath, 1826. 8vo.

109. Lectures on St. Paul's Epistle to the Romans. By the Rev. C. A. MOYSEY, D.D. [Bath,] 1830. 8vo.

110. Lectures, explanatory and practical, on the Doctrinal part of the Epistle of Paul the Apostle to the Romans. By David RITCHIE, D.D. Edinburgh and London, 1831. 2 vols. 8vo.

"These lectures deserve commendation both for their spirit and intention, being written with candour, moderation, and talent, and giving ample proof of a sincere desire to set forth the oracles of truth." (British Critic, October, 1835, vol. xviii. p. 325.)

111. A Practical Exposition of St. Paul's Epistle to the Romans, in a series of Lectures. By the Rev. Thomas PARRY, M.A. [now D.D. and Bishop of Jamaica]. London, 1832. 12mo.

The object of this volume is, to facilitate the understanding of the Epistle to the Romans, by tracing the connection of its various parts in an easy and familiar exposition. . . . . But though the author has mainly endeavoured to render his work useful and attractive to general readers, who have little opportunity for consulting more elaborate expositions, he has not altogether neglected the wants of the student or the candidate for holy orders. Readers of this class will find considerable information in the notes attached to each successive lecture; and the analysis of the epistle, and remarks on certain leading terms, contained in the appendix, afford ample matter to the more advanced theologian. (Christian Remembrancer, May, 1832, vol. xiv. p. 280.)

112. An Exposition of the Eighth Chapter of the Epistle to the Romans. Also, five Lectures on the Tenth Chapter of the same. By the Rev. C.D. MAITLAND, B.A. London, 1831. 8vo.

113. A Practical Exposition of St. Paul's Epistle to the Romans. By the Rev. Robert ANDERSON. London, 1833. 12mo.

"We must now take leave of Mr. Anderson, which we do with the conviction that we have been conversing with one, all whose faculties are intensely devoted to the holy work of the ministry. It is perhaps too much to expect that this or any exposition of the Epistle to the Romans should meet with the unqualified and unanimous assent of the critical or theological world. . . . . Of the work before us, however, we can honestly say, that it exemplifies, in almost every page, that holy earnestness, that ardent desire for the salvation of human souls, which is the crown and glory of all pastoral teaching and ministration." (British Critic for January, 1834, vol. xv. p. 96.)

114. Lectures, Doctrinal and Practical, on the Epistle of Paul the Apostle to the Romans. Edinburgh and London, 1838. 8vo.

115. Lectures on the Epistle of Paul the Apostle to the Romans. By Thomas CHALMERS, D.D. Edinburgh and London, 1837–40. 3 vols. 8vo. [Also forming vols. xxii.–xxiv. of the Collective Works of Dr. Chalmers.]

116. Lectures, Expository and Practical, on the Epistle to the Romans. By the Rev. A. J. SCOTT, A.M. Parts I. II. London, 1838. 8vo.

117. Discourses, explanatory and practical, on the Ninth Chapter of Paul's Epistle to the Romans. By J. JARROM. Wisbech, 1827. 12mo.

118. Lectures on St. Paul's Epistles to the CORINTHIANS. By the Rev. William LOTHIAN. London, 1827. 8vo.

119. Lectures upon the whole Epistle of St. Paul to the PHILIPPIANS. By Henry AIRY, D.D. Provost of Queen's College, Oxford. London, 1618. 4to.

120. Expository Lectures on St. Paul's Epistle to the Philippians. By the Rev. John ACASTER. London, 1827. 8vo.

121. Lectures, Explanatory and Practical, on the Epistle of Saint Paul to the Philippians. By Manton EASTBURN, M.A. [Subsequently D.D. and Bishop of the Protestant Episcopal Church in the state of Massachusetts]. New York, 1833. 8vo.

122. A Practical Exposition of the Epistle to the Philippians, in twelve discourses . . . . .To which are added, several Sermons on various subjects. By the late Rev. Robert HALL, A.M. From short-hand notes, by Robert Green. London, 1843. 12mo.

123. An Exposition of the Epistle of St. Paul to the Philippians, [in twenty nine sermons]. By the Rev. Jean DAILLÉ, Minister of the French Reformed Church at Charenton. Translated from the French, by the Rev. James Sherman. London, 1841. Royal 8vo.

124. An Exposition of the Epistle of St. Paul to the COLOSSIANS, [in forty-nine sermons]. By the Rev. Jean DAILLÉ. Translated from the French, by F. S. [in 1678,] revised and corrected by the Rev. James Sherman. London, 1841. Royal 8vo.

125. A Familiar Exposition and Application of the Epistle of Saint Paul to the Colossians, in a course of Eight Sermons; including an Examination of the General Nature and Use of the Epistles of the New Testament. By Thomas GISBORNE, M.A. London, 1816. 8vo.

For an analysis of this very useful little work see the Christian Observer for 1836, vol. xv. pp. 524–534.

126. Discourses, Practical and Experimental, on the Epistle to the Colossians. By Thomas WATSON. London, 1834. 8vo.

127. Sermons on St. Paul's Epistle to the Colossians, the fifth chapter of St. Paul's Epistle to the Thessalonians, and the first chapter of the Epistle of St. James. By the Rev. Joseph MILNER, M.A. London, 1841. 8vo.

128. Expository Lectures on St. Paul's Epistle to the Colossians. By Daniel [WILSON, D.D.], Bishop of Calcutta. London, 1845.

129. The Candidate for the Ministry: a Course of Expository Lectures on the first Epistle of Paul the Apostle to TIMOTHY. By the Rev. John H. PINDER, M.A. London, 1837. 12mo.

These lectures were originally delivered to the students of Codrington College in the island of Barbadoes, of which the author was principal from 1830 to 1835. They are plain, earnest, and impressive. In 1837, Mr. Pinder published a similar useful volume of expository Discourses on the Book of Common Prayer.

130. Pulpit Lectures on the Epistles of Paul the Apostle to Timothy. By the Rev. Henry Roper SLADE, LL.B. London, 1837. 12mo.

"Very simple and plain; ably exposing Romish errors, and powerfully advocating Protestant truths." (Christian Remembrancer, June, 1837, p. 344.)

131. Four Lectures on the Epistle of St. Paul to the HEBREWS: shewing the Harmony between the Mysteries, Doctrines, and Morality of the Old and New Testament. By the Rev. William JONES, M.A. 8vo.

These valuable lectures form part of the fourth volume of "The Theological, Philosophical, and Miscellaneous Works" of the learned and venerable Mr. Jones, of Nayland.

132. The Apostleship and Priesthood of Christ: being a Practical Exposition of St. Paul's Epistle to the Hebrews, in a Series of Lectures. By the Rev. Thomas PARRY, M.A., [Now D.D., and Bishop of Jamaica.] London, 1834. 12mo.

133. The Mediator of the New Covenant: a Series of Sermons on the Sacrificial and Mediatorial Character of the Saviour, as revealed in the Epistle of Paul to the Hebrews. By the Rev. James Spencer KNOX, M.A. Dublin and London, 1835. 8vo.

134. Meditationes Hebraicæ: or, a Doctrinal and Practical Exposition of the Epistle of St. Paul to the Hebrews, in a series of Lectures. By the Rev. W. TAIT. London, 1845. 2 vols. 8vo.

135. A Practical Exposition of the general Epistles of James, Peter, John, and Jude, in the form of Lectures; intended to assist the practice of Domestic Instruction and Devotion. By John Bird SUMNER, D.D. Bishop of Chester. London, 1840. 1 vol. 8vo. or 2 vols. 12mo.

These lectures are executed on the same much approved plan as those on the Four Gospels and Acts: for an account of which see p. 400. No. 75., *suprà*.

136. Expository Lectures on the General Epistle of JAMES: translated from the German of the Rev. Bernard JACOBI. London, 1838. 12mo.

136.* A Family Exposition of St. John's Epistles. By the Rev. Edward BICKERSTETH. London, 1846. small 8vo.

137. Discourses, Explanatory and Practical, on the Epistle of St. JUDE. By William MUIR, D.D. Glasgow, 1822. 8vo.

138. Expository Discourses on the APOCALYPSE, interspersed with Practical Reflections. By the late Rev. Andrew FULLER. London, 1815. 8vo.

This posthumous publication, consisting of thirty-one discourses delivered in the years 1809 and 1810, after undergoing several revisions, was finished by the author a short time only before his decease. "There is however but little novelty in the work, but little to gratify the anxious curiosity of the age, or to elucidate the unfulfilled and more difficult parts of the Revelation. The general outline of the prophetic scheme is boldly sketched, and its various ramifications are marked with that precision which was common to the writer; but in general there is an extreme of modesty and diffidence, with scarcely any attempts to pass the usual boundaries of thought on these subjects, or any adventurous flight of speculation." (Morris's Memoirs of Mr. Fuller, p. 249.) An abstract of Mr. F.'s scheme of the Apocalypse is given in the same work (pp. 250–260.)

139. An Exposition of the Book of Revelation. Being the substance of forty-four Discourses preached in the parish church of Olney, Bucks. By the Rev. Henry GAUNTLETT. London, 1821. 8vo.

This work "affords ample proofs of his" [the author's] "piety, good sense, and industry. His interpretations of the prophecies, whether fulfilled or expected to be so, are mostly supported by venerable authorities: and where he differs from them, it is with due modesty and candour." (British Review, vol. xviii. p. 396.)

140. Lectures, Expository and Practical, on the Book of Revelation. By the Rev. Robert CULBERTSON. London, 1828. 8vo.

141. Lectures on the Book of Revelation. By the Rev. G. ROGERS. London, 1844. 12mo.

142. Discourses showing the structure and unity of the Apocalypse, the order, and connexion of its Prophecies. By David ROBERTSON. Glasgow, 1833. 3 vols. 12mo.

143. Practical Sermons on the Epistles to the Seven Churches, &c. By Joseph MILNER. London, 1830. 8vo.

144. A Practical Exposition of the Epistles to the Seven Churches in the Revelation. By the Rev. Henry BLUNT, M.A. London, 1838. 12mo.

145. Lectures on the Apocalyptic Epistles addressed to the Seven Churches of Asia. By J. WADSWORTH. Idle, 1825. 12mo.

146. A Paraphrase and [Expository] Comment upon the EPISTLES and GOSPELS appointed to be used in the Church of England, on all Sundays and Holidays throughout the year. By George STANHOPE, D.D. Dean of Canterbury. London, 1705–1708. 4 vols. 8vo. and numerous subsequent editions.

146.* A Comment on the Epistles and Gospels, for the Sundays of the Year, and the Holidays immediately relating to our Blessed Saviour. [Taken from the preceding work of Dean Stanhope.] By Arthur Henry KENNY, D.D. London, 1842. 2 vols. 12mo.

147. The Parables of our Saviour practically explained. Selected from the larger Commentary of George Stanhope, D.D. By the Rev. C. M. MOUNT, M.A. London, 1824. 12mo.

147.* Explanatory Discourses on the Epistles in the Book of Common Prayer, for every Sunday in the year, and the principal Festivals of the United Church of England and Ireland. By the Rev. John HALL, B.D. London, 1839. 2 vols. 8vo.

148. Expository Discourses on the Gospels for every Sunday in the year, and the Principal Festivals of the United Church of England and Ireland. By John HALL, B.D. London, 1832. 2 vols. 8vo.

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151. Practical Discourses upon our Saviour's SERMON ON THE MOUNT. By Offspring BLACKALL, D.D., Bishop of Exeter. London, 1717. 8 vols. 8vo.

152. Several Sermons upon the Fifth of St. Matthew; being Part of Christ's Sermon on the Mount. By Anthony HORNECK, D.D. Third Edition. London, 1717. 2 vols. 8vo.

These discourses were published after the author's death by Dr. Kidder, Bishop of Bath and Wells, who prefixed a Memoir of Dr. Horneck. The bishop's character of the writings published by Dr. H. himself, is equally applicable to his Sermons on Matt. V. "There is a great vein of piety and devotion which runs through them: they savour of the primitive simplicity and zeal, and are well fitted to make men better." (Life, p. xxxix.)

153. A Practical Exposition of our Saviour's Sermon on the Mount. By James GARDINER, M.A. London, 1720. 8vo.

154. Christian Blessedness; or, Discourses upon the Beatitudes of our Lord and Saviour Jesus Christ. By John NORRIS. London, 1690. 8vo.

"Norris is a fine writer for style and thought, and commonly just." (Dr. Waterland's Advice to Students, Works, vol. vi. p. 320.)

155. Our Saviour's Divine Sermon on the Mount, contained in the Vth, VIth, and VIIth chapters of St. Matthew's Gospel, explained: and the Practice of it recommended in divers Sermons and Discourses. To which is prefixed, a paraphrase on the whole Sermon on the Mount. By James BLAIR. M.A. London, 1722. 5 vols. 8vo: also in 4 vols. 8vo. London, 1740, with a recommendatory Preface by the Rev. Dr. Waterland.

"His commentary on Matt. v.–viii. is the best extant. He appears to have been a

person of the utmost candour, and has solicitously avoided all unkind and contemptuous reflections on his brethren. — He has an excellent way of bringing down criticisms to common capacities, and has discovered a vast knowledge of Scripture in the application of them." (Doddridge's Works, vol. v. p. 438.)

156. Sermons sur le Discours de notre Seigneur Jésus-Christ sur la Montagne. Par Jean Scipion VERNEDE. Amsterdam, 1779. 4 tomes 8vo.

"His Sermons on the Mount are recommended, as containing an accurate description of the extent, the beauty, and sublimity of evangelical morals, and the force of the motives by which they are produced. They contain many useful and pious observations." (Cobbin's French Preacher, p. 560.)

157. Lectures upon our Lord's Sermon on the Mount. By James BREWSTER. Edinburgh and London, 1809. 8vo.

This volume "contains a statement of Christian morality, always clear, generally judicious, and sometimes discriminating, traced up to Christian principles, and followed up by an appeal to the conscience, at once calculated to convict the reader of his deficiencies, and to persuade him to adopt and act upon the author's statement." (Christian Observer for 1809, vol. viii. p. 780.)

151. Forty-Five Expository and Practical Lectures on the whole of our Lord's Sermon on the Mount. By the Rev. E. GOOD. London, 1829. 8vo.

159. Expository Lectures on the Beatitudes. By the Rev. Robert ANDERSON, M.A. London, 1837. 12mo.

160. The Resurrection of LAZARUS. A Course of Sermons on the Eleventh Chapter of the Gospel according to St. John. From the French of Beausobre. By Henry COTES. London, 1822. 8vo.

"These discourses are a paraphrase rather than a translation of the third and fourth volumes of the Sermons of M. de Beausobre. They are intended for the use of those who have leisure and opportunity to compare the leading evidences of Christianity in a connected series of discourses upon one of the most remarkable of our Saviour's miracles,— the resurrection of Lazarus." (Author's Preface.)

161. Practical Discourses on the Nature, Properties, and Excellencies of CHARITY, above all the gifts and graces of the Holy Spirit; as they are described in the thirteenth chapter of the first Epistle of St. Paul to the Corinthians. By Matthew HOLE, D.D. Oxford, 1725. 8vo.

Besides this volume, Dr. Hole also wrote six volumes of Discourses on the Liturgy of the Church of England (which are very rarely to be obtained complete), and two volumes on the Catechism. They are all characterised by good sense and sober piety.

162. A Discourse concerning the great Duty of Charity [an Exposition of 1 Cor. xiii.] By Richard CROSSINGE, B.D. London, 1732. 8vo.

163. Explication des Caractères de la Charité selon St. Paul dans sa première Epître aux Corinthians, ch. xiii. [Par Jacques Joseph DUGUET.] Génève, 1824.

A new edition, with a few trifling verbal corrections, of an admirable exposition of 1 Cor. xiii. which first appeared in the former part of the eighteenth century, and which is sometimes erroneously ascribed to Fénélon, Archbishop of Cambray. An English translation was published at London, intituled "The Characters and Properties of True Charity displayed." By J. B. de Frevals.

164. Charity. Being an Exposition of 1 Cor. xiii. By the Rev. John BRAMSTON, M.A. London, 1835. 8vo.

165. Practical Discourses upon the PARABLES of our Blessed Saviour. With Prayers annexed to each Discourse. By Francis BRAGGE, B.D London, 1702–4. 2 vols. 8vo. and various subsequent editions.

166. Practical Observations upon the MIRACLES of our Blessed Saviour. By Francis BRAGGE, B.D. London, 1702–6. 2 vols. 8vo. [Also as Vols. II. and III. of the Oxford Edition of his Works, printed in 1833, in 5 vols. 8vo.]

167. Discourses on the Miracles and Parables of our Blessed Lord and Saviour Jesus Christ. By William DODD, LL.D. London, 1757. 4 vols. 8vo. Second edition, 1809. 4 vols. 8vo.

168. Discourses on the Parables of our Blessed Saviour, and the Miracles of his Holy Gospel. With occasional illustrations. By Charles BULKLEY. London, 1771. 4 vols. 8vo.

169. A Delineation of the Parables of our Blessed Saviour. To which is prefixed a Dissertation on Parables and Allegorical Writings in general. By Andrew GRAY, D.D. London, 1777. 8vo. Second edition, 1814. 8vo.

This "Delineation will be of great use to the reader in the study of the parables of Jesus, and will enable him to comprehend their full force and meaning. The author has explained and illustrated them with perspicuity, and pointed out the several important instructions that may fairly be deduced from them." (Monthly Review, O. S., vol. lvii. p. 196.)

170. Lectures on Scripture Miracles. By William Bengo COLLYER, D.D. London, 1812. 8vo.

171. Lectures on Scripture Parables. By William Bengo COLLYER, D.D. London, 1815. 8vo.

172. Sermons on the Parables. By John FARRER, M.A. London, 1809. 8vo.

173. Sermons on the Parables and Miracles of Jesus Christ. By Edward GRINFIELD, M.A. London, 1819. 8vo.

174. Lectures on the Parables, selected from the New Testament. [By Mary Jane M'KENZIE.] Vol. I. London, 1822. 8vo., and numerous subsequent Editions. Vol. II. London, 1833. 8vo.

175. Lectures on Miracles, selected from the New Testament. [By Mary Jane M'KENZIE.] London, 1823. 8vo.

176. An Exposition of the Parables of our Lord, showing their Connexion with his Ministry, their Prophetic Character, and their Gradual Developement of the Gospel Dispensation. With a Preliminary Dissertation on the Parable. By the Rev. R. BAILEY, M. A. London, 1829. 8vo.

177. Discourses on the Parables. By the Rev. James KNIGHT, M. A. London, 1829. 8vo.

178. Discourses on the principal Miracles of our Lord. By the Rev. James KNIGHT, M. A. London, 1831. 8vo.

179. An Exposition of the Parables and of other Parts of the Gospels. By Edward GRESWELL, B. D. Oxford and London, 1834. 5 vols. 8vo.

A copious Review of this 'great and learned work' is given in the British Critic for October, 1835 (vol. xviii. pp. 357–403.).

180. Exposition of the Parables of Jesus Christ; translated from the German of F. G. LESCO, by the Rev. G. P. Fairburn. Edinburgh and London, 1839. 8vo. [Also forming vol. xxix. of "The Biblical Cabinet."]

181. Twelve Discourses on the Parables. By the Rev. Francis CLOSE, M. A. London, 1841. 12mo.

182. The Family of Bethany: [a series of Lectures principally on John xi.] By L. BONNET. Translated from the French. Dublin and London, 1838. 12mo.

183. The Parable of the Sower. Four Sermons preached before the University of Cambridge. By Charles Smith BIRD, M. A. London, 1845. 8vo.

184. Courses of Expository Lectures on Luke XV. 11–32. viz.

(1.) Six Sermons on the Parable of the Prodigal Son. By John Boys. [Sermons on Several Subjects, vol. ii.] Dublin, 1708. 8vo.

(2.) Discourses on the Parable of the Prodigal Son, and on the Woman countenanced by our Lord in the House of Simon the Pharisee. By Benjamin Wallin, M. A. London, 1775. 12mo.

(3.) The Prodigal's Pilgrimage into a far Country and back to his Father's House, in fourteen stages. By the Rev. Thomas Jones. London, 1831. 12mo.

(4.) Lectures on the Parable of the Prodigal Son. By the Rev. Henry Scawen Plumtre. London, 1833. 12mo.

(5.) The Prodigal; or Youth admonished in a brief view of our Lord's Parable of the Prodigal Son. By John Thornton. London, 1833. 18mo.

(6.) The Doctrine of Repentance, as set forth in the Gospel, and as illustrated in the Parable of the Prodigal Son, in six Lectures. By Jonathan Walton, D.D. London, 1833. 12mo.

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§ 8. TREATISES ON RECONCILING THE CONTRADICTIONS ALLEGED TO EXIST IN THE SCRIPTURES.

1. Michaelis Waltheri Harmonia Biblica; sive brevis et plana Conciliatio locorum Veteris et Novi Testamenti, adparenter sibi contradicentium. Noribergæ, 1654. 4to. 1696. folio.

This work first appeared at Strasburg (Argentorati) in 1626, and has been repeatedly printed in Germany: the edition of 1696 is reputed to be the best and most correct. Walther's Harmonia Biblica is a work of considerable learning and industry, which illustrates many difficult passages with great ability. He has, however, unnecessarily augmented the number of seemingly contradictory passages; a defect which is common to most of the writers of this class.

2. Christiani Matthiæ Antilogiæ Biblicæ; sive Conciliationes Dictorum Scripturæ Sacræ, in speciem inter se pugnantium, secundum seriem locorum theologicorum in ordinem redactæ. Hamburgi, 1500. 4to.

3. Symphonia Prophetarum et Apostolorum; in quâ, ordine chronologico, Loci Sacræ Scripturæ specie tenus contradicentes conciliantur, ut et ad quæstiones difficiliores chronologicas et alias Veteris Testamenti respondetur, in duas partes divisa. Auctore D. M. Johanne Scharpio, Scoto-Britanno, Andreapolitano, pastore. Genevæ, 1525. 4to.

4. Johannis Thaddæi Conciliatorium Biblicum. Amstelodami, 1648. 12mo. Londini, 1662. folio.

The last is reputed to be the best edition, and professes to be considerably enlarged. This work follows the order of the several books of the Old and New Testaments. The remark above made, on Walther's *Harmonia Biblica*, is equally applicable to the *Conciliatorium Biblicum* of Thaddæus, and also to the two following publications.

5. The Reconciler of the Bible: wherein above two thousand seeming Contradictions throughout the Old and New Testament are fully and plainly reconciled. By J[ohn] T[haddæus]. London, 1656. 8vo.

6. The Reconciler of the Bible enlarged, wherein above three thousand seeming Contradictions throughout the Old and New Testament are fully and plainly reconciled. By J[ohn] T[haddæus] and T[homas] M[an]. London, 1662. folio.

7. The Dividing of the Hoof: or Seeming Contradictions throughout Sacred Scriptures, distinguish'd, resolv'd, and apply'd, for the strengthening

of the faith of the feeble, doubtfull, and weake, in wavering times. Also to bring the soule (by prayer and spirituall application) into more familiar acquaintance with the Lord Jesus, the onely David's-Key, to unlock the cabinet of Jacob's God, to fetch out that secret why he should lay his hands thus crosse when he gave his children this blessing. Helpfull to every household of faith. By William STREAT, M.A. London, 1654. 4to.

This work is occasionally found in booksellers' catalogues, where it is marked as both rare and curious. It is noticed here merely to put the student on his guard *not* to purchase it. The critical information it contains is *very* meagre; and the quaint title-page, which we have copied, sufficiently indicates the enthusiastic spirit of the author.

8. Joannis PONTASII Sacra Scriptura ubique sibi constans; seu Difficiliores Sacræ Scripturæ Loci, in Speciem secum pugnantes, juxta sanctorum ecclesiæ sanctæ patrum celeberrimorumque theologorum sententiam conciliati. Parisiis, 1698. 4to.

M. Pontas was distinguished for his knowledge of casuistical theology. His design in this publication was to have reconciled all the seeming contradictions of the Scriptures; but he proceeded no farther than through the Pentateuch. It is a work of considerable learning and research.

9. The Harmony of Scripture; or an attempt to reconcile various passages apparently contradictory. By the late Rev. Andrew FULLER. London, 1817. 8vo.

This posthumous tract contains fifty-five judicious observations on so many apparently contradictory texts of Scripture. They were originally written for the satisfaction of a private individual.

10. Lectures on the Harmony of the Scriptures, designed to reconcile apparently contradictory Passages. By James Hayter Cox. London, 1823. 8vo.

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§ 9. PRINCIPAL COLLECTIONS OF VARIOUS ESSAYS AND COMMENTARIES ON DETACHED PORTIONS OF THE SCRIPTURES, AND OBSERVATIONS ON THE SCRIPTURES, CRITICAL, PHILOLOGICAL, AND MISCELLANEOUS.

[i.] *Collections of various Essays and Commentaries on detached portions of the Scriptures.*

1. Fasciculi I.—X. Opusculorum, quæ ad Historiam et Philologiam Sacram spectant. [Edited by Thomas Theodorus CRENIUS.] Rotterodami, 1693–1700. 10 tomis, small 8vo.

2. Bibliotheca Historico-Philologico-Theologica. Bremæ, 1719–26. Classes VIII. in 16 tomis, 8vo.

3. Museum Historico-Philologico-Theologicum. Bremæ, 1728–29. 2 tomis, 8vo.

4. Bibliotheca Bremensis Nova, Historico-Philologico-Theologica. Bremæ, 1760–66. 6 tomis, 8vo.

5. Bibliotheca Hagana, Historico-Philologico-Theologica, ad continuationem Bibliothecæ Bremensis Novæ, constructa à Nicolao BARKEY. Hagæ, 1768–74. 5 tomis, 8vo.

6. Museum Haganum, Historico-Philologico-Theologicum, a Nicolao BARKEY editum. Hagæ Comitum, 1774–80. 4 tomis, 8vo.

7. Symbolæ Literariæ Haganæ, à Nicolao BARKEY. Hagæ Comitum, 1777–81. Classes II. in 6 fasciculis, 8vo.

8. Bibliotheca Historico-Philologico-Theologica, [à Theodore HASÆO

et Frederico Adolpho LAMPE, edita]. Amstelodami. 1725-25. 8 tomis, 8vo.

9. Miscellanea Duisburgensia, ad incrementum Rei Literariæ, præcipuè vero Eruditionis Theologicæ, publicata [cura Danielis GERDESII.] Amstelodami et Duisburgi, 1735-36. 2 tomis, 8vo.

10. Miscellanea Groningana in Miscellaneorum Duisburgensium Continuationem, publicata a Daniele Gerdesio. Amstelodami, Duisburgi, et Groningæ, 1736-45. 4 tomis, 8vo.

11. Symbolæ Literariæ, ex Haganis factæ Duisburgenses, curante Joanne Petro BERG. Hagæ Comitum, 1783-86. 2 tomis, 8vo.

12. Tempe Helvetica, Dissertationes atque Observationes Theologicas, Philologicas, Criticas, Historicas, exhibens. Tiguri, 1735-46. 6 tomis, 8vo.

13. Museum Helveticum, ad juvandas Literas in publicos usus apertum. Tiguri, 1746-52. Particulæ XXIV. in 7 tomis, 8vo.

14. Thesaurus Theologico-Philologicus: sive Sylloge Dissertationum ad selectiora Veteris et Novi Testamenti loca, à Theologis Protestantibus in Germaniâ separatim diversis temporibus conscriptarum, secundum ordinem utriusque testamenti librorum digesta: [operâ et studio Godefridi MENTHENII.] Amstelodami, 1701-2. 2 tomis, folio.

14.* Thesaurus novus Theologico-Philologicus: sive Sylloge Dissertationum Exegeticarum ad selectiora atque insigniora Veteris atque Novi Testamenti loca, à Theologis Protestantibus maximam partem in Germaniâ diversis temporibus separatim editarum; nunc verò secundum librorum seriem, capitum, et commatum digestarum, junctimque editarum, ex musæo Theodori HASÆI et Conradi IKENII. Lugduni Batavorum, 1732. 2 tomis, folio.

These two collections of Dissertations comprise several hundred valuable critical and philological disquisitions on difficult texts of Scripture, by the most eminent scholars and divines of Germany in the seventeenth century, and in the former part of the eighteenth century. They are sometimes to be met with, bound uniformly with the Critici Sacri, to which great work they were designed as a completion.

15. Commentationes Theologicæ, editæ a Jo. Casp. VELTHUSEN, C. Theoph. KUINOEL, et Geo. Alex. RUPERTI. Lipsiæ, 1794-99. 6 tomis, 8vo.

The first volume of this capital collection of critical tracts (in which various passages of the Old Testament are particularly illustrated) is now exceedingly scarce on the Continent. A supplement to it was published by Messieurs Pott and Ruperti, at Helmstadt, entitled, *Sylloge Commentationum Theologicarum*, in 8 vols. 8vo. 1800-1807.

16. Commentationes Theologicæ. Ediderunt E. F. C. ROSENMÜLLER, G. L. H. FULDNER, et F. V. D. MAURER. Lipsiæ, 1825-32. 3 tomis, 8vo.

17. The CLASSICAL JOURNAL, 8vo. London, 1810-29. 40 vols. 8vo. with Indexes.

Though principally devoted to classical literature, biblical criticism forms an important article in this journal; and many valuable elucidations of the Scriptures will be found in its pages.

18. The Biblical Repertory; or a Collection of Tracts in Biblical Literature. By Charles HODGE, Professor of Oriental and Biblical Literature in the Theological Seminary at Princeton, New Jersey. Princeton and New York, 1825-28. 4 vols. 8vo.

This work consists of selections from the writings of the most distinguished Biblical and Oriental scholars, both British and continental. The subjects discussed are—the Criticism of the Sacred Text, Antient Versions, Critical Editions, the Interpretation and Literary

History of the Holy Scriptures, Biblical Antiquities, Exegetical Treatises on important passages of Scripture, Biographical Notices of Biblical Writers, Accounts of the most important Biblical Works, &c.

19. The Biblical Repertory and Theological Review, edited by an Association of Gentlemen in Princeton and its vicinity. Philadelphia, 1830–33. 5 vols. 8vo.

20. The Biblical Repository, conducted by Edward Robinson, D.D., Professor Extraordinary in the Theological Seminary at Andover, and others. Andover and New York, 1831–44. Two Series, forming 24 vols. 8vo. with a general Index to the entire work.

This truly valuable "Biblical Repository" (as its name imports) is a collection of Essays and Tracts of permanent value, original and translated (especially from the writings of the most distinguished German critics); which relate principally to the literature of the Bible. The title of the third series, which is edited by John Holmes Agnew, is altered to "the Biblical Repository and Classical Review." It is published in quarterly numbers, at New York, commencing with January, 1845.

21. Bibliotheca Sacra: or, Tracts and Essays on Topics connected with Biblical Literature and Theology. Editor, Edward Robinson, D.D. New York and London, 1843. 8vo.

22. Bibliotheca Sacra and Theological Review, conducted by B. B. Edwards and E. A. Park, Professors at Andover, with the special cooperation of Dr. Robinson and Prof. Stuart. Vols. I. II. New York and London, 1844–45. 8vo.

This work is continued. The articles which treat on Biblical Literature are particularly valuable: indeed, as an aid to biblical students who can afford to purchase it, it is perhaps the most valuable periodical journal in the English language.

23. Essays and Dissertations on Biblical Literature. By a Society of Clergymen [of the Protestant Episcopal Church in the United States of North America.] Vol. I. New York, 1829. 8vo.

This work, which has not been continued, consists chiefly of translations from the writings of German critics; against the neologian tenets published by some of whom the translators have supplied their reader with satisfactory antidotes. J. D. Michaelis, Storr, the elder Tittmann, Eichhorn, and Gesenius, are the authors from whom the materials of this volume have been derived.

24. The Biblical Cabinet: or Hermeneutical, Exegetical, and Philological Library. Edinburgh and London, 1832–44. 45 volumes, small 8vo.

This work is of singular utility to biblical students. It is very neatly printed, and is published at a reasonable price for each volume: and it contains translations of the most useful foreign works on sacred hermeneutics, criticism, and exegesis, with such additions and illustrations by the translators as may be necessary, and with such notes as may counteract any thing of a neologian or infidel tendency. The following is a synopsis of its multifarious contents. Vols. I. and IV. comprise a translation of Ernesti's Institutio Interpretis Novi Testamenti, with notes by the Rev. C. H. Terrot. Vols. II. IX. and XXXVII. — Philological Tracts illustrative of the Old and New Testament, viz. 1. Dr. Pfannkouche on the Language of Palestine in the age of Christ and the Apostles; 2. Prof. Planck on the Greek Diction of the New Testament; 3. Dr. Tholuck on the Importance of the Study of the Old Testament; 4. Dr. Beckhaus on the Interpretation of the Tropical Language of the New Testament; 5. Prof. Storr's Dissertation on the meaning of the "Kingdom of Heaven;" 6. On the Parables of Christ; 7. On the word ΠΛΗΡΩΜΑ; 8. Prof. Hengstenberg on the Interpretation of Isaiah, chap. lii. 12. liii.; 9. Dr. Ullmann on the Sinless Character of Christ; 10. Rückert and Lange on the Resurrection of the Dead, and of the Body; 11. Prof. Stuart's Exegetical Essays on several words relating to future punishment. Vols. III. and XVIII. — Prof. Tittmann's Synonyms of the New Testament, translated from the original by the Rev. Edward Craig, M. A. Vols. V. and XII. — Dr. Tholuck's Exposition of St. Paul's Epistle to the Romans, with Extracts from the exegetical works of the Fathers and Reformers, translated from the original by the Rev. R. Menzies. Vols. VI. and XX. — Dr. Tholuck's Exposition, Doctrinal and Philological, of Christ's Sermon on the Mount,

translated by the Rev. R. Menzies. Vol. VII. — Planck's Introduction to Sacred Philology and Interpretation, translated by Samuel H. Turner, D.D. Vols. VIII. and XXV.—Pareau's Principles of Interpretation of the Old Testament, translated by Patrick Forbes, D.D. Vol. X.—Prof. Stuart's Treatise on the Syntax of the New Testament Dialect, with an Appendix on the Greek Article. Vols. XI., XVII., and XXXIV.—Rosenmuller's Biblical Geography of Central Asia, Phœnicia, and Arabia, with a general introduction to the Study of Sacred Geography, translated by the Rev. N. Morren, A. M. Vols. XIII. and XIV. — Prof. Steiger's Exposition of the 1st Epistle of St. Peter, translated by the Rev. Patrick Fairbairn. 2 vols. Vol. XV. — Dr. Lücke's Commentary on the Epistles of St. John, translated by Thorleif Gudmundson Repp. Vols. XVI. and XIX. — Prof. Umbreit's New Version of the Book of Job, with Notes, translated by the Rev. John Hamilton Gray, M.A. Vols. XXI. and XXIII. — Billroth's Commentary on the Epistles of Paul to the Corinthians. XXII. — Krummacher's Cornelius the Centurion. XXIV. — Witsius's Sacred Dissertations on the Lord's Prayer. XXVI. — Wemyss's Key to the Symbolical Language of Scripture. XXVII. — Rosenmuller's Mineralogy and Botany of the Bible, translated by T. G. Repp and the Rev. N. Morren. XXVIII. — Prof. Tholuck's Life and Character of St. Paul, &c. XXIX. — Lisco's Parables of Jesus explained; translated by the Rev. P. Fairbairn. XXX. — Calvin's Commentaries on the Epistles of Paul to the Galatians and Ephesians, translated by the Rev. W. Pringle. XXXI. — Gess's Revelation of God in his word shewn, a Graphic Delineation of Holy Scripture, translated by M. Brown, M.A. XXXII. — Rosenmuller's Commentary on some of the Messianic Psalms, translated by Robert Johnston. XXXIII. — Couard's Sermons on the Life of Christians during the first three centuries, translated by L. Bernays. XXXV. and XXXVI. — Neander's History of the Planting of the Christian Church by the Apostles, translated by J. E. Ryland. XXXVIII. and XXXIX. — Prof. Tholuck's Commentary on the Epistle to the Hebrews, translated by James Hamilton, M.A. XL. — Calvin's and Storr's Expositions of the Epistles of Paul to the Philippians and Colossians, translated by Robert Johnston. XLI. and XLII. — Semisch's Justin Martyr, his Life, Writings, and Opinions, translated by J. E. Ryland. XLIII. — Rohr's Historico-Geographical Account of Palestine in the Time of Christ, translated by the Rev. D. Esdaile. XLIV. and XLV. — Prof. Tittmann's Commentary on the Gospel of St. John, translated by James Young.

25. L'Orient ancienne et moderne, pour servir à l'explication des Saintes Ecritures. Publication mensuelle de S. Preisswerk, traduit de l'Allemand. [2 years, in 2 vols.] Paris et Lyon, 1842–43. 8vo.

[ii.] *Observations on the Scriptures, Critical, Philological, and Miscellaneous.*

1. Fr. Lud. Abresch, Animadversiones ad Æschylum; accedunt Adnotationes ad quædam Loca Novi Testamenti. Medioburgi, 1743. 2 vols. 8vo.

2. Cornelii Adami Observationes Theologico-Philologicæ: quibus plurima Sacri Codicis Novi Testamenti præsertim Loca ex moribus et ritibus diversarum gentium illustrantur. Gröningæ, 1710. 4to.

3. Cornelii Adami Exercitationes Exegeticæ de Israelis in Ægypto Multiplicatione et Oppressione; Nativitate et Institutione Mosis in Sapentia Ægyptiorum: Conversione sancti Pauli aliorumque magnorum peccatorum; malisque Romæ paganæ et hodiernæ Moribus. Accedunt Scholia ad decem loca ex Actis Apostolorum. Gröningæ, 1712. 4to.

Walchius speaks in very high terms of the erudition of both these publications. (Bibl. Theol. Select. vol. iv. p. 336.)

4. Joannis Alberti Observationes Philologicæ in Sacros Novi Fœderis Libros. Ludg. Bat. 1725. 8vo.

5. Joannis Alberti Periculum Criticum: in quo loca quædam cum Veteris ac Novi Fœderis, tum Hesychii et aliorum, illustrantur, vindicantur, emendantur. Lugduni Batavorum, 1737. 8vo.

6. Caroli Aurivillii Dissertationes ad Sacras Literas et Philologiam Orientalem pertinentes. Gottingæ, 1790. 8vo.

7. Miscellanea Sacra; containing an abstract of the Scripture History of the Apostles in a new method. With Four Critical Essays — 1. On the Witness of the Holy Spirit: 2. On the distinction between Apostles, Elders, and Brethren: 3. On the Time when Paul and Barnabas became Apostles: 4. On the Apostolical Decree, &c. &c. [By John Shute, Viscount Barrington.] A new edition, with large additions and corrections. London, 1770. 3 vols. 8vo. Also in the Rev. G. Townsend's edition of Viscount Barrington's collective Works. London, 1828, in 3 vols. 8vo.

The merit of this work is generally allowed. Dr. Benson acknowledged himself much indebted to it in his history of the first planting of Christianity, and in some other of his works.

8. Jo. Hermanni Benner Otia Sacra, de Divinis quibusdam Oraculis occupata. Gissæ, 1736. 8vo.

9. The Sacred Classics defended and illustrated, by Anthony Blackwall. London, 1737. 2 vols. 8vo.

This work "gives many well-chosen instances of passages in the classics, which may justify many of those in Scripture that have been accounted solecisms. They illustrate the beauty of many others, and contain good observations on the divisions of chapters and verses, by which the sense of Scripture is often obscured." (Dr. Doddridge.)

10. Zachariæ Bogan Homerus Ἑβραΐζων; sive Comparatio Homeri cum Scriptoribus Sacris, quoad normam loquendi. Oxonii, 1658. 8vo.

In the preface to this learned work the author states that it is not his intention to institute any comparison between the sacred writers and their opinions and Homer, but simply between their idioms and ways of speaking. The author added to his book Hesiodus Ἑβραΐζων; in which he shows how Hesiod expresses himself nearly after the same manner as Homer.

11. De Constanti et Æquabili Jesu Christi Indole, Doctrina, ac Docendi Ratione, sive Commentationes de Evangelio Joannis cum Matthæi, Marci, et Lucæ Evangeliis comparato. Scripsit E. A. Borger. Ludg. Bat. 1816. 8vo.

A work of deep research. Its design is to demonstrate the credibility of the four evangelists by internal arguments, deduced from the mutual comparison of their writings.

12. Lamberti Bos Exercitationes Philologicæ in quibus Novi Fœderis loca nonnulla ex auctoribus Græcis illustrantur, aliorumque versiones et interpretationes examinantur. Franequeræ, 1710. 8vo.; edit. 2. 1713. 8vo.

13. Lamberti Bos Observationes Miscellaneæ ad loca quædam cum Novi Fœderis, tum exterorum Scriptorum Græcorum. Franequeræ, 1707. 8vo.

14. Lamberti Bos Ellipses Græcæ, editæ a Schaefer. Lipsiæ, 1808. or Glasguæ, 1813. 8vo.

15. Critical Conjectures and Observations on the New Testament, collected from various Authors, as well in regard to Words as Pointing, with the reasons on which both are founded. By William Bowyer, F.S.A., Bishop Barrington, Mr. Markland, Professor Schultz, Professor Michaelis, Dr. Owen, Dr. Woide, Dr. Gosset, and Mr. Weston. A Series of Conjectures from Michaelis, and a Specimen of Notes on the Old Testament, by Mr. Weston, are added in an Appendix. 4th edit. London, 1812. 4to.

For an account of the former impressions of this valuable work, see Monthly Review, O. S. vols. xlvi. p. 555. and xlvii. p. 113.; and for an account of the present edition, see the British Critic, O. S. vol. xl. p. 507. *et seq.* In the preface to which journal (p. vi.) it is truly observed, that Mr. Bowyer's work "is for the learned only; and for those among the learned who can discriminate and judge for themselves. Conjectures on the sacred text are at best extremely hazardous; hence it is that the work, though valuable, can deserve only a partial recommendation."

16. Dissertazioni Bibliche. Da Giuseppe Brunati. Milano, 1838. 8vo.

17. Observations upon the Plagues inflicted upon the Egyptians; in which is shown the peculiarity of those judgments, and their correspondence with the rites and idolatry of that people, &c. &c. By Jacob BRYANT. London, 1794; 2d edition, 1810. 8vo.

"The same depth of thought, the same brilliancy of fancy, and the same extent of erudition, are proportionably conspicuous in this smaller production, as in the larger work of the Analysis" of Antient Mythology. (British Critic, O. S. vol. iv. p. 35.)

18. Observations upon some Passages of Scripture which the Enemies to Religion have thought most obnoxious, and attended with difficulties not to be surmounted. By Jacob BRYANT. London, 1803. 4to.

"On the whole, we have discovered in this work much learning, much ingenuity, and an uniform good intention; but truth compels us to add, that it displays a defect in judgment, and a too evident propensity to support a favourite hypothesis." (British Critic, O. S. vol. xxv. p. 58.)

19. Dav. Renaldi BULLERII Dissertationum Sacrarum Sylloge. Amstelodami, 1750. 8vo.

20. Réponses Critiques à plusieurs Difficultés proposées par les Nouveaux Incrédules sur divers Endroits des Livres Saints. Par Jean Baptiste BULLET. Besançon, 1819. 4 vols. 8vo. and 12mo.

These volumes were published at different times, many years since: the author of the fourth volume is not known. Many passages of Scripture, which were the subject of cavil to Voltaire and the infidels of the last century, are here elucidated; and their sceptical objections are shown to be utterly destitute of foundation.

21. Joannis BUXTORFII Dissertationes Philologico-Theologicæ, et Abarbanelis aliquot Dissertationes. Basil, 1662. 4to.

22. An Examination of Scripture Difficulties. By William CARPENTER. London, 1828. 8vo.

23. Commentatio de Felice, Judææ Procuratore. Auctore Joanne Daniele CLAUDIO. Jenæ, 1737. 4to.

24. Pauli COLOMESII Observationes Sacræ. Londini, 1688. 12mo.

25. Four Hundred Texts of Holy Scripture, with their corresponding Passages, explained to the understanding of common people, and arranged under the following heads: — 1. Texts which appear contradictory. 2. Not to be understood literally. 3. Improperly translated. 4. Better translated otherwise. 5. Requiring explanation. 6. Wrested or perverted. 7. The Parables. — The whole compiled with a view to promote religious knowledge, and facilitate the reading of the Divine Writings. By Oliver St. John COOPER, A. M. London, 1791, small 8vo.

26. The Practical Expositor of the more difficult Texts that are contained in the Holy Bible: wherein the dreams in Daniel, and the visions of all the Prophets, and the two mystical Books of the Canticles and the Revelation are all clearly opened. By Richard COORE, D. D. London, 1683. 8vo.

27. Salomonis DEYLINGII Observationes Sacræ. Lipsiæ, 1735. 5 vols. 4to.

28. Ambrosii DORHOUT, Animadversiones in Loca Selecta Veteris Testamenti. Leovardiæ, 1766. 2 vols. 8vo.

29. Joannis DOUGHTÆI Analecta Sacra, et Nortoni KNATCHBULLII Animadversiones in Libros Novi Testamenti. Amstelodami, 1694. 8vo.

30. DRUSII (Joannis) Animadversionum Libri Duo. Amstelodami, 1634. 4to.

31. Tobiæ ECKHARDI Observationes Philologicæ ex Aristophanis Pluto,

Dictioni Novi Fœderis illustrandæ inservientes. Accedit ejusdem generis Dissertatio, ex Homeri Iliade. Quedlinburgi, 1733. 4to.

32. An Inquiry into four remarkable Texts of the New Testament, which contain some difficulty in them, with a probable resolution of them. By John Edwards, D.D. Cambridge, 1692. 8vo.

33. Exercitations, Critical, Philosophical, Historical, Theological, on several Important Places in the Writings of the Old and New Testament. By John Edwards, D.D. London, 1702. 8vo.

34. H. F. Elsner Paulus Apostolus et Jesaias Propheta inter se comparati. Vratislaviæ, 1821. 4to.

35. Jacobi Elsner Observationes Sacræ in Novi Fœderis Libros, quibus plura illorum Librorum ex auctoribus potissimum Græcis, et Antiquitate, exponuntur, et illustrantur. Trajecti ad Rhenum, 1720. 1728. In two volumes, 8vo.

36. Jo. Aug. Ernesti Opuscula Theologica. 8vo. 2d edit. Lipsiæ, 1792.

37. Synopsis Selectiorum è Philologiâ Sacrâ Quæstionum. Disputatio I.–III. quam præs. M. Augusto Pfeiffero publicæ συζητησει sistit Samuel Fischer (in opp. Pfeifferi). Ultrajecti, 1704. 4to.

38. Fleck (F.F.) De Regno Christi Liber, Quatuor Evangelistarum Doctrinam complectens. Cum excursibus argumenti critici, exegetici, atque historici. Lipsiæ, 1827. 8vo.

39. Critical Essays on Genesis, Chap. XX., and on Saint Matthew, Chap. II. 17, 18.: with Notes. By the Rev. Charles Forster, B.D. Dublin and London, 1827. 8vo.

The professed aim of Mr. Forster, in the publication of these essays, is to lower the modern continental system of biblical interpretation. With this view, in the first essay, he examines, and most satisfactorily refutes, the hypothesis of Father Simon, on the supposed translocation of the twentieth chapter of Genesis. In the second essay, the learned author considers the connection between the prophecy of Jeremiah (xxxi. 15.) with respect to the voice of weeping heard in Ramah, and the account given by Saint Matthew (ii.) of the slaughter of the innocents at Bethlehem. His hypothesis is, "that Jeremiah diverted from its proper object to its immediate purpose the prophetic type, Gen. xxxv. 16–19., in the way of accommodation; and that the evangelist, by referring the prediction in Jer. xxxi. 15. to the massacre at Bethlehem for its true fulfilment, has accomplished the final design of the Holy Spirit in permitting the temporary diversion of the foregoing place of Genesis by the prophet; viz. the authoritative re-union of this prophetic type with its real antitype, through the medium of a prophecy, couched in terms sufficiently affecting to do justice to the deeply tragical event, to which it was meant ultimately to be applied."—"The view, taken by Mr. Forster," of the connection between Jer. xxxi. 15. and Matt. ii., "is, we believe, original; and even those, who find difficulty in subscribing to this interpretation of Saint Matthew's allusion, will have none (we think), in admitting its ingenuity, or the ability with which every suggestion in its favour is brought forward." (British Critic and Theological Review, vol. i. p. 345.)

40. Notes on the Parables of our Lord. By Richard Chenevix French, M.A. London, 1840. 8vo.

41. C. F. A. Fritsche Conjectanea in Novum Testamentum. Specimen I. Lipsiæ, 1825. 8vo.

42. Nicolai Fulleri Miscellaneorum Sacrorum Libri Duo. Lugduni 1625. 8vo.

43. D. G. Goetzii Variæ Celebriorum Medicorum Observationes, quibus multa loca Novi Testamenti doctè illustrantur. Altdorf, 1740. 8vo.

Questions of considerable difficulty are in this work briefly but judiciously illustrated.

44. Jo. Jacobi Griesbachii Opuscula Academica. Edidit Jo. Philippus Gabler. Jenæ, 1824–25. 2 vols. 8vo.

45. De Joanneæ Christologiæ Indole Paulinæ comparata Commentatio. Scripsit C. L. W. GRIMM. Lipsiæ, 1833. 8vo.

46. Biblical Notes and Dissertations, chiefly intended to confirm and illustrate the Doctrine of the Deity of Christ: with some Remarks on the Practical Importance of that Doctrine. By Joseph John GURNEY. London, 1830, 8vo.

47. Theodorii HACKSPANII Notæ Philologicó-Theologicæ in varia et difficilia Veteris Testamenti. Altdorf, 1664. 3 vols. 8vo.

48. A free and impartial Study of the Holy Scriptures recommended; being notes on some particular texts, with discourses and observations on various subjects. By Jos. HALLET, junior. London, 1729, 1732, 1736. 3 vols. 8vo.

Many important topics of Scripture criticism and interpretation are discussed in these volumes. If the reader is not always convinced by the arguments of the learned author, he cannot fail of being pleased with the ingenuity and spirit of candour and piety which pervade them. Those discourses which treat on the evidences of Christianity, are peculiarly valuable, for the lucid and forcible reasoning displayed in them. The nature of personal identity, in particular, with its application to the resurrection of Jesus Christ, is admirably illustrated in two discourses contained in the second volume.

49. Jo. Christ. HARENBERG Otia Gandershemensia Sacra, exponendis Sacris Litteris et Historiæ Ecclesiasticæ dicata. Trajecti ad Rhenum, 1740. 8vo.

50. Danielis HEINSII Exercitationes Sacræ ad Novum Testamentum. Cantabrigiæ, 1640. 4to.

51. Annotata in Loca nonnulla Novi Testamenti. Edidit Wessel Albertus van HENGEL. Amstelædami, 1824. 8vo.

The author of this erudite volume is a pastor of the Dutch Reformed Church, and also a professor at Amsterdam. The passages which are the subject of his researches are seventeen in number, and among the most difficult which occur in the New Testament. M. van Hengel's method of interpretation is very severe and rigorous. He first examines *each* word in *every* verse; he then traces it in classical authors and parallel passages; discusses its various meanings; and states the grounds of the signification which he adopts; and, after having thus drawn up a dictionary of the verse, he re-construes it with scrupulous fidelity. The result of all these laborious inquiries is, the eliciting of a clear and simple meaning to every passage which he has undertaken to elucidate. (Revue Protestante, tom. i. p. 254.)

52. A. Th. HOFFMANN Observationes in Difficiliora Veteris Testamenti Loca, Particula prima. Jenæ, 1823. 4to.

53. Scripture Testimonies to the Divinity of our Lord and Saviour Jesus Christ, collected and illustrated by the Rev. George HOLDEN, M.A. London, 1820. 8vo.

54. The Scripture Testimony to the Messiah: an Inquiry, with a View to a satisfactory Determination of the Doctrine taught in the Holy Scriptures concerning the Person of Christ. By John Pye SMITH, D.D. London, 1818-21. 2 vols. in 3 parts, 8vo. Second Edition, 1829. Third Edition, greatly improved and much enlarged, 1837. Fourth Edition, 1846. 3 vols. 8vo.

55. Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice. By William MAGEE, D.D. [late] Archbishop of Dublin. A new edition. London, 1832. 3 vols. 8vo. Also in the complete edition of Archbishop Magee's Works, London, 1842, in 2 large vols. 8vo.

53–55. — Each of these truly valuable works was published in defence of that cardinal doctrine of the Christian revelation, — the supreme Deity of our Lord and Saviour Jesus Christ; but they claim a distinct notice in this place, on account of the very numerous philological and critical explanations of important passages of Scripture which they contain. From frequently consulting them, the writer of these pages can with confidence state, that they are works of which the student will never regret the purchase: each contains most valuable matter peculiar to itself; and, together, they form the most elaborate defence and

proof of the Deity of Jesus Christ extant in our language. The value of archbishop Magee's and Dr. Smith's works is enhanced by their learned vindication of many important passages of the Sacred Scriptures from the erroneous interpretations of the modern Socinians, as well as the recent neologian commentators of Germany.

56. Joh. Friderici HOMBERGK Parerga Sacra; sive Observationes quædam ad Novum Testamentum. Trajecti ad Rhenum, 1712. 4to.

57. Specimen Exercitationum Criticarum in Versionem LXX. Interpretum, ex Philone. Auctore Claudio Frees HORNEMANN. — Specimen primum, Gottingæ, 1773. Specimen secundum, Hauniæ, 1776. Specimen tertium, Hauniæ, 1778. 8vo.

58. Gerardi HORREI Animadversiones Sacræ-Profanæ ad selecta Novi Fœderis, Scriptorumque exterorum Græcorum, Loca. Harlingæ, 1749. 8vo.

59. Petri HORREI Miscellaneorum Criticorum Libri duo: quorum alter ex variis Græcis, Latinis, varia Sacrorum, exterorum Scriptorum complectitur: alter vocabuli φατνη Originem, Usum, apud seniores et reliquos, ubi loci plures LXX. &c. illustrantur, emendantur, vindicantur, tractat. Leovardiæ et Harlingæ, 1738. 8vo.

60. Biblical Criticism on the first fourteen Historical Books of the Old Testament; also on the first nine Prophetical Books. By Samuel HORSLEY, LL.D., Bishop of St. Asaph. London, 1820. 4 vols. 8vo. Second edition, London, 1844. 2 vols. 8vo.

Besides the critical pieces mentioned in the title-page, these volumes (which are edited by the author's son, the Rev. Heneage Horsley) contain three valuable disquisitions, published in the bishop's lifetime, viz. 1. A general view of the first three chapters of Genesis, together with an enquiry into the etymology and import of the Divine Names of Eloah, Elohim, El, Jehovah, and Jah; which originally appeared in the British Critic, for 1802, in a review of Dr. Geddes's remarks on the Hebrew Scriptures. 2. A Critical Disquisition on the Eighteenth Chapter of Isaiah; and, 3. The Translation of the prophecy of Hosea (noticed p. 343. No. 5. *suprà*). These are inserted as revised by their author. At the end of the fourth volume are translations of several Sacred Songs, with Critical Notes on them, and on a few other Sacred Pieces, of which the bishop has not given versions.

61. Jo. Jac. HOTTINGERI Opuscula, philologica, critica, atque hermeneutica. Lipsiæ, 1817. 8vo.

62. Conradi IKENII Dissertationes Philologico-Theologicæ in diversa Sacri Codicis utriusque Testamenti loca. Lugduni Batavorum, 1749, 1750. 2 vols. 4to.

63. Pauli Ernestii JABLONSKII Opuscula, quibus Lingua et Antiquitas Ægyptiorum, difficilia Librorum Sacrorum Loca, et Historiæ Ecclesiasticæ capita illustrantur. Edidit atque Animadversiones adjecit Jonas Guilielmus Te Water. Lugduni Batavorum. 1804–6–9–13. 4 tomis 8vo.

Besides his Pantheon Ægyptiacum, M. Jablonski wrote numerous dissertations on various topics of sacred and oriental literature. After his death corrected copies of these (many of which had become extremely scarce), together with numerous inedited disquisitions, were sent to Prof. Ruhnkenius at Leyden; and finally were edited by Prof. Te Water, with numerous valuable notes and indexes. The first volume contains the Egyptian Glossary, already noticed in p. 256. No. 3. The second volume comprises six disquisitions on Egyptian Antiquities, one on the import of the word Διαθηκη, and three illustrations of Job xix. 25. Matt. xii. 36. and Mark ix. 49. The third volume contains several dissertations elucidating difficult passages of Scripture; and six, on subjects of ecclesiastical antiquity. The fourth volume is wholly filled with dissertations relating to ecclesiastical history and antiquity. All these pieces are replete with profound learning. This collection of Jablonski's Opuscula is not of common occurrence.

64. De Biblicâ Notione ΖΩΗΣ ΑΙΩΝΙΟΥ. Scripsit J. E. R. KAEUFFER. Dresdæ, 1838. 8vo.

65. Car. Aug. Theoph. KEILII Opuscula Academica ad N. T. Interpretationem Grammatico-historicam, et Theologiæ Christianæ Origines, pertinentia. Edidit J. D. Goldhorn. Lipsiæ, 1821. 8vo.

66. Remarks on Select Passages in the Old Testament; to which are added eight sermons. By the late Benjamin KENNICOTT, D.D. London, 1777. 8vo.

For an account of this work, see Monthly Review, O. S. vol. lxxviii. pp. 477–489.

67. Petri KEUCHENII Annotata in Novum Testamentum, cum Præfatione Joannis Alberti. Lugd. Bat. 1775, 8vo. best edition.

68. Morsels of Criticism, tending to illustrate some few Passages in the Holy Scripture upon Philosophical Principles, and an enlarged View of Things. By Edward KING, Esq., F.R.S. and F.S.A. 4to. London, part i. 1784, part ii. 1800; also a second edition, 8vo. in 3 vols. London, 1800.

"Mr. King's particular aim is, to provide answers to the more subtile opponents of Christianity, and to trace the completion of the sacred oracles." "We cannot take our leave of this valuable work without expressing our admiration of the singular union of ingenuity and piety which appears in every page. Few readers perhaps will follow the author's steps with the same alacrity with which he proceeds through the most curious and subtile enquiries; but all must readily grant, that such an application of ingenuity, diligence, learning, and philosophical knowledge, is in a high degree praiseworthy." (British Critic, O. S. vol. xvi. preface, p. iv. and p. 667.)

69. Geo. Chr. KNAPPII Scripta varii Argumenti, quoad maximam partem exegetica. Halæ, 1805. 2 vols. 8vo. Editio altera, Halæ, 1823. 2 vols. 8vo.

70. Jo. Bern. KOEHLERI Observationes philologicæ in loca selecta codicis sacri. Lugduni Batavorum, 1766. 8vo.

71. Wilhelmi KOOLHAAS Observationes Philologico-Exegeticæ in quinque Mosis Libros, aliosque Libros Historicos Veteris Testamenti. Amstelodami, 1751. 8vo.

72. Joannis Guilielmi KRAFFTII Observationes Sacræ: quibus varia Scripturæ Loca illustrantur. Marpurgi, 1753–55. 2 parts 8vo.

73. Jo. Tob. KREBSII de Usu et Præstantia Romanæ Historiæ in Novi Testamenti Interpretatione Libellus. Lipsiæ, 1745. 8vo.

74. Car. Frid. KRUMBHOLZII Operæ Subsecivæ; seu Animadversiones Sacræ in Loca quædam Novi Fœderis Selecta. Norimbergæ, 1737. 8vo.

75. G. C. KÜCHLER De Simplicitate Scriptorum Sacrorum in commentariis de Vita Jesu Christi. Lipsiæ, 1821. 8vo.

76. Christiani Theophili KUINOEL Observationes ad Novum Testamentum ex Libris Apocryphis V. T. Lipsiæ, 1794. 8vo.

77. C. G. KÜTTNERI Hypomnemata in Novum Testamentum. Lipsiæ, 1780. 8vo.

78. Geo. Dav. KYPKE Observationes Sacræ in Novi Fœderis Libros. Vratislaviæ, 1755. 2 vols. 8vo.

79. Jo. Gothofr. LAKEMACHERI Observationes Philologicæ; quibus Varia Antiquitatis Hebraicæ atque Græcæ capita et nonnulla S. Codicis Loca novâ luce collustrantur. Helmstadii, 1729–33. 10 parts, forming three volumes 8vo.

80. Friderici Adolphi LAMPE Dissertationum Philologico-Theologicarum, tum earum quæ ad ulteriorum evangelii Johannis illustrationem pertinent, tum reliquarum varii generis et eruditionis multifariæ, Syntagma: cum Danielis Gerdesii præfatione. Amstelodami, 1737. 4to.

81. Caroli Henrici LANGII Observationes Sacræ, quibus varia N. Test. Loca, ex antiquitatibus et Philologia Sacra illustrantur. Lubecæ, 1737. 8vo.

82. The Complete Works of Dr. LARDNER. London, 1789. 11 vols. 8vo. London, 1817. 5 vols. 4to. London, 1827. 10 vols. 8vo.

In the applause of Dr. Lardner all parties of Christians are united, regarding him as the champion of their common and holy faith. Archbishop Secker, Bishops Porteus, Watson, and Tomline, and Doctors Jortin, Hey, and Paley, of the church of England. Doctors Doddridge, Kippis, and Priestley, amongst the Dissenters; and all foreign Protestant biblical critics, have rendered public homage to his learning, his fairness, and his great merits as a Christian apologist. The candid of the literati of the Romish communion have extolled his labours; and even Morgan and Gibbon, professed unbelievers, have awarded to him the meed of faithfulness and impartiality. With his name is associated the praise of deep erudition, accurate research, sound and impartial judgment, and unblemished candour. The publication of his works constituted a new æra in the annals of Christianity: for, by collecting a mass of scattered evidences in favour of the authenticity of the evangelical history, he established a bulwark on the side of truth which infidelity has never presumed to attack. His "Credibility," and his "Collection of Jewish and Heathen Testimonies," may be said to have given the deistical controversy a new turn, and to have driven the assailants of the Gospel from the field of Christian antiquity, in which they esteemed themselves securely entrenched, into the by-paths of sarcasm and irony. How amply the author is indebted to the elaborate researches of the learned and accurate Dr. Lardner, the numerous references to his writings in the course of the present work will sufficiently attest. The quarto edition has corrected indexes. The octavo edition of 1827 is sold at a very reasonable price, and its typographical execution is truly beautiful. Our references to Dr. Lardner's works are made to the quarto edition, and also to the octavo edition of 1789.

83. A Common Place-Book; or Companion to the New Testament; consisting of Illustrations of difficult passages; apparent Contradictions and Inconsistencies reconciled; and the Conformity of some Important Facts mentioned in Scripture, with the Statements of Profane Authors. By the Rev. S. LONGHURST, B.A. Richmond and London, 1833. 8vo.

This compilation contains most of the passages in the New Testament, which have arrested the attention of the captious opposer or the ingenuous critic. The compiler has undertaken it "for the English Reader, and for those who may have but little acquaintance with the technicality and intricacies of Biblical Criticism." This introduction to the critical study and knowledge of the Holy Scriptures has been laid under a *large* contribution. The remainder of the compiler's materials is derived from Mr. Burder's Oriental Customs, the Commentaries of Ostervald, Doddridge, &c., Mr. Valpy's edition of the Greek Testament, and the works of Josephus; and for those passages which are quoted in the New Testament from the Old, the compiler states that the Greek Septuagint and the Hebrew Text have been carefully compared.

84. Joannis Henrici MAII (filii) Observationes Sacræ; quibus diversa utriusque Testamenti Loca ex linguarum Indole, et Antiquitatibus potissimum illustrantur. Francofurti, 1713–15, in 4 books or parts, 8vo.

85. Critical Notes on some Passages of Scripture, comparing them with the most antient Versions, and restoring them to their original reading or true Sense. [By Nicholas MANN.] London, 1747. 8vo.

86. C. B. MEISNER De Νομῳ Paulino Commentatio Exegetico-Dogmatica. Gratz, 1830. 8vo.

87. Jo. Dav. MICHAELIS Commentationes in Societate Regia Scientiarum Goettingensi per annos 1758–1762, prælectæ. Editio Secunda. Bremæ, 1774. 4to.

88. Johannis Georgii MICHAELIS Observationes Sacræ, in quibus diversis Sacræ Scripturæ utriusque Fœderis Locis selectioribus, ex Linguæ Ebrææ aliarumque Orientalium indole, priscorum item populorum ritibus et institutis, lux adfunditur: nonnulla etiam Antiquitatum Judaicarum capita ex Lege Mosaica et Magistrorum placitis excutiuntur, adque Sensum Spiritualem traducuntur. Trajecti ad Rhenum, 1738. 8vo. 2da editio. Arnhemii, 1752. 8vo.

89. Jo. Georg. MICHAELIS Exercitationes theologico-philologicæ. Lugd. Bat. 1757. 8vo.

90. De iis, quæ ad cognoscendam Judæorum Palæstinensium, qui Jesu tempore vivebant, Christologiam Evangelia nobis exhibent, deque Locis Messianis in illis allegatis, scripsit Adamus MORAHT. Gottingæ, 1828. 8vo.

91. Observationes Selectæ in varia loca Novi Testamenti: sive Laur. Ramiresii de PRADO Pentecontarchus, Alexandri MORI in Novum Fœdus Notæ, et Petri POSSINI Societatis Jesu Spicilegium Evangelicum: cum præfatione Jo. Alberti Fabricii et tab. æn. Hamburgi, 1712. 8vo.

One of the rarest little books of sacred criticism. Dr. Harwood calls this a very useful collection, containing many excellent notes on particular passages of the New Testament.

92. Sam. Frid. Nathan MORI Dissertationes Theologicæ et Philologicæ, vol. i. Lipsiæ, 1787. vol. ii. ibid. 1794. 2d edition, ibid. 1798. 8vo.

93. Friderici MÜNTERI [Episcopi Selandiæ] Symbolæ ad Interpretationem Novi Testamenti e Marmoribus, Numis, Lapidibusque Cælatis, maxime Græcis. In the first volume of his "Miscellanea Hafniensia Theologici et Philologici Argumenti." Hafniæ, 1816–24. 2 tomis 8vo.

Twenty-three passages of the New Testament are here illustrated from antient marbles, coins, &c. Some examples of the aid to be derived from these remains of antiquity, as collateral testimonies to the credibility of the Sacred Writers and also as a source of Interpretation, will be found in Vol. I. pp. 190—199. and in Vol. II. pp. 431—433.

94. Casp. Frid. MUNTHII Observationes philologicæ in Sacros Novi Testamenti Libros, ex Diodoro Siculo collectæ. Hafniæ et Lipsiæ, 1755. 8vo.

95. H. MUNTINGHE Sylloge Opusculorum ad doctrinam sacram pertinentium. Lugd. Bat. 1791. 1794. 2 vols. 8vo.

96. Augusti Hermanni NIEMEYERI de Evangelistarum in narranda Jesu Christi in vitam reditu Dissensione, variisque Veterum Ecclesiæ Doctorum in eâ dijudicandâ et componendâ Studiis, Prolusio. Halæ, 1824. 8vo.

97. Jo. Aug. NOESSELTI Opusculorum ad interpretationem sacrarum Scripturarum, Fasciculus I. 8vo. Halæ, 1785; Fasciculus II. ibid. 1787.—Ejusdem, Exercitationes ad Sacræ Scripturæ interpretationem. Halæ, 1808. 8vo.

98. Geo. Lud. ŒDERI Observationum Sacrarum Syntagma, 8vo. Weissenberg, 1729.—Ejusdem, Conjecturarum de difficilioribus SS. locis centuria, 8vo. Lipsiæ, 1738.—Ejusdem, Animadversiones sacræ. Brunswigæ, 1747. 8vo.

99. Eliæ PALAIRET Observationes Philologico-criticæ in sacros Novi Fœderis Libros. Lugd. Bat. 1752. 8vo.—Ejusdem Specimen Exercitationum Philologico-criticarum in Sacros Novi Fœderis Libros, 1775. 8vo.

100. Augusti PFEIFFERI Opera Omnia. Amstelodami, 1704. 2 vols. 4to.

The first volume contains his *Dubia Vexata Scripturæ*, 400 notes on difficult passages of Scripture, *Ebraica atque Exotica Novi Testamenti e suis fontibus derivata*, an explanation of Hebrew and other foreign words occurring in the New Testament, and ten dissertations on passages of peculiar difficulty in the sacred writings. The second volume consists of treatises on the criticism, interpretation, antiquities, &c. of the Bible.

101. Remarks on several Passages of Scripture, rectifying some errors in the printed Hebrew Text, pointing out several mistakes in the versions, &c. By Matthew PILKINGTON, LL.D. Cambridge and London, 1759. 8vo.

102. Extracts from the Pentateuch compared with similar passages from Greek and Latin authors, with notes. By Edward POPHAM, D.D. Oxford, 1802. 8vo.

Of this work the reader will find an analysis in the British Critic, O. S. vol. xx. pp. 289—294.

103. Porschberger (Christiani) Theocritus Scripturam illustrans: sive Sententiæ ac Phrases e Poetis Græcis ad illustranda Sacri Codicis Oracula. Dresdæ et Lipsiæ, 1744. 8vo.

104. Georgii Raphelii, Ecclesiarum Lunenburgensium Superintendentis, Annotationes in Sacram Scripturam; Historicæ in Vetus, Philologicæ in Novum Testamentum, ex Xenophonte, Polybio, Arriano, et Herodoto collectæ. Lugduni Batavorum, 1747. In two volumes, 8vo.

105. Reinecke (C.F.C.) De Constanti et Æquabili Jesu Christi Indole et Ingenio, Doctrinâ et Docendi Ratione: sive Commentatio de Evangelio Johannis cum Matthæi, Marci, et Lucæ Evangeliis conciliato. Hannoveræ, 1827. 8vo.

106. Fr. V. Reinhardi Opuscula Academica. Lipsiæ, 1808–9. 2 vols. 8vo.

107. An Joannes in exhibendâ Jesu Naturâ reliquis Canonicis libris repugnet, examinare conatus est F. W. Rettberg. Gottingæ, 1826. 8vo.

The writer states the doctrine of St. John relative to the divine and human natures of Jesus Christ, and then compares them with the writings of the three first evangelists, and the remaining books of the New Testament. The conclusion to which the author arrives is, that the evangelist is not an impostor, and consequently that the writings bearing his name are his genuine productions.

108. Corrections of various passages in the English Version of the Old Testament, upon the authority of antient manuscripts, and antient versions, by the late W. H. Roberts, D.D., Provost of Eton College. Published by his son W. Roberts, M.A. London, 1794. 8vo.

"The biblical scholar will infallibly receive with pleasure these remarks, from a man of undoubted learning and ingenuity. The chief intention of Dr. Roberts seems to have been that of lessening the number of words supplied in Italic in our public version, as not answering literally to any words in the Hebrew, by shewing that in some cases they are unnecessary, and that in some, the sense may be filled up by other means. There are also many remarks of a more general kind." In these observations, "candour, modesty, and ingenuity will be found adorning learning." British Critic, O. S. vol. iv. p. 648. and pref. p. vi.

109. Discours Historiques, Critiques, Théologiques, et Moraux, sur les Evénemens les plus mémorables du Vieux et du Nouveau Testament. Par Jacques Saurin. Avec des planches. A la Haye, 1735–1739. 6 vols. folio.

Mr. van der Marck formed a design of representing on copper-plates the most memorable events in sacred history; and he engaged Mr. Saurin to write an explanation of the plates; this gave rise to the discourses here published. There is an edition of them in 11 vols. 8vo. They are deservedly held in the highest esteem.

110. Dissertations, Historical, Critical, Theological, and Moral on the most memorable events of the Old and New Testament. Translated from the French of M. Saurin by John Chamberlayne. Vol. I. [all published] London. 1732. folio.

111. Dissertationes Philologico-Exegeticæ Everardi Scheidii. Harderovici, 1769, 1770. 8vo.

112. Biblical Fragments. By M. A. Schimmelpenninck. London, 1821, 1822. 2 vols. 8vo.

These fragments are not critical elucidations of particular texts; but they are written with much elegance, and the authoress has introduced some of the finest practical and devotional thoughts of the Jansenist writers, particularly the accomplished and much-traduced recluses of Port Royal. But her critical remarks on the authorised English Version are not always correct.

113. Joannis Friderici Schleusneri Opuscula Critica ad Versiones Græcas Veteris Testamenti pertinentia. Lipsiæ, 1812. 8vo.

The Tracts contained in this volume are, 1. *Observationes nonnullæ de Patrum Græcorum Auctoritate in constituenda Versionum Græcarum Veteris Testamenti Lectione genuina:* the object of which disquisition is, to prove that, in citing the words of the Old Testament, the Fathers were in many respects inaccurate, partly from their using faulty MSS., and partly from a failure of memory, which led them sometimes to substitute not only one word for another, but even to change whole members of a sentence: and 2. *Sylloge Observationum et Emendationum Conject. in Vers. Gr. Veteris Testamenti.*

114. Dissertationes Philologico-Criticæ. Singulas primum, nunc cunctas, edidit Christianus Friedericus SCHNURRER. Gothæ, 1790. 8vo.

The dissertations collected in this volume were, for the most part, published separately between the years 1772, 1775, 1781, are fifteen in number, and are highly valued on the Continent. They comprise philologico-critical observations on the hymn of Deborah (Judg. v.), on various passages of the Books of Psalms and Job, on Isaiah xxvii., Ezekiel xxi. Habakkuk iii., and the prophecy of Obadiah; besides two valuable dissertations, on the difficulty of determining the age of Hebrew Manuscripts, and on the Arabic Pentateuch in Bishop Walton's Edition of the Polyglot Bible.

115. Opuscula Exegetica, Critica, Dogmatica. Scripsit, recognovit, variisque additamentis locupletavit H. A. SCHOTT, Theol. Doctor et Prof. Ordin. Academiæ Jenensis. Jenæ, 1817, 1818. 2 vols. 8vo.

116. Alberti SCHULTENS Animadversiones Philologicæ et Criticæ ad varia loca Veteris Testamenti: in quibus, ope præcipuè Linguæ Arabicæ, multa ab interpretibus nondum satis intellecta illustrantur, quamplurima etiam nova explicanda modeste proponuntur. Amstelodami, 1709. 8vo.

This treatise was reprinted, together with other pieces of Prof. Schultens, under the title of Opera Minora, Lugduni Batavorum et Leovardiæ, 1769, 4to. In this work Schultens has made great use of the Arabic Language, to illustrate Hebrew words and phrases, although he generally adduces passages from the grammarians and prose writers. The philological interpretations which he thus deduces he places in contradistinction to those, which the traditions of the rabbins had preserved.

117. Jo. SCHULTHESSII, De Charismatibus Spiritûs Sancti. Pars prima De vi et naturâ, ratione et utilitate Dotis Linguarum, in primos Discipulos Christi collatæ, atque in posteros omnes deinceps ad finem usque sec. peren. Lipsiæ, 1818. 8vo.

118. C. SEGAAR Observationes Philologicæ et Theologicæ in Lucæ XI. Capita priora. Trajecti, 1766. 8vo.

119. Johannis Henrici à SEELEN Meditationes Exegeticæ, quibus varia utriusque Testamenti loca expenduntur et illustrantur. Lubecæ, 1730–32–37. 3 parts, 8vo.

120. Gottlob Christiani STORR Dissertationes in librorum Novi Testamenti Historicorum aliquot locos. Partes I—III. Tubingen, 1790–91–94. 4to.

121. Gottlob Christiani STORR Opuscula Academica ad interpretationem Librorum Sacrorum pertinentia. Tubingen, 1796. 1799. 1803. 3 vols. 8vo.

Besides various critical disquisitions of great merit, this work contains several commentaries on detached books of the New Testament.

122. Prophecy, Types, and Miracles, the great Bulwarks of Christianity: or, a Critical Examination and Demonstration of some of the Evidences, by which the Christian Faith is supported. By the Rev. Edward THOMPSON, M.A. London, 1838. 8vo.

The object of this work is to add to the Evidences of Christianity demonstrations of its Divine Origin from the fulfilment of Prophecy, the close adaptation of Types to their Antitypes, and the reality of Miracles. The work is therefore divided into three distinct parts — Prophecy, Types, and Miracles; each of which has received a separate consideration. Under the first head (Prophecy) the author has selected the most eminent of those which relate to the Messiah: these he has placed in juxta-

position with their fulfilment, with the requisite explanations. The most remarkable facts also in the biblical narratives, which antient and modern divines have accounted to be typical of the Messiah, have also been brought out into antitypical detail; and as a summary to the whole, the veracity of the miracles has been established by external and internal circumstances.

123. Doctrina Pauli Apostoli de vi mortis Christi satisfactoriâ. Scripsit L. F. C. Tischendorf. Lipsiæ, 1837. 8vo.

124. Car. Chr. Tittmanni Opuscula Theologica. Lipsiæ, 1803. 8vo.

Various questions of sacred criticism are illustrated in this work with singular ability.

125. Dissertations on some Parts of the Old and New Testaments, which have been supposed unsuitable to the Divine Attributes. By Richard Twopenny, M.A. London, 1824. 8vo.

126. Dissertatio Theologica de Judæo-Christianismo, ejusque Vi et Efficacitate quam exseruit in Rem Christianum sæculo primo. Quam.... publico examini submittit. David Van Heyst. Lugduni Batavorum, 1828. 4to.

127. Joannis Verpoortenii Fasciculus Dissertationum ad Theologiam, maxime exegeticam, et Philologiam Sacram. Coburgi, 1739. 8vo.

128. Verschuirii (J. H.) Opuscula, in quibus de variis S. Litt. locis, et argumentis exinde desumptis criticè et liberè disseritur. Edidit atque animadversiones adjecit J. A. Lotze. Trajecti, 1810. 8vo.

129. Campegii Vitringæ, *patris*, Observationum Sacrarum Libri IV. Franequeræ, 1700. Libri V. et VI. 1708. 4to.

130. Campegii Vitringæ, *filii*, Dissertationes Sacræ, cum animadversionibus Hermanni Venemæ. Franequeræ, 1731. 4to.

131. Emonis Lucii Vriemoet Observationum Miscellanearum, argumenti præcipue philologici et theologici, quibus multis locis S. Codicis aut nova aut uberior lux adfunditur, Liber. Leovardiæ, 1740. 4to.

132. Silva Critica, sive in Auctores Sacros Profanosque Commentarius Philologicus. Concinnavit Gilbertus Wakefield, A.B. Cantabrigiæ, 1789–1795. 5 parts, 8vo.

The design of Mr. Wakefield, in the plan of this work, was the union of theological and classical learning,—the illustration of the Scriptures by light borrowed from the philology of Greece and Rome, as a probable method of recommending the books of revelation to scholars. How ably this design was executed, the reader may see in the different critical journals of that time, where Mr. W.'s peculiar notions on some points are considered. (See particularly the Monthly Review, N. S. vol. v. p. 54. et seq., vol. viii. p. 571., and vol. xvi. p. 235.) An *Examen* of his work was published by H. C. A. Haenlein, in four small tracts, printed at Erlang, in 4to. 1798–1801.

133. Walchii (Jo. Geo.) Observationes in Novi Fœderis Libros, quarum prima pars ea continet loca, quæ ex historia philosophica illustrantur. Jenæ, 1727. 8vo.

134. Vindiciæ Biblicæ: a Series of Notices and Elucidations of Passages in the Old and New Testament, which have been the subject of attack and misrepresentation by deistical writers. [By David Walther.] London, 1832. 8vo.

135. Scripture Vindicated: in answer to a Book intitled "Christianity as old as the Creation." By Daniel Waterland, D.D. London, 1730–1734. 8vo. [Also in the sixth volume of Bp. Vanmildert's edition of his Works. Oxford, 1823. 8vo.]

Though published in reply to Tindal's declamatory libel against *revealed* religion, this publication claims a distinct notice, on account of its satisfactory elucidation and vindication of many, and some of them difficult, passages in the Old Testament. They are arranged, not in the desultory way in which Tindal introduced them, to give point to his jests and sarcasms, but as the texts stand in holy writ; so as to form a regular series of expository illustrations. Part I. comprises the book of Genesis; Part II. carries on the examination of texts from the book of Exodus to the second book of Kings; and Part III. extends through the remaining books of the Old Testament. Various passages in the book of Job, the Psalms, and the Prophets, charged by Infidel writers with inconsistency, injustice, or absurdity, are here examined; and, occasionally, some collateral topics are entered into, tending to their further elucidation. Bp. Mant and Dr. D'Oyly have made considerable use of Waterland's labours. For an account of the controversies into which the publication of "Scripture Vindicated" compelled him to enter, the reader is refered to pp. 152–173. of his Life by Bp. Vanmildert, forming Vol. I. part. I. of his edition of Dr. Waterland's works.

136. Biblical Gleanings; or a Collection of Passages of Scripture, that have generally been considered to be mistranslated in the received English Version, with proposed corrections; also the important various readings in both Testaments, and occasional notes, interspersed with a view to the illustration of obscure and ambiguous texts, with several other matters tending to the general elucidation of the Sacred Writings. By Thomas WEMYSS. York. 8vo.

The ample title-page of this work sufficiently indicates the design of the industrious compiler: in the compass of little more than 250 pages, it presents a variety of important corrections of a multitude of obscure or ambiguous passages in the sacred writings, compiled from the biblical labours of upwards of fifty of the most distinguished critics, both British and Foreign. In the event of a new translation or revision of our authorised version of the Holy Scriptures, this little book cannot fail of being eminently useful. Its value would have been enhanced if the compiler had specified the sources or authors of each emendation.

137. An Illustration of the Method of explaining the New Testament by the early opinions of Jews and Christians concerning Christ. By W. WILSON, B.D. Cambridge, 1797. 8vo. A New Edition, carefully revised, Cambridge, 1838. 8vo.

"Though not expressly presented to the public as a refutation of Dr. Priestley's 'History of Early Opinions,' and other works concerning the person of Christ, this performance is unquestionably to be received in this light. The author constantly keeps in view the arguments of this work just mentioned, and nearly passes over the same ground, in order to prove that the historical fact, relating to the opinions of the first Christians, is the reverse of that which the doctor has represented, and consequently that the inference respecting the true meaning of the New Testament is directly contrary to that of the unitarian hypothesis. — It would be injustice to the ingenious writer of this Reply" to Dr. Priestley, "not to allow him, unequivocally, the praise of having written, in a perspicuous and correct style, a learned and well-digested tract, and of having conducted his part of the controversy with urbanity and candour." (Analytical Review, vol. xxvi. pp. 368. 372.) The new edition, from the Pitt Press of the University of Cambridge, was edited by (the then Regius Divinity Professor) the Rev. Thomas Turton, D.D., now Bishop of Ely. It is as beautifully as it is correctly printed.

138. Joh. Dieterici WINCKLERI Disquisitiones Philologicæ, Scripturæ Sacræ quædam loca, et antiquitatis tam ecclesiasticæ quam profanæ momenta, illustrantes. Hamburgi, 1741. 8vo.—Ejusdem, Hypomnemata philologica et critica diversa Scripturæ Sacræ, tam Veteris quam Novi Testamenti, loca illustrantes. Hamburgi, 1745. 8vo.—Ejusdem, Animadversiones Philologicæ et Criticæ ad varia Sacri Codicis utriusque Fœderis loca. Hildesiæ, 1750-52–53. 3 parts, 8vo.

All the publications of Winckler are both scarce and valuable: they are said, by Walchius, to illustrate many difficult passages of Holy Writ with great learning and industry. (Bibl. Theol. Select. vol. iv. p. 812.)

139. Hermanni WITSII Miscellaneorum Sacrorum Libri Quatuor. Lugduni Batavorum, 1736. 2 vols. 4to.

140. Hermanni WITSII Meletemata Leidensia; quibus continentur Prælectiones de Vita et Rebus Gestis Pauli Apostoli, necnon Dissertationum Exegeticarum Duodecas; denique Commentarius in Epistolam Judæ Apostoli. Basileæ, 1739. 4to.

141. Hermanni WITSII Ægyptiaca et Δεκαφυλον; sive de Ægyptiacorum Sacrorum comparatione cum Hebraicis Libri tres, et de decem tribubus Israelis Liber singularis. Accessit Diatribe de Legione Fulminatrice Christianorum sub imperatore Marco Aurelio Antonio. Basileæ, 1739. 4to.

142. Martini Caspari WOLFBURGI Observationes Sacræ in Novum Testamentum; seu Adnotationes Theologico-Criticæ in voces plerasque Novi Testamenti, ordine alphabetico, et Dicta præcipua tam Veteris quam Novi Fœderis. Flensburgi, 1717. 4to. Hafniæ, 1738. 4to.

143. An Impartial Enquiry into the case of the Gospel Demoniacks. By William WORTHINGTON, D.D. London, 1777. 8vo.

144. Petri ZORNII Opuscula sacra; hoc est, Programmata, Dissertationes, Orationes, Epistolæ, et Schediasmata, in quibus præter selectissima Historiæ Ecclesiasticæ et Literariæ capita, etiam plusquam sexcenta Scripturæ loca, partim ex utriusque linguæ sanctioris genio, partim ex Antiquitatum Hebraicarum Græcarum et Romanarum apparatu, illustrantur ac vindicantur. Altonaviæ, 1731. 2 vols. 8vo.

145. Notes on Scripture: containing an Exposition of the principal Types, an Explanation of the Hebrew Titles, &c. occurring in the Old Testament, an Essay on the Cherubic Images, and some simple rules for the Study of Prophecy. Edinburgh and London, 1832. 8vo.

146. Improved Renderings of those passages in the English Version of the New Testament, which are capable of being more correctly translated. London, 1836. 8vo.

CHAPTER VI.

CONCORDANCES AND DICTIONARIES, COMMON-PLACE BOOKS, INDEXES, AND ANALYSES OF THE BIBLE.

SECTION I.

CONCORDANCES TO THE SCRIPTURES.

§ 1. CONCORDANCES TO THE HEBREW BIBLE.

1. Mariæ de CALASIO Concordantiæ Bibliorum Hebraicorum et Latinorum. Romæ, 1621, folio, in four volumes.—Londini, 1747, et ann. seqq. Edente Gulielmo Romaine, folio, in four volumes.

The original of this work was a Hebrew concordance of Rabbi Nathan, a learned Jew, published at Venice in 1523, in folio, with great faults and defects. A second and much more correct edition of Nathan's work was printed at Basil by Froben. The third edition is the *first* impression of Calasio's Concordance, who has extended Nathan's work into four large volumes, by adding, 1. A Latin Translation of the Rabbi's explanation of the several roots, with additions of his own; 2. The Rabbinical, Chaldee, Syriac, and Arabic Words derived from, or agreeing with, the Hebrew root in signification; 3. A literal ver-

sion of the Hebrew text; 4. The variations between the Vulgate and Septuagint versions; and 5. The proper names of men, rivers, mountains, &c. — Buxtorf's Concordance (noticed below) was properly the fourth edition of Nathan's work, as Mr. Romaine's edition is the fifth. The last is a splendid and useful book.

2. Joannis Buxtorfii Concordantiæ Hebraicæ et Chaldaicæ. Basileæ, 1632. folio.

This is a work of great labour, and from its rarity has long been of difficult acquisition: an abridgment of it was compiled and published by Christian Ravius, under the title of *Fons Zionis, sive Concordantiarum Hebraicarum, et Chaldaicarum, Jo. Buxtorfii Epitome.* Berolini, 1677. 8vo.

3. Librorum Sacrorum Veteris Testamenti Concordantiæ Hebraicæ atque Chaldaicæ: quibus ad omnia Canonis Sacri vocabula tum Hebraica tum Chaldaica loci in quibus repereuntur ad unum omnes certo ordine recensentur; addito Lexico Linguæ sacræ Hebraicæ et Chaldaicæ duplici, uno Neohebraice altero Latine scripto, quo, allatis interpretamentis translationibusque antiquissimis Vocabulorum Origines ac Formæ historica atque analytica ratione explicantur. Adjecta sunt Nomenclatura omnium Vocabulorum Hebraicorum, ad quæ loci Scripturæ Sacræ adducti sunt, Onomasticon Sacrum, Syllabus Nominum propriorum Phœnicio-Punicorum, Index Vocabulorum Arabicorum et Neohebraicorum ad explicanda Sacræ Scripturæ vocabula adhibitorum, Conspectus Formarum Nominalium, Propylæa Masoræ, Breviarium Historiæ Grammaticæ Sacræ, denique Tabula Radicum comparativa. Auctore Julio Fuerstio. Lipsiæ, 1840. folio.

This is a noble monument of German learning and industry, the accuracy and typographical execution of which reflect the highest honour on the author, as well as on the printer and publisher, M. Tauchnitz, of Leipzig. The plan of the work is as follows: —

"The words, both Hebrew and Chaldee, are ranged under their respective roots, and preceding the enumeration of the passages in which each one is found is a detailed account of its etymology and meanings in rabbinical Hebrew and in Latin.

"These two statements, however, are by no means exact counterparts to each other. In the rabbinical portion the opinions of the most celebrated Jewish doctors and grammarians are stated and discussed, and the meaning of each word settled upon a sound historical basis that will cause to be laid aside as we trust for ever many of the far-fetched and unfounded speculations in which modern lexicographers have indulged. The evidence, too, which is thus derived from tradition and from the concurrence of antient interpreters, is remarkably strengthened by the collateral proof afforded by a most extensive and ingenious comparison of the roots, first with those of the other Shemitish languages, and next with those of the Indo-European stock; the results of which are as instructive as they are in many cases new and surprising. The frequency of his references to and quotations from the Talmudic writers shows a familiarity with their productions far surpassing even that of the learned Buxtorf, while the purity and elegance of his Hebrew style reminds one of the writings of the Jewish sages of antiquity.

"The Latin account of the word which succeeds the Rabbinic is deserving of equal commendation for the beauty and correctness of the style in which it is written. It contains, 1. A repetition of the etymologies already given; 2. A comparison of the equivalent terms in the fragments of the three Greek translations, the Chaldee paraphrases, the Vulgate, and other classical versions; 3. A complete enumeration of the various Greek expressions employed in the rendering of each word by the Seventy; and 4. A variety of philological and archæological observations, frequently of great interest and importance.

"It will thus be seen that as a lexicon the work of Buxtorf, which gives but a single meaning to each word, is one which cannot be compared with it for a moment. As a concordance the superiority of the work of Dr. Fürst is hardly less marked. Its principal features in this point of view are as follows:

"1. The word to be illustrated is accurately pointed, the place of the accent marked, and its grammatical form stated.

"2. The text of the cited passages, here as in Buxtorf left unpointed, has been revised according to the standard edition of the Hebrew Bible by Hahn; and the places in which various readings occur are pointed out by means of the masoretic signs. In the course of the revision a vast number of errors have been corrected, and we are enabled to state from actual examination that very few indeed have been suffered to remain.

"3. The references to book, chapter, and verse, which were given by Buxtorf in Hebrew, are here put for greater convenience in Roman letters and Arabic numerals, while the number of citations has been been immensely increased by means of the editor's own researches

as well as by the contributions of his friends. Many passages given by Buxtorf, which contain words similar in form to those under which they are placed but totally different in etymology and signification, are corrected and inserted under their proper heads.

"4. A number of words which Buxtorf had omitted on account of the immense number of times which they occur have found a place in the new Concordance. All the nouns too, as well as those particles which are derived from verbal roots, are given. Particles from pronominal roots are excluded from the body of the work, but are placed in an alphabetical list at the end.

"The work, as we have stated, is arranged on the etymological plan, to the advantages of which those of the alphabetical arrangement are superadded by means of an index at the end containing all the biblical Hebrew and Chaldee words in alphabetical order, with references to the pages of the Concordance on which they are found. There are also several other highly valuable appendages to the work, among which are: an alphabetical list of all the Aramaic, Talmudic, and Rabbinic words explained in the lexicographical division, the number of which is so great as to form an almost complete Aramaic and Rabbinic lexicon in themselves; a tabular view of the Hebrew roots arranged according to their affinities with those of the other six families of languages of the antient world; a collection of the fragments of the old Aramaic Masora, preceded by a history of the same; and lastly, a chronological table of the sacred writings." (American Biblical Repository, January, 1839, pp. 240–242.)

During the publication (in twelve parts or numbers) of Dr. Fuerst's Hebrew Concordance, the following work was published, viz.: —

Jesurun: sive Prolegomenôn in concordantias Veteris Testamenti a Julio Fuerstio editas libri tres: auctore Francisco DELITSCHIO. Grimmæ, 1838. 8vo.

The design of Dr. Franz Delitsch in this publication is, to explain and defend the principles adopted by Dr. Fuerst in the new and original lexicon, which form its principal feature. The "Jesurun" is divided into three books. The first comprises the history of Hebrew Philology from its earliest beginnings down to the present time: the second treats of the value of Jewish tradition, and of the comparison of the language with itself and with its dialects; and the third advocates the comparison of the Hebrew with the Indo-Germanic languages. A translation of the first book is given in the Andover Biblical Repository for July, 1843, pp. 191-217.

4. A complete Hebrew and Chaldee Concordance to the Old Testament; comprising also a condensed Hebrew and English Lexicon, with an Introduction and appendices. By Dr. Isaac NORDHEIMER, Professor of Oriental Languages in the University of the city of New York, assisted by William W. TURNER. Part I. New York, 1842. 4to.

The following is the plan of this beautifully and accurately printed work. "With the exception of the more ordinary particles, every word in the Hebrew Bible is given, with every passage in which it occurs cited in full. Every variety of form, inflection, and conjugation, is presented and separately arranged. The nouns, for example, are given in their simple form, then as they occur with the articles, the prefix conjunctions and prepositions, with and without the article, followed by the same forms as they occur with all the various suffix pronouns. . . . Under these separate heads are cited all the passages in which they are found; each passage containing all the words necessary to the understanding of the connexion; besides those which are precisely similar, not only in the primary, but also in the connecting words. Every one may judge of the immense labour bestowed, notwithstanding the assistance derived from previous less perfect compilations, and especially the concordance of Fuerst, on which the present work is founded.... By the plan pursued important aids are given, not only to those who wish to fix the meaning of words, but also to the critical philologist, who wishes to judge of the comparative frequency of unused forms, the effect of the article, and all those matters which belong to the more minute criticism of the language. It may thus be regarded, not only as a concordance of words, but also as a synopsis of etymological and grammatical peculiarities." (Biblical Repository for April, 1842. p. 475.)

It is much to be regretted that the publication of this most valuable aid to the study of Hebrew Literature was suspended by the lamented decease of its principal editor, Dr. Nordheimer; and that there is no immediate prospect of its being resumed. Mr. Turner, his learned associate (the author has been informed by a correspondent at New York), is most desirous to complete this important undertaking; but the publishers are deterred from finishing it by the great expense which must necessarily be incurred, before they can get any return for the outlay of capital.

5. Christiani NOLDII Concordantiæ Particularum Ebræo-Chaldaicarum, in quibus partium indeclinabilium, quæ occurrent in fontibus et hactenus

non expositæ sunt in Lexicis aut Concordantiis, natura et sensuum varietas ostenditur. Cum annotationibus J. G. Tympii et aliorum. Jenæ, 1734. 4to. editio secunda.

The particles of all languages, and especially those of the Hebrew, are not only of great importance, but very difficult to be fully understood. The Hebrew particles indeed were very imperfectly known, even by the best critics, before the publication of Noldius's work. His Concordance of them is so complete, that it has left scarcely any thing unfinished; and it is of the greatest importance to every biblical student and critic. The first impression appeared in 1650. The second is the best edition; and, besides the valuable notes, and other additions of J. G. and S. B. Tympius, it contains, by way of appendix, a *Lexicon* of the Hebrew Particles, compiled by John Michaelis and Christopher Koerber. (Bibliographical Dictionary, vol. iii. p. 45.)

6. The Hebrew Concordance adapted to the English Bible; disposed after the method of Buxtorf. By John Taylor [D.D.] of Norwich. London, 1754-57. In two volumes, folio.

This is one of the most laborious and most useful works ever published for the advancement of Hebrew knowledge, and the understanding of the Old Testament in its original language. It is in fact, a Grammar, Lexicon, and Concordance, founded on the Concordance of Buxtorf, all whose errors Dr. Taylor has corrected. He has also inserted the word or words, by which any Hebrew word is translated in the English Bible: and where the Hebrew is not literally rendered, a literal translation is added. In general, all change or difference in the two texts is diligently remarked; and Dr. T. has added all the words (about one hundred and twenty-one in number) which Buxtorf had omitted; together with the particles out of Noldius. This invaluable work was published under the patronage of all the English and Irish bishops, and is a monument to their honour, as well as to the learning and industry of its author. The price of this concordance varies from seven to nine guineas, according to its condition.

7. The Englishman's Hebrew and Chaldee Concordance of the Old Testament; being an attempt at a verbal connexion between the original and the English Translation, with indexes, a list of proper names, and their occurrences, etc. London, 1844. 2 volumes royal 8vo.

This work was planned by the Rev. William Burgh, M. A. of Dublin, under whose direction a considerable portion of it was executed. The proprietor and editor (the Rev. G. V. Wigram) has given a detailed account of the pains bestowed in order to ensure the utmost accuracy of reference. It consists of three parts, viz. Part I. contains, in alphabetical order, all the appellatives in the Hebrew and Chaldee Bible. Immediately after each Hebrew or Chaldee word follows the series of passages in which it occurs; with the quotations in the language of the authorised English translation, and in its order of books. Italic letters mark the word or words in English, which correspond to the Hebrew or Chaldee word. Part II. is an index, Hebrew and English, shewing the variations of the English translation under each Hebrew and Chaldee word. Part III. is an index, English and Hebrew, by which the English Reader may be enabled to turn any English word into that which corresponds to it in Hebrew. Some minor indexes, of inferior importance, conclude this laborious and accurately printed work.

8. The Bible Student's Concordance; by which the English Reader may be enabled readily to ascertain the Literal Meaning of any word in the sacred original. By Aaron Pick. London, 1845. Imperial 8vo.

This very useful and accurately printed work is one of the most important aids for the better understanding of the Hebrew Scriptures, which has hitherto been presented to Bible-students: many of whom are necessarily deterred from purchasing the larger concordances of Taylor and of Fuerst, by the high price which they necessarily bear. Its design is, "to enable Bible-students to ascertain the full literal meaning of the Hebrew original in any passage which they may be desirous of investigating. This is a point of no little consequence, when it is known that *one* word in the English version, in various places, represents what is in the Hebrew represented by *several*, and at times very different words.". . . . "We have compared several words; and we should not do justice to Mr. Pick, the laborious author of this Concordance, if we did not bear our willing testimony to his accuracy, and to the intimate acquaintance with the Hebrew Language, which are manifest in every page. We regard the appearance of this work as an additional evidence of the increasing interest which is taken in the critical study of the Scriptures in the original languages in which they were written; and we have much pleasure in recommending this cheap and

beautifully executed volume to every one who takes an interest in the study of the Bible." (Church of England Quarterly Review, January, 1846.)

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§ 2. CONCORDANCES TO THE SEPTUAGINT GREEK VERSION.

1. Conradi KIRCHERI Concordantiæ Veteris Testamenti Græcæ, Ebræis vocibus respondentes, πολυχρηστοι. Simul enim et Lexicon Ebraico-Latinum. Francofurti, 1607. 2 tomis folio.

This laborious work, which is a Hebrew Dictionary and Concordance, is strongly recommended by father Simon, when treating on the best methods to be adopted in undertaking any new translation of the Scriptures. It contains all the Hebrew words in the Old Testament, introduced in an alphabetical order, and underneath is the Greek version of them from the Septuagint, followed by a collection of the passages of Scripture, in which those words are differently interpreted. Considered as a first essay, Kircher's Concordance possesses considerable merit. It is, however, now superseded by

2. Abrahami TROMMII Concordantiæ Græcæ Versionis vulgo dictæ LXX. Interpretum. Amstelædami et Trajecti ad Rhenum. 1718. 2 vols. folio.

In this elaborate and valuable work, the order of the Greek Alphabet is followed; the Greek word being first given, to which are subjoined its different acceptations in Latin. Then follow the different Hebrew words, which are explained by the Greek word in the Septuagint version. These different Hebrew words are arranged under the Greek in their alphabetical order, with the passages of Scripture, where they occur. If the word in question occurs in Aquila, Symmachus, Theodotion, or any of the other antient Greek interpreters of the Old Testament, the places where it is found are referred to at the conclusion of the quotations from the Scriptures; and immediately after these all the passages in the Apocrypha are specified, where the word occurs. The work is terminated by a useful index, a Hebrew and Chaldee Lexicon, a Greek Lexicon to Origen's Hexapla (by Montfaucon). and a succinct collation (by Lambert Bos) of the Frankfort and Roman editions of the Septuagint. This work is beautifully printed. (Bibliographical Dictionary, vol. iii. p. 42.)

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§ 3. CONCORDANCES TO THE GREEK TESTAMENT.

1. Concordantiæ Græcæ Novi Testamenti, ab Henrico STEPHANO. Parisiis, 1594. folio. Et cum Supplemento, Genevæ, 1600. folio.

This concordance is noticed here, to put the student on his guard, as it may generally be purchased at a low price. It is so carelessly executed, that some critics suppose Henry Stephens *not* to have been the editor of it; and that he lent his name to the work for pecuniary considerations.

2. Ταμειον των της Καινης Διαθηκης Λεξεων: Sive Concordantiæ omnium vocum Novi Testamenti Græci, primum ab Erasmo Schmidio editæ, nunc secundum Critices et Hermeneutices nostræ ætatis rationes emendatæ, auctæ, meliori ordine dispositæ, cura Caroli Hermanni BRUDER. Lipsiæ, 1842. 4to.

The earliest compiler of a concordance to the Greek Testament is said to have been Euthalius Rhodius, a Greek monk of the order of St. Basil, who compiled his work about A. D. 1300: this concordance is supposed to be extant in manuscript in some Oriental monastery. In the sixteenth century, when the Reformation gave new impetus to the study of sacred literature, Xystus Betuleius published a concordance of the nouns and verbs. He was followed by Henry Stephens, the son of Robert Stephens, who completed the concordance, No. 1., which had been commenced by his father, and published it in 1594 at Paris, where a second edition appeared after his death, in 1624. The concordance of Stephens was superseded by that of Erasmus Schmidt, first published in 1638, and again, with very numerous corrections and additions, by Ernest Solomon Cyprian in 1717, in a large folio volume. Many typographical errors, however, are found in this edition, which was reprinted at Glasgow in 1819, in two volumes octavo: and a very useful condensed edition of it was

published in 1816, in 16mo., by Mr. W. Greenfield. But all these works are now superseded by the concordance of Dr. Bruder. Besides correcting innumerable errors in the concordance of Schmidt, he has reduced the whole into better order, and has availed himself of all the critical aids towards obtaining an accurate text of the New Testament by Erasmus, Stephens, Dr. Mill, Bengel, Wetstein, Griesbach, Knappe, Tittmann, Scholz, Lachmann, Hahn, and other editors of the Greek Testament, of whose critical labours an account has been given in pp. 17. *et seq.* of this volume. Dr. Bruder has also consulted the readings of the Alexandrian, Vatican, Cambridge (or Codex Bezæ), Codex Ephremi, and other antient manuscripts which have been written in uncial or capital letters. The result of his laborious collations is, that he has added one hundred and seventy words to the Concordance of the Greek Testament, many of which are not to be found in any lexicon. In the arrangement of his materials, he has greatly improved upon Dr. Schmidt's Concordance, by inserting the pronouns and particles which the latter had omitted, and by arranging them under distinct sections, so as to assist the student in the historico-grammatical interpretation of the New Testament. The prepositions are also arranged in sections, according to the cases of nouns which they severally govern. To some words, especially the particles, the editor has added an appendix, containing peculiar phrases or modes of speaking: and particular pains have been bestowed in exhibiting proper names, so as to distinguish different cities or persons having the same name. Words peculiar to the New Testament are also indicated. Nothing, in short, appears to have been omitted, which can render this accurately and beautifully printed concordance eminently useful to the critical student of the New Testament.

3. The Englishman's Greek Concordance to the New Testament; being an Attempt at a verbal connexion between the Greek and the English Texts. [Edited by George V. Wigram.] London, 1839. royal 8vo.

This Concordance is made upon the basis of the previous work of Erasmus Schmidt, referred to in the preceding article: it is an alphabetical arrangement of every word in the Greek New Testament. Immediately after each Greek word follows the series of passages in which it occurs: these are given in quotations from the authorised English translation. Throughout each series, italic letters are used to mark the word or words which correspond to the Greek word under consideration. The editor states that it contains six hundred and nineteen examples, which had been omitted by Schmidt, besides correcting a large number of errata.

"This is a well designed and well executed attempt to do for the mere English reader of the New Testament, what Kircher and Trommius had long since done for those to whom the Greek Version of the Old Testament was more familiar than the Hebrew Original." (Eclectic Review, Nov. 1839. p. 539.)

4. A Concordance to the Greek Testament, with the English version to each word; the principal Hebrew roots, corresponding to the Greek words of the Septuagint; with short critical Notes, and an Index. By John Williams, LL.D. 4to. London, 1767.

"The lovers of sacred literature will find this work very useful in many respects: it is compiled with great pains and accuracy." (Monthly Rev. O. S. vol. xxxvi. p. 400. It is often to be met with at a low price.

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§ 4. CONCORDANCES TO THE LATIN VULGATE.

1. Sacrorum Bibliorum Vulgatæ editionis Concordantiæ, Hugone Cardinali auctore, ad recognitionem jussu Sixti V. Pont. Max. adhibitam, recensitæ atque emendatæ operâ et studio Francisci Lucæ Brugensis. Antverpiæ, 1606. folio; 1612. 1617. 4to. Venetiis, 1612. 4to. Lugduni, 1615. 4to. Genevæ et Francofurti, 1625. 4to. Parisiis, 1635. 1638. 1646. 4to. Coloniæ Agrippinæ, 1684. 8vo. Avignon, 1786. 2 tomis 4to. Lille, 1837–38. 2 tomis 8vo.

The first attempt towards a concordance to the Latin Bible was made in the middle of the thirteenth century by Cardinal Hugo de Sancto Caro, of whose invention of the division of chapters an account is given in Vol. II. Part I. Chap. IV. p. 70. of this work. He is said to have employed *five hundred* monks of the Dominican order in selecting, and arranging in alphabetical order, all the declinable words of the Old and New Testaments; but the fact of so many monks being employed is questionable. It is supposed that the work was, at first, less voluminous than it afterwards became, and that it increased by frequent revisions and improvements. (Townley's Biblical Illustrations, vol. i. p. 483.) Le

Long has given a list of several Latin Concordances (Bibl. Sacra, tom. i. pp. 457, 458. folio edit.); but the revision of Cardinal Hugo's work by Lucas Brugensis is considered to be the best of the numerous editions through which it has passed. That printed at Cologne was reputed to be the most beautiful; and the Avignon and Lille editions, as the most complete: but these must now yield the palm of beauty, accuracy, and completeness, to the following edition, viz.

2. Concordantiæ Bibliorum Sacrorum Vulgatæ editionis, ad recognitionem jussu Sixti V. Pontif. Max. Bibliis adhibitam; recensitæ atque emendatæ, ac plusquam viginti quinque millibus versiculis auctæ, insuper et notis historicis, geographicis, chronicis locupletatæ, curâ et studio F. P. Dutripon. Parisiis, 1838. 4to.

This is the latest, as it is the most complete edition of the Concordances hitherto published for the Latin Vulgate Version of the Bible. It is one of the most beautiful specimens of typography, which ever issued from the Parisian press.

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§ 5. CONCORDANCES TO THE ENGLISH BIBLE.

1. A Concordāce, that is to saie, a Worke wherein by the ordre of the letters of the A. B. C. ye maie redely finde any worde conteigned in the whole Bible, so often as it is there expressed or mencioned. By Jhon Marbeck. London, imprynted by Richard Grafton, m. d. l. folio.

The *first* Concordance to the English Bible: an account of it may be seen in Dr. Townley's Biblical Illustrations, vol. iii. pp. 118–120. It was preceded by a Concordance to the New Testament, compiled and printed by Thomas Gibson, about the year 1536.

2. A Complete Concordance to the Holy Scriptures of the Old and New Testament, or a Dictionary and Alphabetical Index to the Bible. In two parts. By Alexander Cruden, M.A. London, 1763; 1810; 1824; 4to. 1831; and 1844; and various other editions in royal 8vo. Philadelphia, 1830. imperial 8vo.

The first edition of this well-known and most useful Concordance appeared at London in 1737. The edition of 1763 is the *third* and last of those corrected by the author, and is usually considered as *the best*, from his known diligence and accuracy in correcting the press. The value of Cruden's Concordance has caused it to be repeatedly printed, but not always with due regard to accuracy. The London edition of 1810, however, is an honourable exception: every word, with its references, having been most carefully examined by Mr. Deodatus Bye (formerly a respectable printer), who voluntarily employed some years in this arduous task; for which he is justly entitled to the thanks of every reader of the Holy Scriptures. The London edition of 1824 is a reprint of that published in 1810. Another very accurate edition was printed some years since at the press of Messrs. Nuttall & Co. of Liverpool, who employed a person to collate and verify every word and reference. The typography of the reprint at Philadelphia is very neatly executed; and its editor professes to have corrected more than ten thousand errors in the references, which had escaped the eye of the London editors. The royal 8vo. editions printed at London in 1831 and 1844 contain, further, a memoir of the learned and pious author, by Mr. W. Youngman, and also Mr. Cruden's "Compendium of the Holy Bible, wherein the contents of each chapter are given."

3. A new and complete Concordance to the Holy Scriptures, on the Basis of Cruden's. With a Preface by the Rev. David King. Glasgow, 1841. 8vo.

4. A new Concordance to the Holy Scriptures of the Old and New Testament; or a Dictionary and Alphabetical Index to the Bible, together with the various significations of the principal words, by which the true meaning of many passages is shewn. By the Rev. John Butterworth. London, 1767; 1785; 1816; 8vo.

This is in a great measure a judicious and valuable abridgment of Mr. Cruden's Concordance. Singular pains were bestowed by its compiler, in order to insure correctness, by collating every word and reference in the proof sheets with the several texts of the Bible.

The second edition of 1785 is considerably improved. The third impression of 1816 has some alterations in the definitions, made by Dr. A. Clarke, who has reprinted the original of the passages so altered. Those who cannot afford to purchase Cruden's work will find this of Mr. Butterworth extremely valuable.

5. A Concordance of Parallels collected from Bibles and Commentaries, which have been published in the Hebrew, Latin, French, Spanish, and other Languages, with the Authorities of each. By the Rev. C. CRUTWELL. 4to. London, 1790.

This is a very elaborate work, and will amply repay the labour of consulting; though the parallelisms are not always to be traced, and are sometimes very fanciful. But for this the industrious author is not to be censured, as he every where cites his authorities, which are very numerous.

6. A Concordance to the Holy Scriptures of the Old and New Testament. By the Rev. John BROWN, of Haddington. London, 1808. 18mo. Glasgow, 1825. 18mo.

There are several editions of this Concordance extant, which being printed with diamond (or the smallest) type, it is from this circumstance commonly termed the *diamond concordance.* Its portability is its principal recommendation, and its very minute type requires no common strength of sight to read with pleasure. The edition of 1825 was revised by the Rev. Wm. Smith, of Glasgow; and is very neatly stereotyped on a clear and legible type at the Glasgow university press.

7. A Concordance to the Old and New Testaments. By G. K. HANNAY. Edinburgh, 1840. 32mo.

The same editor also published a separate Concordance for the New Testament in 32mo.

8. The Scripture Harmony; or Concordance of Parallel Passages, being a Commentary on the Bible from its own Resources; consisting of an extensive Collection of References from all the most esteemed Commentators, &c. &c. London, 1818. 4to. royal 8vo. and 18mo.

The contents of this compilation are comprised in three particulars: viz. 1. The chronology, in which Dr. Blayney is followed, his being deemed the best fitted for general utility. 2. The various Readings, in the giving of which great care has been bestowed. These various readings are stated to be "printed on a plan, which to the unlearned reader will be more clear than the usual method, and which the narrow limits of the margin of a Bible could not admit: in this the very words of the text are printed at length, and the various readings are presented in a different type; so that while both are at one view before the reader for his choice, as the connexion and analogy of faith may direct, the usefulness of the work is increased, because it comes thereby adapted to every edition of the Bible:" and, 3. The Scripture References; a laborious compilation of half a million of Scripture References, chiefly from the Latin Vulgate, Dr. Blayney, Canne, Brown, Scott, and other valuable writers, who have devoted their services to this useful mode of illustrating the Scriptures. It is proper to remark, that in this compilation of references the publisher professes only to have collected a mass of texts from various authors of the highest character for success in this useful and pious labour, and then to have arranged their varied contributions into regular order; the verse of the chapter under illustration is first marked; then follow the parallel passages in the book itself in which the chapter stands; afterwards the references are placed regularly in the order of the books of Scripture. The remark on Mr. Crutwell's Concordance of Parallels may be extended to the present work.

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§ 6. CONCORDANCE TO THE FRENCH BIBLE.

Concordance des Saintes Ecritures, précédée des Analyses Chronologiques de l'Ancien et du Nouveau Testament. [Par le Rev. Mark WILKS.] Paris, 1840. 8vo.

This is the first complete Concordance to the French Bible ever published in France; and is the result of many years' assiduous application. It is adapted to the French Version (more correctly revision of the French Protestant Version) of the Bible executed by Jean Frédéric Ostervald, which is more extensively used by the French Protestants than any other French version or revision.

§ 7. CONCORDANCE TO THE GERMAN BIBLE.

Biblische-Real- und Verbal-Concordanz, oder Alphabetisch geordnetes Biblisches Handbuch . . . . . bearbeitet von J. G. Hariff. Stuttgart und Tübingen. 1828–34. 2 vols. in 4 parts. 8vo.

This Concordance is specially adapted to Luther's German Version of the Scriptures. Besides being a concordance of words, it contains brief explanations of all the ideas, phrases, persons, places, and things mentioned in the Bible.

SECTION II.

DICTIONARIES OF THE BIBLE.

1. Dictionnaire Historique, Chronologique, Géographique, et Littéral de la Bible. Par Augustin Calmet. Paris, 1730. 4 tomes folio.

A translation of this truly valuable work (which is the basis of all other modern dictionaries of the Bible), with occasional remarks, was published in 1732, in three folio volumes; which having become extremely scarce, an edition was published in 1801, in two thick 4to. volumes, by Mr. Taylor, with a volume of additions from books of voyages and travels, &c. under the title of "Fragments." A new edition, enlarged and greatly improved, was published in 1823, intituled,

2. Calmet's Dictionary of the Holy Bible, Historical, Critical, Geographical, and Etymological: wherein are explained the Proper Names in the Old and New Testaments; the Natural Productions, Animals, Vegetables, Minerals, Stones, Gems, &c.; the Antiquities, Habits, Buildings, and other Curiosities of the Jews; with a Chronological History of the Bible, Jewish Calendar, Tables of the Hebrew Coins, Weights, Measures, &c. &c. Fourth edition, revised, corrected, and augmented with an extensive series of plates, explanatory, illustrative, and ornamental, under the direction of C. Taylor. London, 1823. Fifth edition, 1828–29. 5 vols. 4to.

This work is beautifully printed. Vols. I. and II. comprise the Dictionary (which is selected from the larger dictionary of Calmet), in an alphabetical series, the supplements of former editions being incorporated; Vols. III. and IV. contain 750 Fragments, with the Natural History of the Bible. The additions, made under the title of "Fragments," are extracted from the most rare and authentic Voyages and Travels (antient and modern) into Judæa and other oriental countries; and they comprehend an assemblage of the most curious and illustrative descriptions, explanatory of Scripture incidents, customs, and manners, which could not possibly be explained by any other medium. It must not, however, be concealed that many of the editor's discussions in the Fragments are tediously prolix, and that his mythological elucidations are often more ingenious than solid. Bp. Mant and the Rev. Dr. D'Oyly have made great use of Calmet in the Notes to the Bible, published by the venerable Society for Promoting Christian Knowledge; and in their list of books, to which they acknowledge their obligations, they particularly specify the "Fragments" annexed to this Edition of Calmet.—Vol. V. contains an Atlas of Plates and Maps, with their corresponding explanations, in alphabetical order. These engravings are very neatly executed, and many of them throw great light upon oriental customs. In addition to the various improvements in the fourth edition, the references and quotations in the fifth edition were verified and corrected; the explanations of the plates, which had hitherto been detached from the body of the work, were incorporated with the articles of which they form a part; the whole of the text was revised; and several new articles, besides occasional additions, were introduced. An Index of Matters and of Texts cited and illustrated in the fourth edition was published separately, in 1827.

3. Calmet's Dictionary of the Bible by the late Mr. Charles Taylor, with the Fragments incorporated. The whole condensed and arranged in alphabetical order, with numerous additions. [By Josiah Conder.] London, 1831; second edition, 1832. royal 8vo.

This abridgment comprises under one alphabet whatever is important or intrinsically valuable either in Calmet's Dictionary of the Bible, or in the Fragments collected by Mr. Taylor. The editor of the abridgment has judiciously omitted all those articles (and those only) which were not directly illustrative of the Holy Scriptures, and also many of the prolix and trivial discussions of the Fragments. The value of the work is enhanced by the insertion of numerous well executed wood-cuts; so that each article includes its appropriate illustration; an improvement which cannot but greatly facilitate the perusal of this cheap and beautifully executed volume.

3*. Calmet's Dictionary of the Bible. . . . . . American Edition, revised, with large additions, by Edward ROBINSON, D.D., Professor Extraordinary of Sacred Literature in the Theological Seminary, Andover. Illustrated with Maps and Engravings on wood. Boston [Massachussetts] and New York, 1832. royal 8vo.

In preparing this work for publication in North America, Professor Robinson has made numerous retrenchments of those mythological and etymological discussions, which the English editor could not omit, without taking greater liberties with the labours of his predecessor than might have been justifiable. In place of these retrenchments, Dr. Robinson has made very numerous and important additions, condensed with singular perspicuity from the works of modern travellers in the East, and especially from the labours of the most distinguished German critics and commentators, which are comparatively little known to American readers. The volume is beautifully printed.

3**. A Dictionary of the Holy Bible, for the Use of Schools and Young Persons. By Edward ROBINSON, D.D. Illustrated with Maps and Engravings on wood. Boston and New York, 1833. 12mo.

Though avowedly designed for schools and young persons, this neatly executed publication may be very advantageously used by all who may be unable to procure larger works. To a considerable extent it is an abridgment of the preceding American edition of Calmet's Dictionary; but not a few articles are original, and composed from the best accessible sources. In the Historical, Biographical, and Geographical Index, annexed to the third volume of this work, we have derived many valuable hints and illustrations from both Dr. Robinson's Dictionaries of the Bible.

4. A Dictionary of the Holy Bible; containing an Historical Account of the Persons, a Geographical Account of the Places, and Literal, Critical, and Systematical Descriptions of other objects, mentioned in the Writings of the Old and New Testament, or in those called Apocrypha. London, 1759. 3 vols. 8vo.

This useful compilation is principally abridged from Calmet's great Dictionary of the Bible. In chronology, the anonymous editor professes to have followed Archbishop Usher; in geography, Eusebius, Jerome, Reland, Maundrell, Whitby, and Wells, have been consulted; and on the sacred antiquities of the Jews, recourse has been had to Josephus, the Rabbins, and the Fathers. This work may sometimes be met with at a low price.

5. A Dictionary of the Holy Bible, on the plan of Calmet, but principally adapted to common readers: containing an Historical Account of the Persons; a Geographical and Historical Account of the Places; a Literal, Critical and Systematical Description of other objects, whether natural, artificial, civil, religious, or military; and the application of the Appellative Terms, mentioned in the Old and New Testament. By the Rev. John BROWN, of Haddington, 2 vols. 8vo. various editions. Also, in one volume, 8vo.

The author was a minister in the Secession-church of Scotland; and in his doctrinal views Calvinistic. Allowance being made for some of his sentiments, his work may be advantageously substituted for the larger biblical dictionaries, the price of which necessarily places them above the reach of many persons. The first edition of this work appeared in 1769: the best edition of Mr. Brown's Dictionary is said to be the *fifth*, which costs about eighteen shillings. A professed abridgment of this work was published in 1815, in two small volumes, 18mo. The "*Compendious Dictionary of the Holy Bible*," first published by Mr. William Button, in 1796, and since reprinted with additions and corrections in 12mo, is a judicious abridgment of Brown's Dictionary. "By means of a very small, but clear type, a vast quantity of matter is comprised within the compass of this little volume,

The book, without doubt, may be serviceable to many." (British Critic, Old Series, vol. x. p. 201).

6. Dictionnaire Généalogique, Historique, et Critique de l'Ecriture Sainte, où sont refutées plusieurs fausses assertions de Voltaire, et autres Philosophes du dix-huitième siècle; par l'Abbé * * * [Antoine SERIEYS], revue, corrigé, et publié par M. l'Abbé Sicard. Paris, 1804. 8vo.

Sacred geography and antiquities form no part of this work, which is specially devoted to a refutation of the sophistries and falsehoods of Voltaire, and the infidel pseudo-philosophers of France, during the eighteenth century. The author, Antoine Serieys (according to M. Sicard), was one of the victims of the French Revolution in the beginning of September, 1792. This is not true. Serieys was a voluminous compiler and editor of various works, principally historical: at an early period of his life he had rendered some services to the abbé Sicard, who, being unable to remunerate him, allowed him to make use of his name. Serieys lived seventeen years after the publication of this dictionary, and died at Paris in 1819. (Biographie Universelle, tom. xlii. pp. 69, 70.)

7. Dictionnaire Abrégé de la Bible de [Pierre] CHOMPRÉ. Nouvelle Edition, revue et considérablement augmentée par M. Petitot. Paris, 1806. 12mo.

M. Chompré was a distinguished classical teacher of youth, in the former part of the eighteenth century, at Paris; where he first published his abridged Dictionary of the Bible, in 12mo. The new edition by M. Petitot is considerably enlarged and improved by the addition of numerous articles, particularly those relating to the manners, legislation, and sects of the Hebrews, and a Chronological Table.

8. A Dictionary of the Bible; Historical and Geographical, Theological, Moral, and Ritual, Philosophical, and Philological. By Alexander MACBEAN, A.M. London, 1779. 8vo.

A useful book in its day, but now completely superseded by latter works: it may frequently be procured for a trifling price.

9. A Theological, Biblical, and Ecclesiastical Dictionary; serving as a general note-book to illustrate the Old and New Testament, as a guide to the Practices and Opinions of all Sects and Religions, and as a Cyclopædia of Religious Knowledge. By John ROBINSON, D.D. London, 1815. 8vo. Second Edition, 1835. 8vo.

This work is very closely printed, and presents a digest, with references to authorities at the end of each article, of almost all that had been written on biblical literature previously to the date of its publication. "It is clearly the work of a man of much industry in collecting, and of much judgment in arranging his matter. To every theological student, who has not access to an extensive library, this volume will prove a very useful subsidiary; to many, indeed, who have neither attainment nor abilities for research, it will become necessary." (Brit. Crit. N. S. vol. vii. p. 305.) We cannot however help expressing our regret that, on some topics, Dr. R. should have referred to writers whose publications (though useful in some respects) are calculated to subvert the fundamental doctrines of the Gospel. His work is illustrated by several neatly-engraved maps. It may be proper to add that it is noticed with merited commendation in the Evangelical Magazine for 1817, vol. xxv. p. 486. and in the Antijacobin Review, vol. xlix. pp. 1–15.

10. The Biblical Cyclopædia; or, Dictionary of the Holy Scriptures, intended to facilitate an acquaintance with the inspired writings. By William JONES. London, 1816. 2 vols. 8vo. New Edition, in one volume, 1841. 8vo.

The plan of this Biblical Cyclopædia is less extensive than that of Dr. J. Robinson's Dictionary, *before* which some parts of it appeared, though it bears date one year *later* than the latter work. The edition published in 1841 was carefully revised by the industrious author with numerous additions.

11. A Dictionary of the Holy Bible. Extracted chiefly from Brown, Calmet, &c., collated with other works of the like kind, with numerous additions from various Authors, and a considerable quantity of original matter. By the Rev. James WOOD. Seventh Edition, London, [1822,] 2 vols. 8vo.

12. The Pocket Dictionary of the Holy Bible; selected and arranged from Calmet, Brown, Newton, Hurd, and other Writers. By W. GURNEY, A.M. London, 1826. 18mo.

13. The Scripture Lexicon: or a Dictionary of above four thousand Proper Names of Persons and Places mentioned in the Old and New Testament; divided into Syllables, with their proper accents. By Peter OLIVER, LL.D. Oxford, 1810. 8vo.

14. A Pocket Dictionary of the Holy Bible: containing an Historical and Geographical Account of the Persons and Places mentioned in the Old and New Testaments. By Archibald ALEXANDER, D.D. Philadelphia, 1830. 18mo.

15. A Biblical and Theological Dictionary, explanatory of the History, Manners, and Customs of the Jews, and neighbouring nations: with an account of the most remarkable places and persons mentioned in the Sacred Scripture, &c. By the Rev. Richard WATSON. London, 1831. royal 8vo.

16. A Pocket Biblical Dictionary, condensed from Calmet, Brown, Clarke, Jones, &c., and from the most recent sources of information, by David DAVIDSON. Edinburgh, 1839. 18mo.

17. A Biblical and Theological Dictionary . . . . designed as an illustrative commentary on the Sacred Scriptures. By Samuel GREEN. London, 1840. 12mo.

18. The Bible Cyclopædia: or illustrations of the civil and natural history of the sacred writings by references to the manners, customs, rites, traditions, antiquities, and literature of Eastern Nations. [By William GOODHUGH; and after his decease completed by William Cooke TAYLOR, LL.D.] London, 1841–43. 2 vols. imperial 8vo. or small folio.

For a critique on this work see the Eclectic Review for August 1843, vol. xiv. N. S. pp. 130–134.

19. A Biblical Dictionary; being a comprehensive Digest of the Jews and neighbouring Nations, the Natural History, Geography, and Literature of the Sacred Writings; with pronouncing and chronological appendixes. By the Rev. J. A. BASTOW. Bradford [New York], and London, 1844. 8vo.

20. A Cyclopædia of Biblical Literature, edited by John KITTO [D.D.], Edinburgh, 1845. 2 large volumes, 8vo. New York, 1845, 1846. 2 vols. 8vo.

The ability and research, evinced by Dr. Kitto in his "Pictorial Bible," and in the "History and Physical Geography of Palestine," sufficiently indicate his fitness for undertaking this "Cyclopædia of Biblical Literature;" in which he has been assisted by forty contributors, the initial letters of whose names are attached to the articles severally furnished by them. Among these contributors are to be recognised the names of many of the most distinguished Biblical Scholars, both British and Foreign. It is not therefore too much to say that this Cyclopædia surpasses every biblical dictionary which has preceded it; and that it leaves nothing to be desired in such a work which can throw light on the criticism, interpretation, history, geography, archæology, and physical science of the Bible. It is beautifully printed, and is illustrated with fourteen engravings of maps and views, besides more than five hundred well-executed wood-cuts of subjects, calculated to elucidate the Holy Scriptures.

21. Thesaurus Ecclesiasticus, e Patribus Græcis, ordine alphabetico exhibens quæcunque Phrases, Ritus, Dogmata, Hæreses, et hujusmodi alia huc spectant, à Johanne Casparo SUICERO. Amstelodami, 1728. 2 vols. folio.

This is the best edition of a most valuable work; which, though indispensably necessary

for understanding the writings of the Greek fathers, incidentally contains many illustrations of Scripture. It is said to have cost the learned author twenty years' labour; the first edition appeared at Amsterdam in 1682, in two volumes folio.

SECTION III.

COMMON-PLACE BOOKS TO THE BIBLE.

1. Christian Institutes, or the Sincere Word of God collected out of the Old and New Testaments, digested under proper heads, and delivered in the very words of Scripture. By Francis GASTRELL, D.D. Bishop of Chester. London, 1707. 12mo.

This useful little work, which may perhaps be considered as a Concordance of parallel passages at full length, was first published in 1707, and has since been repeatedly printed in 12mo. It may be very advantageously substituted for any of the subsequent larger and more expensive works. The "Economy of a Christian Life," published by the Rev. W. Bingley in 1808, in 2 vols. 12mo. is similar in design, but upon the whole better arranged than Bp. Gastrell's little manual.

2. A Common-Place Book to the Holy Bible, or the Scriptures' Sufficiency practically demonstrated: wherein the substance of Scripture respecting doctrine, worship, and manners, is reduced to its proper heads. By John Locke, Esq. A new edition, revised and improved by the Rev. William DODD, LL.D. 4to. London, 1805; 8vo. London, 1824.

Though this work is ascribed to the celebrated philosopher, Mr. Locke, we have not been able to ascertain whether it was really compiled by him. The second edition of it bears the date of 1697: an edition was published by the unfortunate Dr. Dodd, from which the present impression was made. It certainly is a very useful book.

3. A System of Revealed Religion, digested under proper heads, and composed in the express words of Scripture; containing all that the Sacred Records reveal with respect to Doctrine and Duty. By John WARDEN, M.A. London, 1769. 4to. Second Edition, 1819. 2 vols. 8vo. Third Edition, 1843. in one volume 8vo.

This work is exceedingly valuable as a common-place book, or harmony of passages of Scripture. It was recommended by Dr. Robertson the historian, and other eminent divines of the Scottish church. In this work the author has collected all that the Scriptures contain relating to any one article of faith or practice under each respective head, in the very words of the sacred writers, with the occasional insertion of a brief note at the foot of a page, and a remark or two at the end of some few chapters. The texts are so arranged as to add to their perspicuity, and at the same time to illustrate the subject; and the chapters are so constructed and disposed, that each may form a regular and continued discourse. The work is executed with singular ability and fidelity, and the reprint of it is truly an acquisition to biblical students. The third edition is a cheap and very neatly executed volume.

4. An Analysis of the Holy Bible; containing the whole of the Old and New Testaments, collected and arranged systematically. By Matthew TALBOT. Leeds and London, 1800. 4to.

Though termed an "Analysis," this work is in fact a common-place book to the Scriptures: it has been characterised as "a book of good arrangement and convenient reference, and calculated to augment, by very easy application, our stores of sacred knowledge." (British Critic, O. S. vol. xviii. pp. iii. 88, 89.) It is divided into thirty books, which are subdivided into 285 chapters, and 4144 sections. This "Analysis" is now of great rarity and high price.

5. Common-Place Book; or Companion to the Old and New Testaments; being a Scripture Account of the Faith and Practice of Christians; consisting of an ample Collection of pertinent Texts on the sundry Articles of Revealed Religion. [By the Rev. Hugh GASTON.] A new edition,

corrected, compared, and enlarged, by Joseph STRUTT. London, 1813; 1824. 8vo.

The edition of 1813 is a reprint, with numerous corrections and additions, of a work originally printed at Dublin in the year 1763. The arrangement, though not equally good with that of some of the works above noticed, is clear; the selection of texts is sufficiently ample: and a useful index enables the reader to find passages of Scripture arranged on almost every topic he can desire. The book is neatly printed: and as it is of easy purchase, it may be substituted for any of the larger common-place books already noticed. The edition of 1824 is considerably improved.

6. Repertoire Universel et Analytique de l' Ecriture Sainte . . . . Par l' abbé P. MATALÉNE. Paris, 1837. 2 tomes imperial 8vo.

This work contains the whole of the text of the Latin Vulgate, arranged in alphabetical order of subjects, whether historical, doctrinal, or moral; the biography of the patriarchs, prophets, apostles, and others of the principal persons mentioned in the Old and New Testaments, with the dates of their birth and death; the chronology of the reigns of the Kings of Israel and of Judah; the harmony or agreement of the Old and New Testament; a brief exposition of the doctrinal and moral subjects treated in the Scriptures, with references to texts having any relation to them; brief notices of the several Books of Scripture, and a summary of what the Bible contains on the sciences, arts, trades, &c. of the Jews, and other nations. It is a work of great labour, but it is obvious that its utility must be confined to those who exclusively make use of the Latin Vulgate, and especially to the French clergy of the Roman Obedience.

SECTION IV.

INDEXES AND ANALYSES OF THE BIBLE.

1. A Rational Concordance or Index to the Bible. By Matthew PILKINGTON, LL.B. Nottingham, 1749. 4to.

2. An Index to the Bible: in which the various Subjects which occur in the Scriptures are alphabetically arranged: with accurate References to all the Books of the Old and New Testament. Designed to facilitate the Study of these invaluable Records. By Joseph PRIESTLEY, LL.D. London, 1805. 12mo.

This useful index was stereotyped in 1811, and has since been printed in various sizes, to bind up with Bibles. Dr. Priestley acknowledged that he had derived considerable assistance, in compiling it, from the previous labours of Mr. Pilkington.

3. The Analysis of all the Epistles of the New Testament, wherein the chiefe things of every particular Chapter are reduced to heads, for helpe of the Memory; and many hard places are explained for the helpe of the understanding. By John DALE, M.A. Oxford, 1652. 8vo.

4. The Scripture Student's Assistant; being a Complete Index and concise Dictionary to the Holy Bible: in which the various Persons, Places, and Subjects mentioned in it, are accurately referred to; and every difficult word completely explained. By the Rev. John BARR. Glasgow and London, 1829. 12mo. or demy 4to.

5. Mosis P. FLACHERI Analysis Typica omnium cùm Veteris tùm Novi Testamenti Librorum Historicorum, ad intelligendam rerum seriem et memoriam juvandam accommodata. Basileæ, 1587. folio; 1621. 4to. Londini, 1597. 4to.

6. Jacobi BRANDMYLLERI Analysis Typica Librorum Veteris Testamenti Poeticorum et Propheticorum. Basileæ, 1622. 4to.

7. Salomonis VAN TIL Opus Analyticum, comprehendens Introductionem in Sacram Scripturam, ad Joh. Henrici Heideggeri Enchiridion Bibli-

cum IEPOMNHMONIKON concinnatum. Trajecti ad Rhenum, 1720. 2 vols. 4to.

A most minute Analysis of every Book and almost of every Chapter in the Scriptures, Heidegger's *Enchiridion Biblicum*, on which Van Til's work is a commentary, was first published at Zurich (Tiguri) in 1681, and was frequently reprinted in Germany, in the course of the last century. It contains prefaces to the different books of the Old and New Testament together with very minute analyses of the different books. Where Heidegger's statements were correct, Van Til has corroborated them; where he was in error, the latter has corrected his mistakes, and supplied his omissions.

CHAPTER VII.

TREATISES ON BIBLICAL ANTIQUITIES, AND ON OTHER HISTORICAL CIRCUMSTANCES OF THE BIBLE.

SECTION I.

GENERAL TREATISES ON BIBLICAL ANTIQUITIES.

1. Thesaurus Antiquitatum Sacrarum, complectens selectissima clarissimorum virorum Opuscula, in quibus veterum Hebræorum Mores, Leges, Instituta, Ritus sacri et civiles, illustrantur; auctore Blasio UGOLINO. Venetiis, 1744—1769. 34 tomis folio.

An Analysis of the contents of this great Collection of Jewish Antiquities is given in Mr. Harris's Catalogue of the Library of the Royal Institution, pp. 11–20. of the second edition. "Many other books, treating of Jewish Antiquities, have been published; but those who have a *taste* for such sort of reading, will find this collection far more useful to them than any other of the kind." (Bishop Watson.)

2. Modern Judaism: or, a Brief Account of the Opinions, Traditions, Rites, and Ceremonies, of the Jews in modern Times. By John ALLEN. London, 1816. Second Edition, revised and corrected. 1830. 8vo.

The various traditions, &c. received and adopted by the modern Jews (that is, by those who lived during and subsequently to the time of Jesus Christ), are fully and perspicuously treated in this well-executed volume, which illustrates various passages in the New Testament with great felicity.

3. The Antiquities of the Jews, carefully compiled from authentic sources, and their Customs illustrated by modern Travels. By W. BROWN, D.D. London, 1820. 2 vols. 8vo.

4. Christ. BRÜNINGS Compendium Antiquitatum Hebræorum. 8vo. Francofurti, 1766.

5. Compendium Antiquitatum Græcarum è profanis sacrarum, collegit, naturali ordine disposuit, ad sacrarum literarum illustrationem passim accommodavit Christianus BRÜNINGS. Francofurti, 1759. 8vo.

6. Petri CUNÆI de Republica Hebræorum Libri tres; editi à Jo. Nicolai. 4to. Lugduni Batavorum, 1703.

The best edition of a very learned work; which, till lately, continued to be a text-book from which the continental professors of Hebrew antiquities lectured.

7. The Manners of the Antient Israelites, containing an account of their peculiar Customs, Ceremonies, Laws, Polity, Religion, Sects, Arts, and Trades, &c. &c. By Claude FLEURY. London, 1809. 8vo. and various subsequent editions.

For the third and best edition, the public are indebted to Dr. Adam Clarke, who has enlarged the original work with much valuable information from the principal writers on Jewish antiquities. The Abbé Fleury's work was translated many years since by Mr. Farnworth. The late excellent Bishop of Norwich (Dr. Horne) has recommended it in the following terms: "This little book contains a concise, pleasing, and just account of the manners, customs, laws, policy, and religion of the Israelites. It is an excellent introduction to the reading of the Old Testament, and should be put into the hands of every young person."

8. Moses and Aaron: or, the Civil and Ecclesiastical Rites used by the Ancient Hebrewes. By Thomas GODWIN. London, 1634, 1641. 4to.

This compendium of Hebrew antiquities is now rather scarce. It was formerly in great request as a text-book, and passed through many editions. A Latin translation of it was published at Utrecht in 1690, and again at Franeker in 1710, in 12mo.

9. Apparatus Historico-criticus Antiquitatum sacri codicis et gentis Hebrææ. Uberrimis annotationibus in Thomæ Godwini Mosen et Aaronem subministravit Johannes Gottlob CARPZOVIUS. 4to. Francofurti, 1748.

The most elaborate system of Jewish antiquities, perhaps, that is extant: besides the annotations of Carpzov, it contains a Latin translation of Godwin's treatise.

10. Ceremonies, Customs, Rites, and Traditions of the Jews, interspersed with Gleanings from the Jerusalem and Babylonish Talmud, and the Targums, Maimonides, Abarbanel, Zohar, Aben-Ezra, Oral Law, &c. &c. By Hyam ISAACS. London [1835.] 8vo.

11. Jewish Antiquities, or a Course of Lectures on the Three first Books of Godwin's Moses and Aaron. To which is annexed a Dissertation on the Hebrew Language. By David JENNINGS, D.D. 8vo. 2 vols. London, 1766; Perth, 1808, and London, 1823, in one volume 8vo.

This work has long held a distinguished character for its accuracy and learning, and has been often reprinted. "The treatises of Mr. Lowman on the *Ritual* (8vo. London, 1748), and on the *Civil Government of the Hebrews* (8vo. London, 1740), may properly accompany this work." (Bishop Watson.)

12. Antiquitates Hebraicæ secundum triplicem Judæorum statum, ecclesiasticum, politicum, et œconomicum, breviter delineatæ a Conrado IKENIO. Bremæ, 1741. editio tertia; 1764. editio quarta, 12mo.

There is no difference between these two editions, excepting that the errors of the press in the third edition are corrected in the fourth. The first edition appeared in 1737. This book of Ikenius is valuable for its brevity, method, and perspicuity. It continues to be a text-book in some of the universities of Holland (and perhaps of Germany). In 1810, there was published at Utrecht a thick 8vo. volume of Professor Schacht's observations on this work, under the title of *Jo. Herm. Schachtii Theol. et Philolol. Harderov. Animadversiones ad Antiquitates Hebræas olim delineatas a Conrado Ikenio Theol. Bremens. Patre mortuo, edidit Godfr. Jo. SCHACHT.* This volume only discusses the first of Ikenius's sections, on the ecclesiastical state of the Hebrews; it contains many valuable additions and corrections, with references to other writers. Independently of its being an imperfect work, this volume is too bulky to be of use to students generally, but would prove valuable in the hands of any one who should compose a new treatise on biblical antiquities.

13. Archæologia Biblica in Epitomen redacta a Johanne JAHN. Editio secunda emendata. 8vo. Viennæ, 1814.

An elaborate compendium of biblical antiquities, abridged from the author's larger work, on the same subject in the German language (in five large 8vo. volumes), and arranged under the three divisions of domestic, political, and ecclesiastical antiquities. "Although it comes short, from the nature of the case, of the excellence of the original (German) work, for extent and variety of learning, and vividness and conciseness of statement, it is a book which is very rarely surpassed." (North Am. Review, N. S. vol. viii. p. 136.) At the end of the volume are upwards of sixty pages of questions, framed upon the preceding part of the work; the answers to which are to be given by students. A faithful English translation of "Jahn's Biblical Archæology" was published at Andover (Massachussetts), in 1823, and again in 1832 by Thomas C. Upham (assistant teacher of Hebrew and Greek in the Theological Seminary at that place), with valuable additions and corrections, partly the result of a collation of Jahn's Latin work with the original German treatise, and partly derived from

other sources. The third volume of this Introduction (as our references will show) is much indebted to Jahn's Archæologia Biblica. This translation was neatly reprinted at Oxford in 1836, and again in 1838, in 8vo.

14. Archæologia Biblica breviter exposita a Fouerio ACKERMANN. Viennæ, 1826.

This is an *expurgated* edition of the preceding work, executed on the same principle as Professor Ackermann's edition of Jahn's Introductio ad Libros Veteris Fœderis, noticed in pp. 185, 186., Nos. 5. and 7. *suprà*, and with renewed declarations of the editor's profound submission to the Romish church. To render the work more complete, Dr. A. has subjoined a concise sketch of the History of the Jewish Nation, from the time of Abraham to the destruction of Jerusalem by the Romans. In revising our third volume for the press, constant reference was had to this work.

15. Origines Hebrææ: or the Antiquities of the Hebrew Republic. By Thomas LEWIS, M.A. London, 1724–5. 4 vols. 8vo. and various subsequent editions.

This is a laborious compilation, from the most distinguished writers, whether Jews or Christians, on the manners and laws of the Hebrews.

16. Melchioris LEYDEKKERI de Republica Hebræorum Libri xii. Amstelodami, 1704–10. 2 vols. folio.

17. The Fundamental Principles of Modern Judaism, investigated. . . . . To which are appended a list of the six hundred and thirteen precepts, and addresses to Jews and Christians. By [the Rev.] Moses MARGOLIOUTH. London, 1843. 8vo.

18. Johannis PAREAU Antiquitas Hebraica breviter delineata. Trajecti ad Rhenum. 1817. Edit. secunda, 1824. 8vo.

An Appendix and Index to this summary of Hebrew Antiquities was published at Utrecht in 1825. 8vo.

19. Hadriani RELANDI Antiquitates Sacræ veterum Hebræorum recensuit, et animadversionibus Ugolianis-Ravianis auxit, Georgius Joannes Ludovicus Vogel. 8vo. Halæ, 1769.

The best edition of a valuable little summary, which for many years continued to be the text-book of professors.

20. The History and Philosophy of Judaism; or a Critical and Philosophical Analysis of the Jewish Religion. By Duncan SHAW, D.D. Edinburgh and London, 1788. 8vo.

An ingenious treatise, which is divided into four parts: 1. On the Divine origin of the Law; 2. Of the duration of the Mosaic economy; 3. That the Gospel is the last dispensation of God's grace to mankind in the way of religious discovery; 4. Corollaries arising from the subject of the work: in the course of which the author takes occasion to vindicate the genius, divine origin, and authority of the Jewish religion, and its connexion with the Christian, against the objections and misrepresentations of modern infidels.

21. Caroli SIGONII de Republica Hebræorum Libri VII. editi à Jo. Nicolai. Lugduni Batavorum, 1701. 4to.

22. Ernesti Augusti SCHULZII Theologiæ Doctoris, et Professoris quondam in Academia Viadrina celeberrimi, Compendium Archæologiæ Hebraicæ. Cum figuris æri incisis, edidit, emendavit, addenda adjecit, notisque locupletavit Abr. Phil. Godefr. Schickedanz. Dresdæ, 1793. 8vo.

This is, perhaps, the *best* summary of Hebrew antiquities extant in the Latin language; but, unfortunately, it is incomplete, the author having executed only two books, which treat of the political and ecclesiastical antiquities of the Hebrews. Professor Schulze and his editor have diligently availed themselves of the labours of all previous writers on this topic, and have arranged their materials in a manner equally concise and valuable.

23. Ferdinandi STOSCII Compendium Archæologiæ Œconomicæ Novi

Testamenti, ducentis thesibus comprehensum, et aliis aliisve notis illustratum. 8vo. Lipsiæ, 1769.

A small volume, of considerable rarity in this country; it treats of the private life and manners of the Jews, as mentioned in the New Testament, and may serve as a supplement to the imperfect work of Schulze, last noticed.

24. Lectures on Jewish Antiquities: delivered at Harvard University in Cambridge, A.D. 1802 and 1803. By David TAPPAN, D.D. late Hollis Professor of Divinity in that Seminary. Boston [Massachussetts], 1807. 8vo.

The nature and design of the Jewish constitution, political and religious, are discussed in these lectures, which were published after the author's decease. The tendency of the Hebrew Ritual to promote thē glory of God and the happiness of man is frequently illustrated in a devout and pleasing manner.

25. A. G. WAEHNERI Antiquitates Hebræorum et Israeliticæ Gentis. Gottingæ, 1741. 2 tomis 8vo.

This work is incomplete, the author having died before its publication; it contains much valuable information relative to the literature of the Jews.

SECTION II.

TREATISES ON PARTICULAR SUBJECTS IN BIBLICAL ANTIQUITIES.

§ 1. SCRIPTURE GEOGRAPHY.

[i.] *Treatises on Biblical Geography.*

1. Onomasticon Urbium et Locorum Sacræ Scripturæ; seu Liber de Locis Hebraicis, Græcè primum ab EUSEBIO Cæsariensi, deinde Latinè scriptus ab Hieronymo, in commodiorem vero ordinem redactus, variis additamentis auctus, Notisque et Tabulâ Geographicâ Judææ illustratus, opera Jacobi Bonfrerii, recensuit et animadversionibus suis auxit Joannes CLERICUS. Accessit Brocardi Descriptio Terræ Sanctæ. Amstelodami, 1707. folio.

2. Samuelis BOCHARTI Geographia Sacra; cujus Pars prior, Phaleg, de Dispersione Gentium, et Terrarum Divisione factâ, in ædificatione Turris Babel: Pars posterior, Chanaan, de Coloniis et Sermone Phœnicum, agit. Cadomi (Caen) 1646, folio. Francofurti ad Mœnum, 1674. 1681. 4to. Also in the third volume of the folio edition of Bochart's Collective Works.

3. Johannis Davidis MICHAELIS Spicilegium Geographiæ Hebræorum exteræ post Bochartum. Partes I. II. Gottingæ, 1760. 1780. 4to.

Some observations on the first part of this learned work, which is not always to be procured complete, were published by John Reinhold Forster, intitled *Epistolæ ad J. D. Michaelis, hujus spicilegium Geogr. Hebr. jam confirmantes, jam castigantes.* Gottingæ, 1772, 4to. It is desirable to unite this tract with the work of Michaelis; but unfortunately both works are extremely rare and dear.

4. Friderici SPANHEMII Introductio ad Geographiam Sacram, Patriarchalem, Israeliticam, et Christianam. Lugduni Batavorum, 1679. 8vo. Also in the first volume of Spanheim's Collected Works.

5. Hadriani RELANDI Palæstina ex monumentis veteribus et tabulis adcuratis illustrata. Trajecti Batavorum, 1714. 2 tomis 4to.

This elaborate work is also to be found in the sixth volume of Ugolini's Thesaurus Antiquitatum Sacrarum.

6. An Historical Geography of the Old and New Testaments. By Edward WELLS, D.D. 4 vols. 8vo. or 2 vols. 8vo.

This learned work was originally published in four detached parts or volumes: it has frequently been printed at the Oxford press, and is too well known to require commendation; a new edition, revised and corrected from the discoveries of Sir William Jones and other eminent scholars, was published by the English editor of Calmet's Dictionary in 4to. in the year 1804. There are also copies in two or three vols. crown 8vo. Dr. Wells's Geography of the New Testament was translated into German by M. Panzer, with numerous additions and corrections, in two vols. 8vo. Nuremberg, 1764.

7. Biblical Researches in Palestine, Mount Sinai, and Arabia Petræa: a Journal of Travels in the year 1838, by E. Robinson and E. Smith: undertaken in reference to Biblical Geography. Drawn up from the original Diaries, with Historical Illustrations, by Edward ROBINSON, D.D. With new Maps and Plans. London, 1838. 3 vols. 8vo.

These "Biblical Researches" throw more light upon the geography of Scripture than any or all the travels in Palestine which have hitherto been published. The previous studies of the learned Professor Robinson peculiarly fitted him for such a work, while the thorough knowledge of the Arabic language possessed by his fellow-traveller enabled them to prosecute their important inquiries utterly independent upon the traditional information communicated by the local guides. The numerous references to Dr. Robinson's work in the geographical index in the third volume of this introduction sufficiently attest how largely Bible students are indebted to his "Researches in Palestine."

8. A Survey of the Holy Land; its Geography, History, and Destiny; designed to elucidate the imagery of Scripture, and demonstrate the fulfilment of prophecy. By J. T. BANNISTER. Bath and London, 1844. 8vo.

9. Jerusalem and its Environs. By W. H. BARTLETT. London, 1844. 8vo.

By the aid of vignettes and engravings, accompanied by accurate graphic descriptions, Mr. Bartlett has enabled his readers to form a very correct notion of the "Holy City" and its environs. Mr. B. has honourably acknowledged his obligations to the "Biblical Researches" of Drs. Robinson and Dwight.

10. Sacred Geography: or, a Gazetteer of the Bible, containing, in alphabetical order, a Geographical Description of all the Countries, Kingdoms, Nations, and Tribes of Men, with all the Villages, Towns, Cities, Provinces, Hills, Mountains, Rivers, Lakes, Seas, and Islands, mentioned in the Sacred Scriptures or Apocrypha. By Elijah PARISH, D.D. Boston [Massachussetts], 1813. 8vo.

11. A Scripture Gazetteer and Geographical and Historical Dictionary. By J. S. MANSFORD. London, 1829. 8vo.

12. A Geography of the Bible, compiled by J. W. and J. A. ALEXANDER. Philadelphia, 1830. 12mo.

13. Sacred Geography: or, a Historical and Descriptive Dictionary of every Place mentioned in the Scriptures. By William SIME. Edinburgh, 1834. 12mo.

14. Abstract of Biblical Geography. By M. L. R. PERRINE, D.D. Auburn [New York], 1835. 8vo.

15. Description de la Terre Sainte par Andreas BRÆM, publiée à Bâle en 1834. Traduction Française, revue et augmentée par F. de Rougemont, Neuchatel, 1837. 12mo.

A carefully-written manual of sacred geography, from which the author has derived many corrections and some additions.

16. The Biblical Geography of Central Asia; with a general Introduction to the Study of Sacred Geography, including the antediluvian period. By E. F. C. ROSENMÜLLER, D.D. Translated from the German, with notes,

by the Rev. N. MORREN, A.M. Edinburgh, 1836–37. 2 vols. 12mo. Also forming Vols. XI. and XVII. of the Edinburgh Biblical Cabinet.

17. The Scripture Gazetteer: a Geographical, Historical, and Statistical Account of the Empires, Kingdoms, Countries, Provinces, Cities, Towns, Villages, &c. &c. mentioned in the Old and New Testaments, their antient History, native productions, and present State. By William FLEMING, D.D. Edinburgh, 1838. 2 vols. royal 8vo.

18. Biblical Topography: Lectures on the Position and Character of the Places mentioned in the Holy Scriptures. By Samuel RANSOM. London, 1840. 18mo.

19. La Judée au temps de Jésus Christ, ou Tableau Géographique et Politique de la Judée à cette mémorable époque; suivi d'un précis de l'Histoire de cette Province depuis les Patriarches jusqu'au nos jours. Ouvrage traduit de l'Allemand de [Jean Frédéric] RÖHR, par L. M. Cottard. Strasburg et Paris, 1840. 12mo.

20. A Historico-Geographical Account of Palestine in the time of Christ. . . . . By John Frederick RÖHR. Translated with notes and corrections from the German, by the Rev. David Esdaile. Edinburgh, 1843. 12mo. [Also forming Vol. XLIII. of the "Biblical Cabinet."]

To this translation are appended "Researches in Palestine, by Edward Robinson, D.D., compiled from various communications received at different times from the Rev. Eli Smith and Rev. S. Wolcott."

21. Jo. Matth. HASII Regni Davidici et Salomonæi Descriptio Geographica et Historica; unà cum Descriptione Syriæ et Ægypti. Norimbergæ, 1739. folio.

22. Car. Christ. Sigism. BERNHARDI Commentatio de Caussis, quibus effectum sit, ut Regnum Judæ diutius persisteret, quam Regnum Israel. Cum Tabulâ Geographicâ. Lovanii, 1835. 4to.

This was a prize dissertation, composed (as the author states in his preface) under considerable disadvantages, and with no other literary aid than the Scriptures and Havercamp's edition of Josephus. It is a very interesting publication, to which the first chapter of our third volume is indebted for some valuable observations.

23. Observationes Philologicæ et Geographicæ: sive Geographiæ Sacræ Specimen primum. Quo Urbes ac Regiones, quarum in Sacris Litteris fit mentio, breviter describuntur, iisdemque verus situs, justaque nomina redduntur. Amstelodami, 1747. 8vo.

The deficiencies of Calmet and some other writers on geography, are supplied in this little work, which treats on the city of Jerusalem, the country of Elijah, the city of Hebron, the region of Ophir, the country of Abraham, the city of Egiain, and a few other places.

24. The History of the Destruction of Jerusalem, as connected with the Scripture Prophecies. By the Rev. George WILKINS, A.M. Second Edition. Nottingham, 1816. 8vo.

24.* The modern Judæa, Ammon, Moab, and Edom, compared with antient Prophecy. With notes and engravings illustrative of Biblical Subjects. By the Rev. A. G. WYLIE. Glasgow, 1843. 12mo.

25. Hadriani RELANDI de Spoliis Templi Hierosolymitani Liber singularis. Trajecti ad Rhenum, 1716. 8vo. Editio secunda, 1775. With a preliminary Disquisition and Notes by Prof. Schulze.

26. Ferdinandi STOSCH Syntagma Dissertationum Septem de Nominibus totidem Urbium Asiæ; ad quas D. Joannes in Apocalypsi Filii Dei Epistolas direxit. Guelpherbyti, 1757. 8vo.

[ii.] *Biblical Atlasses and Maps.*

1. An Illuminated Atlas of Scripture Geography; a Series of Maps delineating the Physical and Historical Features in the Geography of Palestine and the adjacent countries; accompanied with an explanatory notice of each map, and a copious Index of the names of Places. By W. HUGHES. London, 1840. large 8vo.

This atlas "contains twenty maps of Palestine, under its different possessors, and at different periods of its history, and of those adjacent countries, a knowledge of which is requisite to the full understanding of the Scripture narrative. The situations of places are marked by a set of signs, contrived to show at the same time the degree of certainty or uncertainty with which the respective sites have been ascertained; and the explanatory notices contain much information on the geography of the countries to which they refer. This atlas will be found a cheap and useful help to the study of the Historical Books of the Bible." (Christian Remembrancer, August, 1840, p. 476.)

2. An HISTORICAL MAP of Palestine or the Holy Land, exhibiting the peculiar features of the country, and of all places therein, connected with Scripture History; interspersed with ninety-eight vignettes illustrative of the most important circumstances recorded in the Old and New Testaments. New Edition, London, 1838.

The size of this beautifully-executed map is 40 inches by 27¼: it has been drawn by Mr. Assheton and engraved by Mr. Sidney Hall. The vignettes will be found very amusing to young persons, while they serve to impress on the mind the leading points of sacred history and geography. The map is accompanied by a folio sheet of letter-press, containing explanatory references to the vignettes. The design of the latter is to embody and connect with the names of places marked upon the map, the principal incidents in Jewish history — by placing the texts of Scripture in which such incidents are mentioned close to the name of the place where the transaction occurred. The sheet of letter-press also comprises a brief outline of the history of Palestine from the earliest period — the stations of the tribes — and Buhle's œconomical calendar of the country, exhibiting the state of the weather in the Holy Land throughout the different months of the year, and containing useful remarks on the various productions of the soil.

3. A Relievo Map of Arabia Petræa and Idumæa, illustrating the Prophetical Scriptures and the Wanderings of the Israelites. London, 1844. Twenty-three inches in length by eighteen in breadth.

This ingeniously constructed and well-executed map exhibits at a glance the results of the topographical researches of Burckhardt, Léon Laborde, Berton, Drs. Robinson and Smith, Stephens, and other eminent travellers in the Peninsula of Sinai, Edom, and the adjacent regions.

4. A Relievo Map of Palestine or the Holy Land, illustrating the sacred Scriptures and the Researches of Modern Travellers. London, 1845. Twenty-three inches in length by eighteen inches in breadth.

This map is designed as a companion to the preceding Map of Arabia Petræa. Besides exhibiting the results of the inquiries of recent travellers, the publishers have been permitted by the Board of Ordnance to make use of the manuscript maps and levels taken in a survey of part of Syria, by Lieut. J. F. A. Symonds, R. E. This map has further been enriched with Geological and Statistical Notes on the Holy Land, by the Rev. Dr. Wilson, of Bombay; who has also contributed a list of all the antient towns and villages mentioned in the Bible, the sites of which have been identified.

5. A new Map of Palestine and the Adjacent Countries; constructed from Original Authorities, shewing their Ancient and Modern Geography, with the Routes of various Travellers. By Richard PALMER. London, 1828: on a large sheet, 24 inches by 28.

6. A Map of Arabia Petræa, the Holy Land, and Part of Egypt, designed chiefly to illustrate those parts of the Old Testament which relate to the exodus and journeyings of the Israelites and their settlement in the land of promise. By Richard PALMER. London, 1842.

"We have examined it with great care, and find it to be both accurate and comprehensive. The geological notices scattered over it are particularly valuable . . . . . Its extent is such that it embraces every town of note, and the scene of every important transaction recorded in holy writ." (Church of England Quarterly Review, April, 1842, vol. xi. p. 498.)

7. A Map, illustrating the Ministerial Journeys of our Lord and Saviour Jesus Christ, constructed from the design of the Rev. J. C. Crosthwaite, A.M., by A. Arrowsmith. London, 1830.

8. A Map, illustrating the Travels of St. Paul, constructed from the design of the Rev. J. C. Crosthwaite, A.M., by A. Arrowsmith. London, 1830.

"These two maps . . . . . form a useful supplement to the Atlasses to the Bible, hitherto published; for although almost all of them have Maps of Judæa adapted to the evangelical history, yet in no one of these do we recollect to have seen the several routes of our Saviour and of the great apostle of the Gentiles so clearly laid down as in Mr. Crosthwaite's maps. The addition of references to the various passages of the Gospels in which the ministerial journeys of Christ are narrated, and to those parts of the Acts and Epistles, in which the routes of St. Paul are either mentioned or described, greatly enhances the value of these maps." (Christian Remembrancer, February, 1830, vol. xii. p. 100.)

9. A Map of Palestine in the time of our Saviour, illustrative of the Books of the Evangelists. Designed and engraved by Thomas Starling. London, 1832. Twenty-seven inches in length by twenty in width.

10. An Historical Map of Palestine, or the Holy Land delineated. By John Hunt. [Twenty-eight inches in length by twenty-two in width.] With a Companion to the same, consisting of Historical and Geographical Notices of the Principal Towns, &c. of that Country. London, 1832.

11. A Pictorial, Geographical, Chronological, and Historical Chart, being a Delineation of the Rise and Progress of the Evangelical or Christian Dispensation, from the Commencement of the Gospel Narrative to the Ascension of our Lord. Arranged, according to the "Harmonia Evangelica" of the Rev. Edward Greswell, B.D., by R. Mimpriss, and accompanied by a Key. London, 1832. The size of the chart is sixty-eight inches by thirty-six.

This admirably contrived as well as beautifully and correctly executed map is adapted to the divisions existing at the time of our Saviour's appearing on the earth; showing the situation of every place mentioned in the Gospels, with representations of the journies of our Lord, and of the principal circumstances of the Gospel history, drawn upon the places where the events occurred, from designs of the old masters; with the view of showing the benevolent tendency of our Saviour's miracles. It contains 170 vignettes, and about 600 references in the body of the map, besides 50 large subjects in outline, in the margin, all of which are exquisitely engraved. The reference being subjoined to the depicted events, it forms a most valuable auxiliary in the lecture room, and a useful assistant in the study of divinity.

12. The History of the Acts of the Apostles, with the Epistles according to Greswell's arrangement, historically and geographically delineated by R. Mimpriss; and accompanied with an explanatory volume in 8vo. London, 1837. The size of the chart is five feet by four feet eight inches.

This map is executed in the same style of elegance and with the same accuracy as the preceding map for illustrating the gospel history.

Most of the general treatises on sacred geography are illustrated with maps. The maps which accompany this work have been drawn with great care, and corrected from the researches of modern geographers. The quarto Atlas, published by the late Rev. Thomas Scott, as an accompaniment to his commentary on the Bible, possesses the double merit of being correct as well as cheap. The Scripture Atlas, published by Mr. Leigh, is executed in a superior style, and has had a very extensive sale. Mr. Wyld's Scripture Atlas

is a neat publication. Several small or pocket Atlasses of the Bible have been published, which indeed can only be used by those who have young eyes. Of these, Mr. Thomas Starling's "Biblical Cabinet Atlas" claims especially to be noticed for the beautiful execution of the maps, and the valuable tabular Geographical Index which accompanies them: also "The Biblical Atlas," published at Edinburgh in 1835, in square 8vo. with a concise introduction describing the places laid down in the maps. "The Pocket Bible Atlas," containing eight neatly-executed maps, which was published at Edinburgh in 1832, (as its name implies,) is expressly designed to be bound up with a pocket Bible.

Various Treatises on Sacred Geography will be found in the fifth, sixth, and seventh volumes of Ugolini's Thesaurus Antiquitatum Sacrarum.

It may be proper to add, that most of the questions relative to the History, Geography, &c. of the Bible are noticed in Schleusner's Lexicon to the Septuagint version, and also in his Greek and Latin, and in Messrs. Parkhurst's and Robinson's Greek and English, Lexicons to the New Testament; where they are illustrated with equal learning and accuracy.

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§ 2. NATURAL HISTORY OF THE BIBLE.

1. Physica Sacra: hoc est, Historia Naturalis Bibliæ a Joanne Jacobo Scheuchzero edita, et innumeris iconibus æneis elegantissimis adornata. Augustæ Vindelicorum, 1731–1735. 4 vols. folio.

This is one of the most beautiful and useful works which has appeared on the natural history of the Bible: the engravings, 750 in number, were executed by the most eminent artists of that day. A German translation appeared at Augsburg, at the same time with the Latin edition, to which it is preferred, on account of its having proof impressions of the plates. The French translation, published at Amsterdam, in 1732–1738, in 4 vols. folio, is inferior to both the preceding editions as it respects the plates, though the text and typographical execution are equally valuable. From the costly price of this work, it is chiefly to be found in great public libraries.

2. The Natural History of the Bible: or a Description of all the Quadrupeds, Birds, Fishes, Reptiles, and Insects, Trees, Plants, Flowers, Gums, and Precious Stones, mentioned in the Sacred Scriptures. Collected from the best Authorities, and alphabetically arranged by Thaddeus Mason Harris, D.D. Boston [Massachussetts], 1820. 8vo. London, 1824. 8vo. New edition, greatly improved and corrected. 1833. crown 8vo.

The Natural History of foreign countries was very little known at the time when the authorised version of the English Bible was executed: it is no wonder, therefore, that we find in it the names of animals, &c. which are unknown in the East. Our venerable translators, indeed, frankly acknowledge in their preface the obscurity experienced by them in Hebrew words occurring but once, and also in the names of certain birds, beasts, precious stones, &c. These difficulties have been materially diminished since their time, and especially within the last hundred and twenty years; not only by the successful researches of eminent orientalists, who have applied their knowledge of the eastern dialects to the elucidation of Scripture, but also by the successful labours of Bochart, Celsius, Forskäl, Scheuchzer, and other naturalists, historians of the Bible, as well as those of Shaw, Hasselquist, Russell, Bruce, and other distinguished travellers. To all these sources, together with many others which it is not necessary to enumerate, Dr. Harris acknowledges his obligations. Though he claims no praise but that of having brought into a regular form such information as he could collect from the best and most unexceptionable authorities; yet he is not a mere compiler. He has enlivened his general illustrations with many instructive and useful facts, observations, and reasonings: and in the course of his work he has introduced new translations of a great many detached passages and of some entire chapters of Scripture. Of these, future commentators will doubtless avail themselves, especially as Dr. H. has accompanied such translations with remarks and illustrations, correcting the errors which were the consequence of their being misunderstood, and pointing out the precision and force, the emphasis and beauty, which they derive from an accurate knowledge of the object in natural history to which they originally referred. A Catalogue is subjoined of the principal authorities quoted in his work, which is accompanied with useful indexes of matters and of texts illustrated, and particularly with an Index or List of the several articles, according to the English Translation, followed by the original Hebrew names, to which are subjoined the Linnæan or other modern scientific appellations. In a work embracing such a variety of particulars, some articles must necessarily be found defective: these however are not very numerous. In conclusion, the writer of these pages cheerfully adopts

the following *just critique* of a trans-atlantic reviewer: — "Dr. Harris is entitled to the thanks of the public, for having brought within a reasonable compass the most valuable materials on the subjects of which he treats; for having arranged them in a convenient method, and in general for having arrived at his own conclusions on the best evidence which the subjects admit." . . . . . "On the whole, we cheerfully recommend the work both to the learned and the unlearned reader, as containing all that can be known on the subjects which successively occur. Many of the articles will be read with great interest: and in those, in which curiosity is most concerned, the author, in a form as much abridged as their nature would admit, has exhausted all the learning of naturalists and travellers; and, as we believe, has generally come to the right results." (North American Review, vol. x. New Series, pp. 91, 92.) The London reprints are beautifully executed, especially the edition published in 1833, which is ornamented with neat engravings on wood. A German Translation of this work was published at Leipzig, in 1825, in 8vo.

3. An Historical and Philological Treatise of Biblical Mineralogy and Botany. By E. F. C. Rosenmüller, D.D. Translated from the German, with additional Notes by Thorleif Gudmundson Repp. Edinburgh, 1838. 12mo. Also forming Vol. XXIII. of the Edinburgh Biblical Cabinet.

4. Samuelis Bocharti Hierozoicon, sive de Animalibus Sacræ Scripturæ. Fourth edition, folio. Lugduni Batavorum, 1714; also in 3 vols. 4to. Lipsiæ, 1793, and following years.

This last is unquestionably the best edition: it was published by Professor Rosenmüller, to whose researches biblical students are so largely indebted; and who has corrected it throughout, as well as enlarged it with numerous facts from the writings of modern travellers, &c.

5. Hierozoici ex Samuele Bocharto, Itinerariis variis aliisque Doctissimorum Virorum Commentariis ac Scriptiunculis, ad plurimorum usus compositi, Specimina tria. Auctore Frid. Jacobo Schoder, Tubingæ, 1784–6. 8vo.

6. Jo. Henr. Ursini Arboretum Biblicum, in quo Arbores et Frutices, passim in S. Literis occurrentes, ut et Plantæ, Herbæ, et Aromata, notis philologicis, philosophicis, theologicis, exponuntur et illustrantur. Norimbergæ, 1699. 2 tomis 8vo.

7. Olavi Celsii Hierobotanicon, sive de Plantis Sacræ Scripturæ Dissertationes Breves. Upsalæ, 1745–47; Amstelædami, 1748. 2 tomis 8vo.

8. Hierophyticon, sive Commentarius in Loca Scripturæ Sacræ, quæ Plantarum faciunt mentionem. Auctore Matthæo Hillero. Trajecti ad Rhenum, 1725. 4to.

9. Petri Forskal Descriptiones Animalium, Amphibiorum, Piscium, Insectorum, Vermium, quæ in Itinere Orientali observavit. 4to. Hauniæ (Copenhagen). 1775.—Ejusdem Flora Ægyptio-Arabica. 4to. Hauniæ, 1775. Ejusdem Icones Rerum Naturalium, quas Itinere Orientali depingi curavit. 4to. Hauniæ, 1776.

M. Forskäl was a learned Swedish naturalist, who was sent in 1761, at the expense of his Danish Majesty, to investigate the natural productions of the East, in company with the celebrated traveller Niebuhr. He died at Jerim in Arabia, in 1763, and his unfinished notes, valuable even in their imperfect state, were published by his colleague in the three works just noticed.

10. Scripture illustrated by Engravings, referring to Natural Science, Customs, Manners, &c. By the Editor of Calmet's Dictionary of the Bible. London, 1802. 4to.

Many otherwise obscure passages of the Bible are in this work happily elucidated from natural science, &c. Though it does not profess to be a complete natural history of the Scriptures, yet it illustrates that interesting subject in very many instances. It has been incorporated in Mr. Taylor's later editions of Calmet's Dictionary, noticed in p. 434.

11. A Scripture Herbal. By Maria CALCOTT. London, 1842. 8vo.

This elegantly executed volume is carefully compiled from the best sources: it is illustrated with beautiful wood-cuts of every plant mentioned in the Scriptures.

12. Scripture Natural History: or a Descriptive Account of the Zoology, Botany, and Geology of the Bible, illustrated by Engravings. By William CARPENTER. London, 1828. 8vo.

"Without that pretence to originality, which in the present day is as much distinguished by personal vanity as it is at variance with truth, Mr. Carpenter has, we think, presented to the public an interesting and useful work." (Christian Remembrancer, April, 1827, p. 261.)

13. Bible Quadrupeds: or the Natural History of the Animals mentioned in Scripture. By S. WILLIAMS. London, 1837. 12mo.

14. Remarks on the Mustard Tree mentioned in the New Testament. By John FROST. London, 1827. 8vo.

15. Remarks on the Phytolacca Dodecandra, or Mustard Tree of the Scriptures. By the Rev. P. W. BUCKHAM. London, 1829. 8vo.

As the common mustard tree (*Sinapis nigra* of Linnæus) is an annual plant, which, in consequence of its herbaceous stem, rarely attaining a greater height than three feet, cannot with propriety be termed a *tree*, commentators have been much perplexed in their attempts to explain our Lord's parable of the mustard tree. The object of Mr. Frost's pamphlet (which is an enlargement of a paper in the Journal of Science and the Arts, vol. xx. pp. 57–59.) is, to show that the plant in question is a species of Phytolacca, — probably the Phytolacca dodecandra of Linnæus, which, though it has the smallest seed of any tree growing in Palestine, yet attains as great an altitude as any tree which flourishes in that country, and possesses properties analogous to those of the Sinapis nigra. Mr. Frost's hypothesis is controverted with much learning and ingenuity by the Rev. Mr. Buckham, who argues that the tree intended *is* the common mustard tree, and who has collected numerous passages from antient botanical writers and from modern travellers and botanical authors in support of his argument.

16. On the Spikenard of the Antients. By Charles HATCHETT, Esq. F.R.S. London, [1836]. 4to.

This is an instructive essay on the history of the Spikenard, on the uses to which that precious perfume was antiently applied, and on the estimation in which it was held. It was never published.

17. Joh. Gottlieb BUHLE Calendarium Palæstinæ Oeconomicum. Goettingæ, 1785. 4to.

18. Georgii Friederici WALCHII Calendarium Palæstinæ Oeconomicum. Præfatus est J. D. Michaelis. Goettingæ, 1785. 4to.

In the year 1785, the directors of the University of Gottingen proposed as a prize-subject, the compilation of an Oeconomic Calendar of Palestine, from Itineraries, with a view to the better elucidation of the Sacred Writings. The prize was adjudged to the composition of M. Buhle; to which, in Michaelis's judgment, the Calendar of Walch was next in point of merit. Each of these publications contains much valuable matter peculiar to itself; and both together throw much light on the physical geography of Palestine.

A translation of Buhle's Calendar is inserted in the Fragments annexed to Mr. Taylor's edition of Calmet's Dictionary of the Bible, Nos. 455–468.

19. Henrici Ehrenfridi WARNEKROS Commentarius de Palæstinæ Fertilitate, præcipuisque illius dotibus cum Ægypto comparatis.—In the 14th and 15th volumes of the Repertorium für Biblische und Morgenlaendische Litteratür. 8vo.

An English translation of this valuable disquisition is printed in the first volume of Dr. Hodge's Biblical Repertory, published at Princeton (New Jersey) in 1825.

20. A Comparative Estimate of the Mineral and Mosaical Geologies, revised and enlarged with relation to the latest Publications on Geology. By Granville PENN, Esq. London, 1822. Second Edition, 1825. 2 vols. 8vo.

21. Scriptural Geology, or Geological Phenomena, consistent only with the Literal Interpretation of the Sacred Scriptures, upon the subjects of the Creation and Deluge. [By the Rev. George BUGG, B.A.] London, 1827. 2 vols. 8vo.

22. A General View of the Geology of Scripture, in which the unerring truth of the inspired narrative of the early events in the world is exhibited, and distinctly proved by the corroborative testimony of physical facts on every part of the earth's surface. By George FAIRHOLME, Esq. London, 1833. 8vo.

A French translation of this work, intituled "Positions Géologiques et Vérification directe de la Bible," appeared at Munich, in 1834, in 8vo.

23. New and Conclusive Physical Demonstrations, both of the fact and period of the Mosaic Deluge, and of its having been the only event of the kind that has ever occurred upon the earth. By George FAIRHOLME. London, 1838. 8vo.

24. Scripture and Geology: or, the Relation between the Holy Scriptures and some Parts of Geological Science. By J. P. SMITH, D.D. London, 1839. 8vo.

25. De la Cosmogonie de Moïse comparée aux faits géologiques. Par Marcel de SERRES. Paris, 1841. 2 tomes. 8vo.

26. Considerations on the modern theories of Geology, and their consistency or inconsistency with the Scriptures. By Thomas GISBORNE, M.A. London, 1837. 8vo.

27. The Doctrine of the Deluge: vindicating the Scriptural Account from the doubts which have recently been cast upon it by geological speculations. By the Rev. L. VERNON HARCOURT. London, 1838. 2 vols. 8vo.

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§ 3. POLITICAL ANTIQUITIES OF THE JEWS.

Treatises on the Laws, Government, Coins, &c. of the Jews.

1. Rabbi Mosis MAIMONIDIS More Nebochim; seu Doctor Perplexorum, ad dubia et obscuriora Scripturæ loca rectius intelligenda, veluti Clavem continens. Latine conversus a Joanne Buxtorfio, folio. Basileæ, 1629. 4to.

2. The Reasons of the Laws of Moses, from the "More Nevochim" of Maimonides. With Notes, Dissertations, and a Life of the Author. By James TOWNLEY, D.D. London, 1827. 8vo.

The More Nevochim, or "Instructor of the Perplexed," is considered as one of the most valuable productions of the learned Jewish Rabbi, Moses ben Maimon, better known by the name of Maimonides. "It is a critical, philosophical, and theological work, in which he endeavours to explain the difficult passages, phrases, parables, allegories, and ceremonies of the Old Testament; and is rendered particularly important by 'an excellent Exposition of the Grounds and Reasons of the Mosaic Laws,' to which many of our most eminent biblical critics and commentators have been deeply indebted." It was originally written in Arabic, and translated into Hebrew by Rabbi Samuel Aben Tybbon. The Rev. Dr. Townley (to whose life of Maimonides, p. 17., we are indebted for the preceding particulars) has given an account of the various editions of the original work of Maimonides; among which that of 1629 is usually reputed to be the best.

Dr. T. has conferred no small obligation on biblical students in presenting this treatise of Maimonides to them in an English dress; and in addition to a memoir of the original Jewish author, he has enriched his translation with upwards of one hundred pages of valu-

able notes, together with nine dissertations on the Talmudical Writings, and on various other topics tending to elucidate the 'Reasons of the Laws of Moses.'

3. Wilhelmi ZEPPERI Legum Mosaicarum Forensium Explanatio. Herbornæ Nassoviorum. 1604. 8vo.

4. Lex Dei, sive Mosaicarum et Romanarum Legum Collatio. E Codicibus Manuscriptis Vindobonensi et Vercellensi nuper repertis auctam atque emendatam edidit, notisque et indicibus illustravit Fridericus BLUME. Bonnæ, 1833. 8vo.

From the first chapter of the elaborate prolegomena prefixed by the editor to this curious and valuable work, we learn that its anonymous author was in all probability a clergyman of the Latin or Western Church, who lived in the former half of the sixth century (Bp. Münter thinks, of the fifth century), and who compiled this work with the express design of exhibiting the resemblances between the Jewish and Roman Laws, which last were derived from the Jewish Laws, and further to show that Christians both may and ought to make use of *both* laws. The second and third chapters of the prolegomena contain an account of the MSS. and printed editions of this collection. A copious collection of various readings, from MSS. and printed editions, is placed at the foot of each page of the collation, which follows the prolegomena. The volume concludes with indexes of matter, persons, and places occurring in the work, and of the authors who are cited in the notes. Besides its value in showing how many of the laws of the Roman empire are based upon those of Moses, this work is of considerable importance in a critical point of view, as containing numerous fragments of an antient Latin version of the Bible executed before that of Jerome. Bp. Münter has given eleven instances, by way of specimen in the Miscellanea Hafniensia, Tom. II. Fascic. I. pp. 89–95. (Hafniæ, 1821. 8vo.)

5. Joannis SPENCERI de Legibus Hebræorum Ritualibus et earum Rationibus Libri IV. Accessit Dissertatio de Phylacteriis Judæorum. Recensuit, et indices adjecit Leonardus Chappelow, S.T.P. Cantabrigiæ, 1727. 2 vols. folio, best edition.

6. Commentaries on the Laws of Moses. By the late Sir John David MICHAELIS, K.P.S. F.R.S. Professor of Philosophy in the University of Göttingen; translated from the German by Alexander Smith, D.D. London, 1814. 4 vols. 8vo.

The spirit of the political and ceremonial law, contained in the writings of Moses, is copiously investigated in this work. Valuable as these "Commentaries" of Michaelis are in many respects, it is much to be regretted that they are not free from that licentiousness of conjecture and of language, as well as tendency to scepticism, which are the too frequent characteristics of some distinguished modern biblical critics in Germany. Great caution, therefore, will be necessary in consulting this work.

7. Esprit de la Legislation Mosaique. Par J. E. CELLERIER, fils. Genève et Paris, 1837. 2 tomes 8vo.

This work is founded on the Commentaries of Michaelis; to whose accommodating interpretations of the laws of Moses he has sometimes deferred too much.

8. Législation des Hébreux. Par M. Le Comte de PASTORET. Forming Volumes III. and IV. of his Histoire de la Législation. Paris, 1817. 8vo.

9. Histoire des Institutions de Moïse et du Peuple Hébreu. Par J. SALVADOR. Paris, 1828. 3 tomes 8vo.

The avowed design of this work, which is characterised by no small degree of scoffing levity on the part of its Jewish author, is to represent Moses as an enlightened and *liberal* legislator: at the same time its whole tendency is, to discredit Christianity. The gross misrepresentations of M. Salvador, concerning Jesus Christ, his Gospel, and Church are examined and refuted at great length in M. Guillon's "Examen des Doctrines de Gibbon, du Dr. Strauss, et de M. Salvador, sur Jesus Christ, son Evangile, et son Eglise." Paris, 1842. 2 tomes 8vo. M. Salvador, having devoted a portion of his work to show that the Lord Jesus Christ was legally condemned, according to the statements of the evangelists themselves, this unblushing attack of the Jew called forth M. Dupin the elder, one of the most eminent advocates at the French bar, who triumphantly repelled the profane assertions of Salvador in a masterly refutation intituled, "Jesus devant Caïphe et Pilate. Refutation du chapitre de M. Salvador, intitulé: Jugement et Condemnation de Jesus."

Paris, 1828. 8vo. Reprinted at Brussels in 1829. 12mo. An English translation "by a Member of the American Bar," was published at Boston [Massachussetts], 1839. 12mo.

10. A Dissertation on the Civil Government of the Hebrews: in which the true Design and Nature of their Government are explained. By Moses LOWMAN. London, 1740; 2d edition, 1745; 3d edition, 1816. 8vo.

11. A Short Account of the Laws and Institutions of Moses; showing that they were worthy of their Divine Author, being fitted for the accomplishment of the most important purposes. By Henry FERGUS. Dunfermline and London [1811], 8vo.

This Essay is detached from a History of the Hebrews, on which the author was employed; but which was never published. "In the short account before us, Mr. Fergus has given evidence of his having studied the subject; and his pamphlet displays in a concise yet luminous manner the several topics which the civil and ecclesiastical government of the Hebrews includes." (Monthly Review, N. S., vol. lxvi. p. 37.)

12. LEVYSSOHN (Davidis Henrici) Disputatio de Judæorum sub Cæsaribus Conditione, et de Legibus eos spectantibus. Lugduni Batavorum, 1828. 4to.

13. Joannis SELDENI De Synedriis et Præfecturis Juridicis Veterum Ebræorum Libri III. Amstelodami, 1679. 4to.

14. Petri WESSELINGII Diatribe de Judæorum Archontibus ad Inscriptionem Berenicensem; et Dissertatio de Evangeliis jussu Imp. Anastasii non emendatis in Victorem Tununensem. Trajecti ad Rhenum, 1738. 8vo.

15. Thomæ BARTHOLINI de Cruce Christi Hypomnemata IV. Hafniæ, 1651. 8vo. Amstelodami, 1670. 8vo.

16. Dissertatio Philologica de Ritu dimittendi Reum in festo Paschatis Judæorum; conscripta à Joh. Conrado HOTTINGERO. Tiguri, 1718. 8vo.

17. Jacobi LYDII Syntagma Sacrum de Re Militari. Dordraci, 1698. 4to.

18. Edwardi BREREWOOD Liber de Ponderibus et Pretiis Veterum Nummorum, eorumque cum recentioribus Collatione. Londini, 1614. 4to.: also in the first Volume of Bp. Walton's Polyglott, and in the Critici Sacri, 1660. folio.

19. Adriani RELANDI De Nummis Veterum Hebræorum, qui ab inscriptarum literarum formâ Samaritanorum appellantur, Dissertationes V. Trajecti ad Rhenum, 1709. 8vo.

20. Casparis WASERI De Antiquis Numis Hebræórum et Syrorum quorum S. Biblia et Rabbinorum Scripta meminerunt, Libri II. Tiguri, 1605. 4to.

21. Casparis WASERI de Antiquis Mensuris Hebræorum, quarum S. Biblia meminerunt, Libri III. Heidelbergæ, 1610. 4to.

Both these treatises of Waser are inserted in the Critici Sacri, 1660. folio.

22. An Essay towards the Recovery of the Jewish Measures and Weights. comprehending their Moneys; by help of antient standards compared with ours of England. By Richard CUMBERLAND, D.D. [afterwards Bishop of Peterborough.] London, 1686. 8vo.

23. Observationes ex Numis Antiquis Sacræ. Auctore Gottlob Sebastiano MARGRAAF. Vitembergæ, 1745. 4to.

24. Petri ZORNII Historia Fisci Judaici sub Imperio Veterum Romanorum Altonæ, 1734. 8vo.

25. Scripture Weights, Measures, and Money, reduced to the Imperial

Standard of the Weights and Measures, and the Sterling Money of England. By Edmund VIALLS. London, 1826. 8vo. [A Pamphlet of 19 pages.]

26. An Equalization of every Item of Scripture Money, Weight, and Measure, whether of Liquids, Dry Goods, or of Distance, with the British: in which the Monies are calculated at par, and the Weights and Measures regulated agreeably to the imperial standard of Great Britain. By Joseph PALETHORPE. London, 1842. 8vo.

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§ 4. SACRED ANTIQUITIES OF THE JEWS.

[i.] *Treatises on the Ritual and Sacred Ceremonies of the Jews.*

1. A Rational of the Ritual of the Hebrew Worship. In which the wise Designs and Usefulness of that Ritual are explained. By Moses LOWMAN. London, 1748. 8vo.

2. Jacobi GRONOVII Decreta Romana et Asiatica pro Judæis, ad cultum divinum per Asiæ Minoris urbes securè obeundum, ab Josepho collecta in Libro XIV. Archæologiæ. Lugduni Batavorum, 1712. 8vo.

3. Bernardi LAMY de Tabernaculo Fœderis, de Sancta Civitate Jerusalem et de Templo ejus, Libri Septem. Parisiis, 1720. folio.

4. Salomonis VAN TIL Commentarius de Tabernaculo Mosis et Zoologia Sacra. Dordraci, 1714. 4to.

5. Johannis BUXTORFII patris, Synagoga Judaica: hoc est Schola Judæorum, in qua Nativitas, Institutio, Religio, Vita, Mors, Sepulturaque ipsorum graphicè descripta est. Hanoviæ, 1604. 12mo; Basileæ, 1680. 8vo.

6. Campegii VITRINGA de Synagogâ Vetere Libri tres: quibus tum de Nominibus, Structurâ, Origine, Præfectis, Ministris, et Sacris Synagogarum agitur: tum præcipue Formam Regiminis et Ministerii earum in Ecclesiam Christianam translatam esse demonstratur: cum Prolegomenis. Franequeræ, 1696. 4to.

7. Mariani KASERER ΔΙΑΓΡΑΦΗ Studii Scripturistici in Synagoga. Pars Prima. Salisburgi, 1774. 4to.

A compilation from various German and other authors who have treated on Sacred Antiquities: it discusses the Canon of the Bible received by the Hebrews, the Talmud, Targums, Masoretic Books, and the Cabbala; the Schools and Sects of the Jews, and their Teachers or Doctors and Pupils.

8. The Temple Service as it stood in the Days of our Saviour. By John LIGHTFOOT, D.D. London, 1649. 4to.; also in the folio and octavo editions of Dr. Lightfoot's Works.

9. The Temple-Musick; or, an Essay concerning the method of singing the Psalms of David in the Temple, before the Babylonish Captivity. By Arthur BEDFORD. London, 1706. 8vo.

10. KRANOLD (J. Th. K.) De Anno Hebræorum Jubilæo Commentatio Theologica. Gottingæ, 1838. 4to.

11. WOLDII (G.) De Anno Hebræorum Jubilæo Commentatio Theologica, præmio regio ornata. Gottingæ, 1838. 4to.

[ii.] *Treatises on the Religious Notions of the Jews, on the Corruptions of Religion among them, and on the Sects into which they were divided.*

1. The Main Principles of the Creed and Ethics of the Jews, exhibited in Selections from the Yad Hachazakah of Maimonides, with a literal English Translation, copious Illustrations from the Talmud, &c. By Hermann Hedwig BERNARD. Cambridge, 1832. 8vo.

The Yad Hachazakah of Maimonides is a compendium of the decisions of the Jewish Doctors taken from the Talmud, and founded on Scripture interpreted according to his preconceived notions. The subjects selected by Mr. Bernard treat on the Deity, on angels, prophecy, idolatry, repentance, sin, free will, predestination, the life hereafter, rewards and punishments, and the love of God. The Hebrew text is beautifully printed without points; this is followed by a faithful English version and notes, and by a glossary of the rabbinical Hebrew words occurring in the text, to which are prefixed a well-written sketch of the life of Maimonides, and a collection of the abbreviations commonly used in rabbinical writings. Besides communicating to the English reader the sentiments, traditions, and sayings of the antient rabbins, quoted by Maimonides, this volume will materially contribute to supply the biblical student with the means, at present scarcely within his reach, of acquiring an accurate knowledge of rabbinical Hebrew. For a more minute analysis of this truly valuable work, the reader is necessarily referred to the British Critic for April 1833, vol. xiii. pp. 282–292., and to the Christian Remembrancer for September, October, and November, 1832, vol. xiv. pp. 517–525. 581–594. 655–664.

2. A Dissertation on the Religious Knowledge of the Antient Jews and Patriarchs concerning a Future State. [By Stephen ADDINGTON, D.D.] London, 1757. 4to.

3. Christologia Judæorum Jesu Apostolorumque Ætate, in Compendium redacta, Observationibusque illustrata a D. Leonhardo BERTHOLDT. Erlangæ, 1811. 8vo.

4. A Dissertation upon the Traditional Knowledge of a promised Redeemer, which subsisted before the Advent of our Saviour. By Charles James BLOMFIELD, B.D. [now D.D. and Bishop of London.] Cambridge, 1819. 8vo.

5. Capita Theologiæ Judæorum Dogmaticæ e Flavii Josephi Scriptis collecta. Accessit παρεργον super Josephi de Jesu Christo Testimonio. Auctore Carolo Gottlieb BRETSCHNEIDER. Lipsiæ, 1812. 8vo.

6. Joannis Jacobi CRAMERI Goël Israel, sive Theologia Israelis: quâ Goëlis Officium ac Mysterium, ad confirmandam Jesu Christi Deitatem et Officium, ex Hebraicis potissimum Scriptis proponitur, et varia alia Philologica ac Theologica pertractantur. Franequeræ et Lipsiæ, 1705. 2 tomis 4to.

7. Notiones Veterum Ebræorum de rebus post mortem futuris, scriptis Veteris Testamenti comprobatæ: auctore Friderico Carolo MEIER. Jenæ, 1832. 8vo.

8. The Traditions of the Jews, or the Doctrines and Expositions contained in the Talmud and other Rabbinical Writings: with a preliminary Preface, or an Inquiry into the Origin, Progress, Authority, and Usefulness of those Traditions; wherein the mystical Sense of the Allegories in the Talmud, &c. is explained. [By the Rev. Peter STEHELIN, F.R.S.] London, 1742. In two volumes 8vo.

This is a work of extreme rarity and curiosity; it bears a very high price, which necessarily places it beyond the reach of the majority of biblical students. But most of the information which it contains will be found in

9. Miscellaneous Discourses relating to the Traditions and Usages of the

Scribes and Pharisees in our Saviour Jesus Christ's time. By W. WOTTON, D.D. London, 1718. In two volumes 8vo.

This is a very curious work. Volume I. contains a discourse concerning the nature, authority, and usefulness of the Misna; a table of all its titles, with summaries of their contents; a discourse on the recital of the *Shema* (that is, of Deut. vi. 4–9., so called from the first word, i. e. *hear*), on the Phylacteries and on the *Mezuzoth*, or schedules fixed on gates and door-posts; together with a collection of texts relative to the observance of the Sabbath, taken out of the Old and New Testaments and Apocryphal Books, with annotations thereon. Volume II. contains two treatises from the Misna, in Hebrew and English; one on the Sabbath, entitled *Shabbath;* and another entitled *Eruvin*, concerning the mixtures practised by the Jews in the time of Jesus Christ to strengthen the observation of the Sabbath. Dr. Wotton has given copious notes to both these treatises, which illustrate many passages of Holy Writ.

10. Joannis SELDENI de Diis Syris Syntagmata II. cum Additamentis Andreæ Beyeri. Amstelodami, 1680. 8vo.

The best edition of a learned treatise, in which the Syrian idols mentioned in the Bible are particularly discussed. This work is inserted in the twenty-third volume of Ugolini's Thesaurus Antiquitatum Sacrarum, which contains nearly thirty other treatises on the idols mentioned in the Scriptures.

11. Trium Scriptorum illustrium Syntagma de tribus Judæorum Sectis: in quo Nic. Serarii, Joannis Drusii, Jos. Scaligeri, Opuscula, quæ eo pertinent, cum aliis junctim exhibentur. Accedit Jac. TRIGLANDII Diatribe de Secta Karæorum. Delphis, 1703. 2 tomis 4to.

12. Epistolæ Samaritanæ Sichemitarum ad Jobum Ludolphum, cum ejusdem Latinâ Versione et Annotationibus. Accedit Versio Latina persimilium Literarum à Sichemitis ad Anglos datarum [à Christophoro CELLARIO]. Cizæ, 1688. 4to.

Both the preceding publications are inserted in the twenty-second volume of Ugolini's Thesaurus, in which are printed several treatises on the Jewish sects.

13. Mémoire sur l'Etat Actuel des Samaritains. Par M. Silvestre de SACY. Paris, 1812. 8vo.

14. Jo. Christ. FRIEDRICH Discussionum de Christologia Samaritanorum Liber. Accedit Appendicula de Columbâ, Deâ Samaritanarum. Lipsiæ, 1821. 8vo.

15. Guilielmi GESENII Commentatio de Samaritanorum Theologiâ, ex fontibus ineditis. Halæ, 1823. 4to.

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§ 5. DOMESTIC ANTIQUITIES, LITERATURE, AND SCIENCES OF THE JEWS.

1. Johannis BRAUNII de Vestitu Sacerdotum Hebræorum, Libri II. Lugduni Batavorum, 1680. 4to.

2. Commentarius Philologico-Criticus de Vestitu Mulierum Hebræarum ad Jesai. III. vs. 16–24. Quo vocabulorum abstrusissimorum tenebras ad facem dialectorum discutere conatus est Nicol. Guil. SCHROEDERUS. Præmissa est præfatio Alberti SCHULTENS. Lugduni Batavorum, 1735. 4to.

3. Antonii BYNÆI de Calceis Hebræorum Libri II. Dordraci, 1682. 12mo.; 1695. 4to.

4. Joannis NICOLAI Disquisitio de Substratione et Pignoratione Vestium. Giessæ, 1701. 12mo.

5. Joannis Nicolai Libri IV. de Sepulchris Hebræorum. Lugduni Batavorum, 1706. 4to.

6. J. G. PURMANN Archæologiæ Georgicæ Specimen: de Re Rusticâ Hebræorum. Francofurti ad Mœnum. 1786–87. 4to.

7. Jo. Francisci BUDDEI Introductio ad Historiam Philosophiæ Ebræorum. Accedit Dissertatio de Hæresi Valentinianâ. Halæ Saxonum. 1702. 8vo.

8. De Excellentiâ Musicæ Antiquæ Hebræorum, et eorum Musicis Instrumentis, Tractatus. [Auctore F. P. de BRETAGNE.] Monachii, 1718. 8vo.

9. Ueber die Musik der alten Hebräer: von August Friedrich PFEIFFER. [On the Music of the antient Hebrews by Augustus Friedrich Pfeiffer.] Erlangen, 1779. 8vo.

A translation of this curious treatise, with notes by the translator, Mr. O. A. Taylor, is given in the sixth volume of the Andover Biblical Repository, pp. 140–172. and 357–411.

10. Guilielmi ADER Enarrationes de Ægrotis et Morbis in Evangelio. Tolosæ, 1620. 8vo. Also in the 6th volume of the Critici Sacri.

11. An Historical Essay on the State of Physic in the Old and New Testament, and the Apocryphal Interval. With a particular account of the Cases mentioned in Scripture, and Observations upon them. By Jonathan HARLE. London, 1739. 8vo.

12. Ricardi MEAD Medica Sacra; sive de Morbis insignioribus, qui in Bibliis memorantur, Commentarius. Londini, 1749. 8vo.

13. Medica Sacra: or, a Commentary on the most remarkable Diseases mentioned in the Holy Scriptures. By Richard Mead. Translated from the Latin by Thomas STACK, M.D. London, 1755. 8vo.

14. Medica Sacra: or Short Expositions of the more important Diseases mentioned in the Sacred Writings. By Thomas SHAPTER, M.D. London, 1834. 8vo.

15. A. J. WANRUCH Disquisitio Medica Choleræ, cujus mentio in Sacris Bibliis occurrit. (Num. cap. XI.) Vindobonæ, 1833. 4to.

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§ 6. MISCELLANEOUS ILLUSTRATIONS OF BIBLICAL ANTIQUITIES, FROM ORIENTAL SCENERY, FROM VOYAGES AND TRAVELS IN THE EAST, AND FROM ANTIQUARIAN, AND OTHER SOURCES.

1. Landscape Illustrations of the Bible, consisting of Views of the most remarkable places mentioned in the Old and New Testaments. From Original Sketches taken on the Spot [by the most eminent modern travellers, British and Foreign], engraved by W. and E. FINDEN: with descriptions by the Rev. Thomas Hartwell HORNE, B.D. London, 1836. 2 vols. 8vo., 4to., or large folio, with proof-engravings on India Paper.

Nearly one hundred of the principal scenes mentioned in the Scriptures are delineated in these volumes with equal fidelity and beauty: the descriptions have been drawn up from the manuscript communications of many of the travellers by whom the views were sketched (all whose names are specified in the work), and from other authentic sources, which are indicated at the close of each description. These Landscape Illustrations were subsequently printed and arranged in the order of books and chapters of Scripture, in three volumes 8vo. intitled "The Biblical Keepsake." London, 1835–37.

2. Syria, the Holy Land, Asia Minor, &c., illustrated in a Series of Views, drawn from nature, by W. H. Bartlett, William Purser, and others. With descriptions by John CARNE, Esq. London, 1838. 3 vols. 4to.

The views delineated in this work are for the most part different from those in the "Landscape Illustrations of the Bible." They are beautifully executed, and the descriptions are well drawn up by Mr. Carne, whose residence in the East some years since fitted him for such an undertaking.

3. The Holy Land, Syria, Idumea, Arabia, Egypt, and Nubia, from Drawings made on the Spot by David ROBERTS, R.A., with Historical Descriptions by the Rev. George CROLY, LL.D. London, 1842, and following years. 2 vols. Atlas folio.

Mr. Roberts's views are acknowledged by those who have visited the countries mentioned in the title-page of his work, to exhibit the very counterpart of the scenes and objects delineated, in perfect truthfulness of outline, colouring, and expression. The descriptions have been compiled principally from Dr. Robinson's learned and accurate "Biblical Researches in Palestine."

4. Scripture Illustrations: being a Series of Engravings on steel and wood, illustrative of the Geography and Topography of the Bible. With Explanations and Remarks by the Rev. J. A. LA TROBE, M.A. London, 1839. 4to.

5. Observations on Divers Passages of Scripture, placing many of them in a light altogether new, ... by means of circumstances mentioned in books of voyages and travels into the East. By the Rev. Thomas HARMER. London, 1816. 4 vols. 8vo. best edition.

As books of voyages and travels are for the most part voluminous, the reverend and learned Thomas Harmer formed the design, which he happily executed, of perusing the works of Oriental travellers, with the view of extracting from them whatever might illustrate the rites and customs mentioned in the Scriptures. His researches form four volumes in 8vo., and were published at different times, towards the close of the last century. The best edition is that above noticed, edited by Dr. Adam Clarke, who newly arranged the whole, and made many important additions and corrections. In this work numerous passages of Scripture are placed in a light altogether new; the meanings of others, which are not discoverable by the methods commonly used by interpreters, are satisfactorily ascertained; and many probable conjectures are offered to the Biblical Student. The mode of illustrating Scripture from Oriental voyages and travels, first applied by Mr. Harmer, has been successfully followed by the laborious editor of the "Fragments," annexed to the quarto editions of Calmet's Dictionary of the Bible, and also by Mr. Vansittart in his "Observations on Select Places of the Old Testament, founded on a Perusal of Parson's Travels from Aleppo to Bagdad." Oxford and London, 1812. 8vo.

6. Oriental Customs; or an Illustration of the Sacred Scriptures, by an Explanatory Application of the Customs and Manners of the Eastern Nations. By Samuel BURDER, A.M. sixth edition. London, 1822. 2 vols. 8vo.

This is a useful abridgment of Harmer's Observations, with many valuable additions from recent voyagers and travellers, arranged in the order of the Books, Chapters, and Verses of the Bible. It was translated into German, by Dr. E. F. C. Rosenmüller, (4 vols. 8vo. Leipzig, 1819), with material corrections and much new matter. Such of these as were *additions* to the articles contained in the "Oriental Customs," have been translated and inserted, in the sixth edition above noticed. But those articles which are entirely *new*, being founded on texts not before brought under Mr. Burder's consideration, are translated and inserted in

7. Oriental Literature, applied to the Illustration of the Sacred Scriptures; especially with reference to Antiquities, Traditions, and Manners, collected from the most celebrated writers and travellers, both antient and modern, designed as a Sequel to Oriental Customs. By Samuel BURDER, A.M. London, 1822. 2 vols. 8vo.

8. Oriental Customs: applied to the Illustration of the Sacred Scriptures. By Samuel BURDER, A.M. London, 1831. 12mo., and subsequent editions.

This volume is designed for general readers and for young persons, as well as those of studious habits. It consists, partly of such selections from the two preceding works as are adapted for general perusal, and partly of original illustrations of the sacred Scriptures, derived from recent publications. These illustrations are methodically arranged under heads, but they follow the order of the books and chapters under each head.

9. Oriental Illustrations of the Sacred Scriptures, collected from the Customs, Manners, Rites, Superstitions, Traditions, Parabolical, Idiomatical, and Proverbial Forms of Speech, Climate, Works of Art, and Literature of the Hindoos, during a Residence in the East of nearly fourteen years. By the Rev. Joseph Roberts, Corresponding Member of the Royal Asiatic Society of Great Britain and Ireland. London, 1835. Second Edition, corrected and much enlarged, 1843. 8vo.

This work is replete with instructive matter, and in a *condensed* form contains more illustrations of Holy Writ in the compass of a single volume than almost any other book we know of. These illustrations supply a most important desideratum in biblical literature; they are arranged in the order of the books, chapters, and verses of the Bible, and furnish to very many difficult or obscure passages satisfactory explanations, which are not more original than they are entertaining and instructive.

10. The Eastern Mirror; an Illustration of the Sacred Scriptures, in which the Customs of Oriental Nations are clearly developed by the writings of the most celebrated travellers. By the Rev. W. Fowler, 8vo. Exeter, 1814.

An abridgment of Harmer's Observations, and the earlier editions of Burder's Oriental Customs, with a few unimportant additions.

11. Oriental Observations, and occasional Criticisms, more or less illustrating several hundred Passages of Scripture. By John Callaway. London, 1827. 12mo.

The author of this volume resided about ten years as a Missionary at Ceylon. As the usages of the Ceylonese frequently bear a resemblance to those of the Jews, he has applied them to the explanation of the Sacred Writings. He has also introduced many hints from the fourth edition of Calmet, and from the illustrations of Scripture contained in Mr. Ward's History, &c. of the Hindoos. "The notes are for the most part brief; and when suggested by the author's personal observation, interesting and to the purpose." (Eclectic Review, N. S. vol. xxix. p. 265.)

12. Oriental Fragments. By Maria Hack. London, 1828. 12mo.

13. Illustrations of the Holy Scripture, in three Parts. By the Rev. George Paxton, D.D. Edinburgh, 1819. 2 vols. 8vo. Reprinted at Philadelphia, 1821. 2 vols. 8vo. Edinburgh, 1825, second edition, 3 vols. 8vo. Third Edition, revised and greatly enlarged by the Rev. Robert Jamieson. Edinburgh, 1841–42. 4 vols. small 8vo.

The copious volumes of Professor Paxton differ in their plan from those of Harmer and Burder, and exhibit a more ample range of subjects. Not confining his details and remarks to the several classes of objects to which their researches were directed, he has aimed to make his work a general depository of knowledge, illustrative of the text of the Bible in the several particulars of Geography, Natural History, Customs, and Manners......" These copious volumes comprise a very ample collection of materials for the illustration of the Scriptures, and are well adapted for the use of those who are engaged in the work of public religious instruction; for whose benefit they are chiefly intended by the author, having been originally prepared for the students under his care. It is, indeed, a work, which must interest and gratify every reader, who makes the intelligent perusal of the Scriptures an object of his attention." (Eclectic Review, N. S. vol. xvi. pp. 515. 521.)

14. The Truth of Revelation demonstrated by an Appeal to existing Monuments, Sculptures, Gems, Coins, and Medals. By a Fellow of several Learned Societies. [John Murray]. London, 1832. Second edition, 1840. 8vo.

"This interesting book is clearly the production of a mind pious and cultivated, enriched by science, and enlarged by various information. Adapted especially to guard the young against the too welcome theories of scepticism, it will also afford to the general reader both gratification and improvement. It chiefly consists of striking facts, deduced from the labours of modern inquiry, of allusions gleaned from literature, of memorials of past events, scattered over the relics of by-gone times, in sculptures, gems, and medals; and its object is, to apply these various materials to the illustration and establishment of the sacred

records;—as well as to impress the conviction, that the foundations of a scriptural hope are not to be shaken by advancing knowledge, nor ultimately injured by the rash assaults of a class of men, who, aspiring to be deemed the votaries of philosophy, give too much reason for the suspicion, that the stimulus, by which their industry is excited, is the vain expectation of some discovery adverse to the Christian religion, rather than zeal for the promotion of science."...... "It is full of interesting facts and observations; and one which we can cordially recommend, as adapted not less to please than to convince." (Eclectic Review, Third Series, vol. viii. pp. 14. 32.)

15. A few Remarks on the Sculptures of the Nations referred to in the Old Testament, deduced from an examination of some of their idols. By James Legrew. London, 1845. 8vo.

16. Eastern Manners illustrative of the Old Testament History. By the Rev. Robert Jamieson. Edinburgh, 1836–38. 2 vols. 18mo.

17. The Oriental Key to the Sacred Scriptures, as they are illustrated by the existing Rites, Usages, and Domestic Manners of Eastern Nations. By M. de Corbett. London, 1837. 18mo.

18. Twelve Lectures on the connexion between Science and Revealed Religion, delivered in Rome by Nicholas Wiseman, D.D. London, 1836. 2 vols. 8vo. Reprinted at New York, 1837, in one volume 8vo.

These lectures were first delivered by Dr. Wiseman to the pupils in the English college at Rome, an institution for the education of ministers of the Romish Communion in England. In 1835, they were repeated to a large and attentive auditory, and again at London in 1836. "We welcome this book as a valuable and interesting addition to the cumulative department of the Christian Evidences......The book is executed in a fair and catholic spirit. It might have been expected that the author would be careful to render this work an instrument for advancing the reputation of his own system to the disparagement of others: but it is gratifying in this instance to be able to acquit him of such a design." (Congregational Magazine, March, 1838, pp. 167. 176.)

19. Illustrations of the Holy Scriptures, derived principally from the Manners, Customs, Antiquities, Traditions, and Forms of Speech, Rites, Climate, Works of Art, and Literature, of the Eastern Nations; embodying all that is valuable in the Works of Roberts, Harmer, Burder, Paxton, Chandler, and the most Celebrated Oriental Travellers; embracing also the Subject of the Fulfilment of Prophecy, as exhibited by Keith and others. With Descriptions of the Present State of Countries and Places mentioned in the Sacred Writings, illustrated by numerous Landscape Engravings, from Sketches taken on the spot. Edited by the Rev. George Bush, Professor of Hebrew and Oriental Literature in the New York City University. Brattleboro' [Vermont], 1836. Imperial 8vo.

This volume is avowedly compiled from the works of forty-six authors, British and foreign (but principally British). The earlier travellers, whose works were first applied by the Rev. Thos. Harmer to the elucidation of the Scriptures, as well as the more recent researches of Buckingham, Burckhardt, Dr. E. D. Clarke, Chateaubriand, Jowett, de Lamartine, Morier, Niebuhr, Porter, Rich, Roberts, Smith, and Dwight, Seetzen, Volney, and others have all furnished materials for Mr. Bush's volume. To Mr. Roberts's Oriental Illustrations (page 459., No. 9. *suprà*), and to the "Landscape Illustrations of the Bible," (page 457. No. 1.), Mr. Bush has expressed himself more especially indebted. By far the greater part of Mr. R.'s admirable work, as well as of the engravings and descriptions of the "Landscape Illustrations," are incorporated in this volume, which is neatly executed. The texts illustrated are printed in larger type than the Illustrations, which are disposed in the order of the books, chapters, and verses of Scripture.

20. Holy Scripture verified; or, the Divine Authority of the Bible confirmed by an Appeal to Facts of Science, History, and Human Consciousness. By George Redford, D.D., LL.D. London, 1837. 8vo.

"This work is a series of lectures, in which, if there be things, that, under various shapes, have repeatedly been discussed .... there is likewise a body of evidence, which has rarely if ever, been applied to the inquiry. The plan and design of the lectures are good; and the points of view, in which the truth of Holy Scripture is exhibited, are numerous and very complete." (Church of England Quarterly Review, July, 1838, p. 350.)

21. Rationalism and Revelation: or, the Testimony of Moral Philosophy, the System of Nature, and the Constitution of Man, to the Truth of the Doctrines of Scripture, in eight Discourses preached before the University of Cambridge, being the Hulsean Lecture for the year 1837. By the Rev. Richard PARKINSON, B.D. London, 1838. 8vo.

This original and important volume contains an able view of the testimonies to the truth of Scripture, furnished by ethical philosophy, the intellectual powers, the ultimate destiny of the body, the relation of men to external things, the relation of men to each other, and by the relation of man to himself.

22. Jewish, Oriental, and Classical Antiquities, containing Illustrations of the Scriptures, and Classical Records, from Oriental Sources. By the Rev. Daniel Guilford WAIT, LL.B. [now LL.D.] Cambridge, 1823. 8vo.

The object of this work is, to illustrate Biblical and Classical Antiquities from Oriental writings. This volume is exclusively devoted to a demonstration of the coincidence which subsists between these different departments of study: and that coincidence the author has satisfactorily shown by various examples.

23. Lettre à M. Ch. Coquerel sur le Système Hiéroglyphique de M. Champollion, considéré dans ses Rapports avec l'Ecriture Sainte. Par A. L. C. COQUEREL. Amsterdam, 1825. 8vo.

24. Essai sur le Système Hiéroglyphique de M. Champollion le Jeune, et sur les Avantages qu'il offre à la Critique Sacrée. Par J. G. H. GREPPO, vicaire-général de Bellay. Paris, 1829. 8vo.

Many of the recent discoveries in Egyptian Hieroglyphics (the clue to which was FIRST struck out by our late learned archæologist, Dr. Young) are here happily applied to the elucidation of the Holy Scriptures. In our first volume, pp. 191–193, we have given a few well-authenticated instances which corroborate the credibility of the Old Testament. M. Greppo acknowledges his obligations to the previous publication of M. Coquerel; which has, in fact, furnished him with some of his best illustrations. In the first part of his volume, Mr. G. gives an outline of Champollion's hieroglyphic system; and in the second part he applies it to the elucidation of various passages of the Old Testament, historical, chronological, and geographical. An English translation of M. Greppo's Essay, by Mr. Isaac Stuart, was published at Boston [Massachussetts], in 1830, in 8vo. Some valuable notes are added by his father, the Rev. Professor Stuart, of Andover.

25. La Sacra Scrittura illustrata con Monumenti Fenico-Assirj ed Egiziani da Michel-Angelo LANCI, interprete delle Lingue Orientale nella Biblioteca Vaticana. Roma, 1827. 4to.

As this work is especially designed for the use of *Italian* divines, it possesses comparatively little interest for *English* readers; it is noticed here, as the history of Signor Lanci's volume presents a curious illustration of the tyranny over the press, which is exercised by the modern church of Rome, wherever it is dominant. Prof. L. had obtained the necessary licence for printing his work; but the cardinal "Prefetto degli Studj" opposed the publication of it. Pope Leo XII. ordered it to be examined by four different persons, who were equally divided in their judgment concerning the propriety of allowing the work to be published: and Leo died before he pronounced a decision. Only three copies of the work got into circulation; one of these is in the Library of the British Museum, to which it was presented by the Right Hon. Lord Sandon, who received it from the Conde de Funchal, from whose letter to his Lordship (which accompanies the volume) the preceding facts are extracted. The following is an outline of its contents. Part I. contains an account of the monuments in the possession of Count Blacas, which are written in the Phœnicio-Assyrian character and dialect, together with illustrations of the Hebrew names Elohim and Azazel. Part II. treats on Egyptian altars, the candlestick of Moses, and the two pillars in Solomon's temple called Jachin and Boaz. Part III. treats on the cherubim and seraphim, the ark of the covenant, the vestments of the High Priest, the Urim and Thummim, and the Teraphim mentioned in the Old Testament. Part IV. treats on the consultations made by the Urim and Thummim, on the Hebrew letters Aleph and Tau, on the Semitic and Mosaic Alphabets, and on the origin of the Phœnicio-Assyrian Alphabet. Sixty-eight passages of Scripture are more or less illustrated in this elegantly executed volume.

26. Manners and Customs of the antient Egyptians, including their private Life, Government, Laws, Arts, Manufactures, Religion and Early History, derived from a comparison of the paintings, sculptures, and

monuments still existing, with the accounts of antient authors: Illustrated by drawings of those subjects. By Sir J. Gardner WILKINSON, F. R. S., &c. &c. London, 1837–41. Two series, with atlas of plates, forming 6 vols. 8vo.

This profoundly learned work, the result of many years' labour, is the most copious and successful illustration of the manners and customs of the antient Egyptians ever published. Besides elucidating those important subjects of Egyptian Archæology, Sir J. G. Wilkinson has happily illustrated a great number of passages of Scripture; to which the third volume of this work is very frequently indebted. Eighty-eight engravings, besides upwards of nine hundred wood-cuts, adorn and illustrate Sir J. G. W.'s most instructive and interesting volumes.

27. Illustrations of the Bible from the Monuments of Egypt. By William Cooke TAYLOR, LL.D. London, 1838. 8vo.

In the *sixth edition* of this "Introduction to the Critical Study of the Scriptures," published in 1828, Egyptian antiquities were for the *first* time (at least in this country) applied to the collateral confirmation and illustration of the Holy Scriptures. Since that date, great light has been thrown upon this interesting branch of archæology by the magnificent publications of Signor Rosellini, at Turin, and of MM. Champollion and Cailliaud, at Paris. By the diligent study of their labours, Dr. Taylor has considerably extended this mode of demonstrating the historical veracity of the sacred writers, by means of the new and undesigned confirmations of their narratives, furnished by the remains of Egyptian art. Nearly three hundred texts of Scripture are more or less explained in this elegantly executed volume, and in a manner equally curious and interesting. A portion of Dr. T.'s work was published in the ably-conducted journal, "The Athenæum," in which his researches excited much and deserved attention. It is now corrected and enlarged, and is illustrated with one hundred well-executed engravings on wood; and it offers a valuable acquisition to the library of every Biblical Student.

28. The Antiquities of Egypt; with a particular notice of those that illustrate the Sacred Scriptures. [By William OSBURN, jun.] London, 1841. 8vo.

This well-executed volume is designed to present, within a small compass, and at a reasonable price, a summary of the researches which have so successfully been made in decyphering the Egyptian Hieroglyphics. It treats on the Scripture references to Egypt, its climate and monuments; the arts of design among the antient Egyptians; the discovery of the mode of reading hieroglyphics; construction of the language and writing of antient Egypt; the religion of the antient Egyptians; their notions of the future state; traces of the early history of Egypt; and its monumental history, with reference to the illustrations of the Holy Scriptures. The volume is illustrated with several well-executed engravings.

29. Egypt and the Books of Moses; or, the Books of Moses illustrated by the Monuments of Egypt. By Dr. W. HENGSTENBERG. From the German, by R. D. C. Robbins. Andover [Massachussetts], and New York, 1843. 8vo. Reprinted at Edinburgh in 1844. 8vo.

It was not to be expected that the important collateral confirmation of Scripture afforded by the recent discoveries in Egyptian Antiquities would escape the attention of infidels, ever on the watch for the propagation of their mischievous tenets. A German neologian, having availed himself of these researches in order that he might convict Moses of mistakes and inaccuracies in relation to antient Egypt, and to prove that the sacred books of the Jews were written subsequently to the Babylonish captivity, Dr. Hengstenberg has, in the first part of his volume, completely refuted these sceptical speculations; and, in the second and larger portion of it, he has successfully applied the recent discoveries in Egyptian Archæology to the elucidation of the Pentateuch. His "work is timely, and must operate as a powerful antidote to infidelity. It is an appeal to facts, and shows convincingly the authenticity of the Pentateuch, by exhibiting the multiplied instances of coincidence between the testimony of Egyptian Monuments and the Books of Moses; — instances sufficient totally to overwhelm all the objections of the sceptic. It is an admirable book for the Christian, as well as for the mere scholar: and the translator has done the cause of science and of true religion a valuable service, by offering it to the public in an English dress." (American Biblical Repository, Jan. 1844, vol. xi. N. S. p. 2–30.) The Edinburgh reprint is enriched with additional notes by the editor, Dr. W. C. Taylor, LL. D.

30. Hieroglyphic Inscriptions and Scenes pictured upon the Monuments

of antient Egypt, interpreted to illustrate and elucidate the Old Testament History. By William OSBURN, Esq. London, 1846. 8vo.

This work is designed to present to the Christian reader examples of the extent, to which the Bible is susceptible of illustration from the remains of antient Egypt; now that the mode of interpreting hieroglyphic writings has been discovered. Mr. Osburn's elaborate volume differs from other recent publications on the subject of Egyptian Antiquities, which have the same professed object, in appealing not merely to the pictures found in Egyptian temples and tombs, but also to the inscriptions accompanying those pictures, without which inscriptions they were never intended to be understood, and consequently are necessarily unintelligible. Many passages of Scripture are elucidated in this work, which is illustrated with numerous wood-cuts and coloured engravings, respreenting Egyptian hieroglyphics and pictures.

SECTION III.

TREATISES ON THE GENEALOGIES MENTIONED IN THE SCRIPTURES.

1. The Genealogies recorded in the Sacred Scriptures, according to every Family and Tribe. With the line of our Saviour Christ observed, from Adam to the Blessed Virgin Mary. By J[ohn] S[PEED]. London, 1615. 4to.

These Genealogical Tables were first published anonymously in 1611, when they were prefixed to the first edition of our authorised Version of the English Bible. They are here ascribed to the industrious antiquary John Speed, on the authority of the Biographia Britannica (Art. Speed).

2. Scripture Genealogy from Adam to Christ; exhibiting, in a Series of thirty-six engraved Tables, a distinct View of the Nation, Tribe, Family, Lineal Descent and Posterity of every person mentioned in the Bible, so far as they can be traced from Sacred or Profane History. London, 1817. royal 4to.

The Tables contained in this elegantly-executed volume are an improvement upon those of Speed. To the name of each person mentioned in every table, chronological dates are affixed, on the very respectable authorities of Usher and Blair; and likewise references to passages of Scripture, where the respective names are to be found. Altogether, this is a very useful and agreeable companion to the Biblical Student.

3. An Arrangement of the Genealogies in the Old Testament and Apocrypha, to which are added, from the same authorities, a Selection of Single Names and Chronological Tables of the Kings of Egypt, Syria, and Assyria; with Notes, critical, philological, and explanatory, and copious Indexes. By the Rev. Gilbert BURRINGTON, M.A. London, 1836. 2 vols. 4to.

This very elaborate work is divided into three parts, viz. The first contains the genealogies of the Old Testament and Apocrypha; the second, a collection of single names mentioned in the Old Testament and Apocrypha, independently of those mentioned in the genealogical tables; and the third, genealogical tables of the kings of Egypt, Syria, and Assyria, mentioned in the Bible. The whole is illustrated by copious notes, critical, philological, and explanatory, which are the result of long and laborious study; and which materially elucidate many verbal and chronological difficulties.

4. The Genealogies recorded in the Sacred Scriptures, according to every Family and Tribe, with the Line of our Saviour Jesus Christ observed, from Adam to the Virgin Mary, [containing forty-six engraved Tables, with illustrative letter-press.] By John Payne MORRIS. [Dublin and London], 1837. small folio.

This volume consists of forty-six very neatly engraved plates, with illustrative letter-press. It is a very considerable improvement upon the genealogical tables published by Speed, and which are now very rarely to be met with. A copious catalogue of names occurring in the Bible terminates the volume.

5. Genealogia Sacra: or Scripture Tables, compiled from the Holy Bible. By William Berry. London, 1819. 4to.

These tables are neatly stereotyped, and are chiefly confined to the patriarchs and descendants of our first parents, with references to the chapters and verses of the several books of the Old and New Testament, where the names are mentioned. The chronological dates are taken from Blair, Usher, and others. An alphabetical index is subjoined, which facilitates reference to this unassuming publication.

6. Jo. Michaelis Langii Dissertationes Theologicæ de Genealogia Christi ex patribus secundum carnem. Noribergæ, 1703. 4to.

7. The Genealogies of our Lord and Saviour Jesus Christ, as recorded by St. Matthew and St. Luke, critically examined, explained, defended, and reconciled to each other, and to the Scriptures of the Old Testament. By Edward Yardley, B.D. London, 1739. 8vo.

8. The Genealogies of Jesus Christ in Matthew and Luke explained, and the Jewish Objections removed. London, 1771. 8vo.

9. A newly-invented Table for exhibiting to the View, and impressing clearly on the Memory, the Genealogy of our Lord and Saviour Jesus Christ, as given by St. Matthew and St. Luke: also the Difference of their Accounts explained: with Notes on the most illustrious persons from whom our Lord descended, and the Objections to Matt. i. 11, 12. answered, from all the best Commentators. By Robert Berkley Greene. London, 1822. 8vo.

This Table is ingeniously constructed; the notes exhibit, in a small compass, the result of much laborious research.

10. The Genealogy of Jesus Christ, recorded by Saint Matthew and Saint Luke, harmonised, and the apparent contradictions reconciled. By Gervas Watson. Retford and London, 1833. 12mo.

11. Reflexions on the Genealogy of our Lord and Saviour Jesus Christ, as recorded by Saint Matthew and Saint Luke. By David Benham, London, 1836. 4to.

12. A Chart of the Lineal Descent of our Lord Jesus Christ. By William Whitton, Junr. Dublin, 1836. [single sheet] folio.

13. A Genealogical Account of the Family and Pedigree of Herod the Great. London, 1716. 8vo.

SECTION IV.

TREATISES ON SACRED CHRONOLOGY.

1. Ludovici Cappelli Chronologia Sacra ab orbe condito ad Christum. 4to. Paris, 1655.

This work is reprinted by Bishop Walton, in the prolegomena to his edition of the Polyglott Bible.

2. Gerhardi Johannis Vossii Chronologiæ Sacræ Isagoge. Hagæ Comitum 1659. 4to.

3. Annales Veteris et Novi Testamenti, à primâ mundi origine deducta ad extremum Reipublicæ Judaicæ excidium, à Jacobo Usserio, Archiepiscopo Armachano. Genevæ, 1722. folio.

The best edition of a most valuable work. The chronology of Archbishop Usher is followed in the margins of all our large Bibles. His Annales first appeared at London, in 1650–54, in two vols. folio; and an English translation of them was published in 1658, in one volume folio.

4. Joannis PEARSONII S. T. P. Cestriensis nuper Episcopi Opera Posthuma Chronologica, &c. viz. De Serie et Successione Primorum Romæ Episcoporum Dissertationes Duæ: Quibus præfiguntur ANNALES PAULINI, et Lectiones in Acta Apostolorum. Singula prælo tradidit, edenda curavit, et Dissertationes novis Additionibus auxit H. Dodwellus, A.M. Londini, 1688. 4to.

Bishop Pearson's *Annales Paulini* are also comprised in the first volume of Bishop Pearson's "Minor Works," published at Oxford in 1844, in two volumes 8vo.

5. A Translation of Bishop Pearson's Annals of Saint Paul; to which are added Geographical and Critical Notes, illustrative of the Life and Labours of that Apostle, taken from the most approved Annotations. By J. M. WILLIAMS. Cambridge, 1826. 12mo.

Bp. Pearson's *Annales Paulini* have long been held in high estimation on account of the varied and profound learning of their Author. The English translation is enriched with a great number of annotations selected from the best sources: and among them the translator has largely borrowed from the present work.

6. Palæologia Chronica; a Chronological Account of ancient Time, in three parts. I. Didactical. II. Apodeictical. III. Canonical. Performed by Robert CARY, D.LL. London, 1677. folio.

7. The Scripture Chronology demonstrated by Astronomical Calculations. By Arthur BEDFORD. London, 1730. folio.

8. Chronologie de l'Histoire Sainte. Par Alphonse de VIGNOLLES. Berlin, 1738. 2 vols. 4to.

9. Chronological Antiquities; or the Antiquities and Chronology of the most antient kingdoms from the creation of the world. By the Rev. John JACKSON. London, 1752. 3 vols. 4to.

10. A New Analysis of Chronology, in which an attempt is made to explain the History and Antiquities of the primitive Nations of the World, and the prophecies relating to them, on principles tending to remove the imperfection and discordance of preceding systems. By the Rev. William HALES, D.D. London, 1809–1812. 3 vols. in 4 parts, 4to. Second Edition, revised and corrected, 1830, in 4 vols. 8vo.

The title of this work very inadequately describes its multifarious contents. Not only is it the most elaborate system of chronology extant in our language; but there is scarcely a difficult text in the sacred writings which is not illustrated. Dr. Hales follows the chronology of Josephus, whose genuine numbers he conceives that he has restored; and that, by a comparison with the Septuagint and the other texts, he has ascertained the true series of primeval times. The longer chronology, established by Dr. H. with great success, is unquestionably preferable to that founded on the Masoretic text, as it removes many of those difficulties with which the Scripture history is encumbered in that text. His "New Analysis" ought to have a place in the library of every biblical student who can procure it.

11. A Key to Scripture Chronology, made by comparing Sacred History with Prophecy, and rendering the Bible consistent with itself; illustrated with new Tables of Chronology, and various notes. By James ANDREW, LL.D. London, 1822. 8vo.

12. The Chronology of Israel and the Jews, from the Exodus to the destruction of Jerusalem by the Romans. With remarks on the Systems of former Chronographers. By William CUNINGHAME, Esq. London, 1834. 8vo.

13. An Introductory Dissertation to the "Fulness of the Times,"

wherein are established the Epoch of the Fall of Adam and its Chronological Connexion with the great eras of the world and with the present time. By William CUNINGHAME, Esq. London, 1837. 8vo.

14. The Fulness of the Times: being an Analysis of the Chronology of the Greek Text of the Seventy; showing that it rests on the Basis of exact Science, and comprehending various Parallel Streams of Time, arranged in great periods of Jubilees and Astronomical Cycles, which connect the eras of History and Prophecy with the remotest antediluvian ages, and demonstrate the Divine Origin of the Christian Dispensation. .... And containing a Dissertation on the year of our Lord's Nativity, wherein the period of the death of Herod is fixed by an Original Lunar Eclipse. By William CUNINGHAME, Esq. London, 1836. 8vo.

15. A Supplementary Dissertation on the Sacred Chronology; comprehending a Review of the Controversy as to the date of the Nativity of Christ; an Inquiry into the Chronology of Josephus; and further Elucidations of the Scientific arrangement of the times of the Church and the World. Being Part II. of the "Fulness of the Times." By William CUNINGHAME, Esq. London, 1836. 8vo.

16. The Septuagint and Hebrew Chronologies tried by the Test of their internal Scientific Evidence; with a Table from the Creation to the Accession of Uzziah, anno B.C. 1810, showing their Jubilæan differences at each date; also on the great periods which terminate and mark the year 1838 as the point of time that sums up and concentrates, as in a focus, the Chronology of all past ages, and appear likewise to show the approach of the end. By William CUNINGHAME, Esq. Edinburgh and London, 1838. 8vo.

17. A Concise System of Hebrew Chronology, in accordance with the Hebrew Text. By James MACFARLANE. Perth, 1835. 8vo.

18. The Chronology of the Old Testament and its Connexion with Profane History. By George SKENE. Edinburgh, 1836. 8vo.

19. Ordo Sæclorum. A Treatise on the Chronology of the Holy Scriptures, and the indications therein contained of a divine plan of times and seasons: together with an appendix, containing I. A compendium of the principal institutes of Chronology: II. An examination of Mr. Greswell's Scripture Chronology and Hypothesis relative to the Julian Calendar: III. Dissertations on the Antient Chronographies of Asia and Egypt: IV. Outlines of a Chronological Harmony of the four Gospels: V. An Essay on the Design and Structure of Prophecy. By Henry BROWNE, M.A. London, 1844. 8vo.

20. Christologia; or, a Brief but sure Account of the certain year, month, day, and minute of the Birth of Christ. By John BUTLER. London, 1671. 12mo.

21. The Chronology of our Saviour's Life; or an Inquiry into the True Time of the Birth, Baptism, and Crucifixion of Jesus Christ. By C[hristopher] BENSON, M.A. Cambridge, 1819. 8vo.

22. Chronologie de Jésus Christ. Par M. le Marquis de FORTIA. Paris, 1830. 12mo.

23. Dissertations on the Duration of our Saviour's Ministry, and the Chronological Arrangement of the Gospel Records: with a descriptive Survey of Palestine in the time of Christ. By Lant CARPENTER, LL.D. Bristol and London, 1836. 8vo.

24. Seule Fixation Mathématique de la date de la Mort du Sauveur:

d'où sont déduites celles de son Baptême et de sa Naissance. Par l'abbé LACHÈVRE. Paris, 1839. 8vo.

25. A Chronological Introduction to the History of the Church; being an Inquiry into the true dates of the Birth and Death of our Lord and Saviour Jesus Christ; and containing an original Harmony of the four Gospels. By the Rev. Samuel Farmar JARVIS, D.D. LL.D. London, 1844. 8vo.

The following are the results which Dr. Jarvis thinks he has established, viz. That the birth of Jesus Christ took place at the time of the census or enrolment at Bethlehem, on the 25th of December, A.J.P. 4707, A.U.C. 747, in the consulship of D. Lælius Balbus and C. Antistius Vetus, or Veter, the 35th year of the reign of Herod the Great, and the very same year in which Augustus shut the Temple of Janus the third time, in token of universal peace; 2. That the ministry of John the Baptist probably began on or about the great day of Atonement, Friday, September 29th, in the first year of Pilate's administration, the consulship of Marcus Asinius Agrippa, and Cossus Cornelius Lentulus, A.J.P. 4737, the 15th year of the associate government of Tiberius, the 12th year of his sole reign, and the 24th of the common Christian era. Consequently that the ministry of John, and of Jesus Christ united, made up the period of 3½ years, the prophetic half week of Daniel; 3. That the baptism of Jesus probably took place on the Jewish sabbath, January 6th, A.J.P. 4738, when he had just entered on his thirty-first year, and that he was crucified, according to the consentient voice of antiquity, in the consulship of the two Gemini, when he was thirty-three years and three months old: 4. That Jesus Christ entered Jerusalem on Sunday, March 21, being the tenth day of the Jewish month Nisan, A.J.P. 4741, year of the reformed calendar of Julius Cæsar 73, and of the vulgar Christian era 28; that he was betrayed by Judas on the following Wednesday; that his passion commenced on Thursday evening, March 25th, after the passover, and was consummated by his death on the cross, Friday, March 26th; that he rose from the grave on Easter Sunday, March 28th; ascended into heaven on Thursday the 6th of May, and sent down the Holy Ghost on Sunday, May 16th, which was the day of Pentecost that year, and consequently the birth-day of the Christian Church. Comformably to these views, the author has constructed a series of tables for a "New Harmony of the Gospels." His opinions, however, have been disputed by Mr. Cuninghame in the following work.

26. A Synopsis or Summary of Chronology, in its connection with the Historical and Prophetic Scriptures, from the era of creation; shewing the dates both of the Greek and Hebrew systems, and their differences. . . . . By William CUNINGHAME, Esq. Second Edition, corrected, enlarged, and brought down to the year 1845. London, 1845. 8vo.

The first edition of this elaborate work was published in 1837. Besides a Synopsis of chronology, it contains an analysis of the various scientific measures of the mundane ages; reasons for adopting the longer Greek chronology in preference to the Hebrew; and an examination of the chronological schemes of Archbishop Usher and of Josephus, of the chronological summaries of Clemens, Eupolemus, and Demetrius, and of the dates of the nativity and passion of Jesus Christ which have been laid down by Mr. Greswell in his Harmony of the Four Gospels, by Mr. Browne in his "Ordo Seclorum," and by Dr. Jarvis in his "Chronological Introduction to the History of the Church."

27. The Jewish Calendar explained: or, Observations on the Ancient Hebrew Account of the year, months, and festivals used by the Patriarchs, and mentioned in Holy Scripture. By Henry CARE. London, 1674. 12mo.

28. Select Discourses, I. of the Correspondence of the Hebrew Months with the Julian, from the Latin of J. David MICHAELIS, Royal Professor of Goettingen. II. Of the Sabbatical Year. From the same. III. Of the Years of Jubilee, from an Anonymous Writer, in M. Masson's Histoire Critique de la République des Lettres, vol. v. Art. II. p. lx. &c. London, 1773. 12mo.

These discourses were translated by the celebrated printer, William BOWYER. (Nichols's Lit. Anecd. of the 18th Century, vol. iii. p. 146.) The *first* discourse contains an ingenious attempt, by Professor Michaelis, to reconcile the discrepancies between the Mosaic Institutions and the Jewish Calendar: the writer of these pages has not been able to ascertain where it first appeared. This discourse has been reprinted in the Calendarium Palestinæ (see the next article). The *second* discourse, which treats on the Sabbatical Year (it appears from Michaelis's Commentaries on the Laws of Moses, vol. i. p. 391.), is a translation

of the ninth of his *Commentationes Societati Regiæ Goettingensi, per annos* 1758-1765, *oblatæ*. The substance of this discourse is inserted in his Commentaries, vol. i. pp. 387-416., with some additional observations. The design of the *third* discourse, on the years of Jubilee, is to show that the year of Jubilee was every forty-ninth year, being included in the seventh Sabbatical year; and that it probably began in the time of Seleucus Nicator. Mr. Bowyer's little volume is uncommonly scarce: a copy of it is in the very valuable library belonging to the President and Fellows of Queen's College, in the University of Cambridge, which has been examined for the present article.

29. Calendarium Palestinæ: exhibiting a Tabular View of the principal Events in Scripture History; the Jewish Festivals and Fasts, with the Service of the Synagogue; the Outlines of a Natural History of Syria. . . . . To which are added an Account of the different modes of computing time, adopted by the Hebrews, and a Dissertation on the Hebrew Months, from the Latin of J. D. Michaelis. By William CARPENTER. London, 1825. 8vo.

This publication consists of two parts: — 1. The Calendar of Palestine, which presents in a concise form various information relative to the Jewish year; and, 2. "A Dissertation on the Hebrew Months, [from the Latin of J. D. MICHAELIS]," which is reprinted from the preceding small volume of Mr. Bowyer. The Calendar of Palestine is also neatly printed on a large sheet, to be hung up in the study for perpetual reference.

30. Historiæ Universæ Tabulæ Ethnographico-Periodico-Synchronisticæ ab rerum primordiis ad nostram diem, ... juxta æram vulgarem dispositæ; adjectis clarissimarum gentium genealogiis copiosoque rerum quarumlibet, indice: premissâ etiam ærarum inter se comparata delineatione, item totius historiæ adfiniumque doctrinarum notitia literaria, ... adornatæ studio Francisci Josephi DUMBECKII. Berolini, 1821. folio.

These chronological tables claim a place in the student's library, not only for their cheapness, but also for their utility. They are noticed here on account of the clear exhibition which they contain of sacred chronology and the affairs of those nations with whom the Jews had any intercourse. The modern events are brought down to the year 1820.

31. Synchronistical Tables of the Kings and Prophets of Israel and Judah, and of the Kings of Syria, Assyria, Egypt, and Babylon, mentioned in the Scriptures. Oxford and London, 1842. 4to.

32. Chronological Manual of the Scriptures and of the events connected with them: arranged by the Rt. Hon. and Rev. [Paul SAUMAREZ] Lord de Saumarez. London, 1845. 12mo.

SECTION V.

CONNECTIONS OF SACRED AND PROFANE HISTORY. — HISTORIES OF THE BIBLE, AND SCRIPTURE BIOGRAPHY.

1. Judaica: seu Veterum Scriptorum Profanorum de Rebus Judaicis Fragmenta. Collegit Fridericus Carolus MEIER. Jenæ, 1832. 8vo.

This is a very convenient compilation from nineteen classic authors (Greek and Roman), including the Jewish writers, Philo and Josephus, relative to the history, &c. of the Jews. The text is printed from the best editions with a few explanatory notes, where they are necessary, and with marginal notes indicating the subjects discussed by the authors of the several extracts.

2. The Pictorial History of Palestine. By John KITTO, D.D. London, 1839. large 8vo.

In this truly valuable work, the history of the Jewish people, and of the nations with whom they were connected, is succinctly related; the geography and natural history of the Bible are accurately described, and illustrated with numerous well-executed wood-cuts; and numerous passages of Scripture are incidentally elucidated. In 1844 the same author published, for the purposes of tuition, a smaller "History of Palestine from the Patriarchal

Age to the present Time:" it is illustrated with numerous wood-cuts; but it must not be considered as an abridgment of the Pictorial History of Palestine.

3. The Sacred and Profane History of the World connected, from the Creation of the World to the Dissolution of the Assyrian Empire. By S. SHUCKFORD, M.A. 8vo. 4 vols. London, 1743. best edition. This well-known and valuable work has been several times reprinted.

3.* The Old and New Testament connected, in the History of the Jews and neighbouring Nations, from the Declension of the Kingdoms of Israel and Judah to the time of Christ. By Humphrey PRIDEAUX, D.D. 8vo. 4 vols. London, 1749. And numerous subsequent editions, all in octavo.

4. The Connection of Sacred and Profane History, from the Death of Joshua until the Decline of the Kingdoms of Israel and Judah. Intended to complete the works of Shuckford and Prideaux. By the Rev. M. RUSSELL, LL.D. 3 vols. 8vo. London, 1827–37.

5. Connection of Sacred and Profane History: being a Review of the principal events in the world, as they bear upon the state of religion, from the close of the Old Testament History till the establishment of Christianity. By D. DAVIDSON. Edinburgh, 1842. 12mo.

6. Origines Biblicæ; or Researches on Primæval History. By Charles Tilstone BEKE. Vol. I. London, 1834. 8vo.

For an Analysis of this work and a confutation of the author's theory, the reader is necessarily referred to the Quarterly Review, vol. lii. pp. 498-518.

6.* Bible Narrative, chronologically arranged in the words of the authorised Version. To which is subjoined a brief historical account of the Jewish Nation: the whole forming one continuous history, from the creation to the termination of the Jewish Polity. London, 1838. 12mo.

7. Historia Populi Judaici Biblica usque ad occupationem Palæstinæ, ad Relationes peregrinas examinata et digesta. Auctore Christ. Thorning ENGELSTOFT. Havniæ, 1832. 8vo.

8. Specimen Historico-Theologicum, quo continetur Historia conditionis Judæorum religiosa et moralis, inde ab exsilio Babylonico usque ad tempora Jesu Christi immutatæ. Scripsit Cornelius BOON. Groningæ, 1834. 8vo.

9. Histoire des Juifs depuis Jésus Christ. Par Jaques BASNAGE. A la Haye, 1716. 15 tomes 8vo, best edition.

10. The History of the Jews since the time of Jesus Christ, translated from the French of M. Basnage. London, 1708. folio.

"The learning and research manifested in this work are amazing; and on the subject, nothing better, nothing more accurate and satisfactory, can well be expected." (Dr. A. Clarke.)

11. The History of the Old Testament Methodised: to which is annexed a short History of the Jewish Affairs, from the end of the Old Testament to the birth of our Saviour. By Samuel CRADOCK. London, 1683; 1695. folio.

This work was translated into Latin, and published at Leyden, in 1685, in 8vo. Though *now* superseded by the improved edition of Stackhouse's History of the Bible, which is noticed in the next page, it may yet be consulted with advantage by the student who may not have access to that work. Mr. Cradock's volume may frequently be procured for a few shillings.

12. A compleat History of the Holy Bible, in which are inserted the Occurrences that have happened during the space of about four hundred years, from the days of the Prophet Malachi to the Birth of our Blessed

Saviour. The whole illustrated with Notes. By Laurence Howel, M.A. London, 1725. 3 vols. 8vo. A new edition, London, 1806. 3 vols. 12mo.

The new impression of this compendious History of the Bible was corrected and edited by the Rev. George Burder, M. A., by whom it was so materially corrected and improved as almost to form a new work.

13. A new History of the Holy Bible, from the Beginning of the World to the Establishment of Christianity, with answers to most of the controverted questions, dissertations upon the most remarkable passages, and a Connection of Profane History all along. By Thomas Stackhouse, A.M. London, 1752. 2 vols. folio. A new Edition by the Rt. Rev. George Gleig, LL.D. London, 1817. 3 vols. 4to. Also by Daniel Dewar, D.D. Glasgow and London, 1836. In one large volume royal 8vo.

This work has always been highly esteemed for its utility and the variety of valuable illustration which the author has brought together from every accessible source. It having become extremely scarce, Bp. Gleig, in 1817, published a new edition, with important corrections, and several valuable dissertations, which greatly tended to increase its utility. Bp. G.'s edition also having long been out of print, the Rev. Dr. Dewar brought out a new edition in 1836, closely but handsomely printed in double columns, in royal 8vo.; with an introduction, notes, supplementary dissertations, and an index. In these he has embodied the results of the researches of the most distinguished modern biblical scholars and critics. The Glasgow edition is very neatly printed, and is illustrated with Maps and Plans.

14. The History of the Hebrew Commonwealth, from the earliest times to the destruction of Jerusalem, A.D. 72.; translated from the German of John Jahn, D.D. With a continuation to the time of Adrian. London, 1829. 2 vols. 8vo. New editions; Oxford, and London, 1839. in one volume. 8vo.

Though not so stated in the title-page, this is a reprint of the original work of the learned Professor Jahn, translated by Mr. Calvin E. Stowe, of Andover [Massachussetts], and published at New York in 1829, in one large volume, containing 692 pages. In a note, however, at the end of Professor Stuart's Preface, it is stated that the whole has been thoroughly revised; and such alterations made as seemed requisite to render the author's meaning clear and intelligible. This work of the late learned Professor Jahn contains the most succinct and critically arranged history of the Jews which is extant: it exhibits throughout manifest impressions of the same care, diligence, deep research, and sound judgment, which characterises his other treatises. The continuation is neatly translated from Basnage's History of the Jews, in French, and fills up a chasm in the history of that people, which it is desirable to have supplied. Professor Stuart, of Andover, recommends every theological student to make himself familiar with this work throughout. "It is impossible that he should not reap the benefit of such an acquisition." (Vol. i. Pref. p. ix.)

15. Histoire Philosophique des Juifs, depuis la Décadence des Machabées jusqu'à nos jours. Par Baptiste Honoré Raymund Capefigue. Paris, 1833. 8vo.

16. The Civil History of the Jews, from Joshua to Adrian: with incidental notices of manners and customs, geography, and antiquities. By the Rev. G. Cockayne, M.A. London, 1841. 8vo.

17. A History of the Jews, from the call of Abraham to the present time. By the Rev. J. W. Brooks, M.A. London, 1841. small 8vo.

18. Nouvelle Histoire Sainte. Par Charles Fraissinet. Valence, 1841. 12mo.

19. Christ. Noldii Historia Idumæa, seu de Vitâ et Gestis Herodum Diatribe. Franequeræ, 1660. 12mo.

This volume contains notices of eighty-three persons of the Family of the Herods; and the learned author has introduced many valuable notes illustrating the works of the Jewish historian, and occasionally vindicating him from the censures of Baronius, Serrarius, and other critics. This book is not of very common occurrence.

20. Commentaries on the Affairs of Christians before the time of Con-

stantine the Great: or an enlarged View of the Ecclesiastical History of the first three centuries. Translated from the Latin of Dr. MOSHEIM, by R. S. Vidal, Esq. London, 1813-35. 3 vols. 8vo.

21. Jo. Francisci BUDDEI Historia Ecclesiastica Veteris Testamenti. Editio tertia. Halæ, 1726-29. 2 vols. 4to.

22. Jo. Georgii WALCHII Historia Ecclesiastica Novi Testamenti variis observationibus illustrata. Jenæ, 1734. 4to.

23. Ecclesiastical Annals from the Commencement of the Scripture History to the Sixteenth Century: being a compressed Translation (with notes) of the *Introductio ad Historiam et Antiquitates Sacras* of Professor Spanheim, of Leyden; and containing a succinct notice of the principal events, and the state of the Church in each century. To which are prefixed the Elements of Chronology, Chronological Tables, and the Geography of Palestine. By the Rev. George WRIGHT. London, 1828. 8vo. Second Edition, 1840. 8vo.

Numerous ecclesiastical histories of the Old and New Testament were published on the Continent in the course of the seventeenth and eighteenth centuries; an account of which may be seen in Walchii Bibliotheca Theologica Selecta, vol. iii. pp. 145-180. Among these, Professor Spanheim's "Introductio ad Historiam Sacram" enjoyed a high reputation. The most complete edition is to be found in the collection of his works. As these, from their size and price, are not accessible to ordinary students, Mr. Wright has conferred a favour on them by presenting to them the substance of Spanheim's learned treatise in an English dress.

24. Scripture Characters: or, a Practical Improvement of the Principal Histories in the Old and New Testament. By Thomas ROBINSON, M.A. London, 4 vols. 8vo. and 12mo. various editions: also in one volume 8vo.

An abridgment of this well-known, and deservedly esteemed work was published in 1817, in 12mo.

25. Female Scripture Characters, exemplifying Female Virtues. By Mrs. KING. Tenth edition. London, 1826. 12mo. and numerous subsequent impressions.

The pious and accomplished authoress of this excellent work, which was first published in 1811, composed it expressly for the use of females, in order to supply the absence of Female Scripture Characters in Mr. Robinson's volumes, in which two women only are introduced. Mrs. King's work is much and deservedly used in schools as well as in private families.

25* Female Characters of Holy Writ: a Course of Sermons. By Hugh HUGHES. London, 1846. 12mo.

Able, sound, and interesting sermons: they comprise about one third of the female biography of Scripture.

26. Female Scripture Biography; including an Essay on what Christianity has done for Women. By Francis Augustus Cox, M.A. London, 1817. 2 vols. 8vo.

27. Scripture Biography; or, Lives and Characters of the Principal Personages recorded in the Old and New Testaments. By John WATKINS, LL.D. London, 1809. 12mo.

28. Scripture Portraits: or, Biographical Memoirs of the most Distinguished Characters recorded in the Old Testament and in the Evangelists. By Robert STEVENSON. London, 1817-20. 4 vols. 12mo.

29. Biographie Sacrée, par A. L. C. COQUEREL. Amsterdam, 1825-26. 4 tomes 8vo. Second Edition, Paris, 1835, in one large volume 8vo.

These volumes, which are neither scientific nor elementary, are designed for well-informed but not learned readers: each article, in alphabetical order, contains a narrative of facts

drawn from the Bible, an explanation of difficulties, a sketch of the character, and finally a short summary of the principal texts of Scripture, in which the person is mentioned, besides those which immediately relate to his history. The work is, upon the whole, executed with ability: the objections of infidels are fairly met, and satisfactorily answered, and many judicious reflections are interspersed. The second edition, which is closely printed in order to comprise the work in one volume, has received a very careful revision; the chronology has been added together with various other improvements, which greatly increase the value of M. Coquerel's Sacred Biography.

30. Scripture Biography. By the Rev. Robert Wilson Evans, M.A. London, 1834-35. 2 vols. 12mo.

31. Scripture Biography; comprehending all the Names mentioned in the Old and New Testaments. By Esther Copley. London, 1835. 8vo.

32. A Critical History of the Life of David, in which the principal events are ranged in order of time: the chief objections of Mr. Bayle and others against the character of this prince, and the Scripture account of him, and the occurrences of his reign, are examined and refuted; and the Psalms which refer to him are explained. By the Rev. Samuel Chandler, D.D. London, 1766. 2 vols. 8vo.

A book above all praise; it was occasioned by the publication, in 1762, of a vile and blasphemous tract entitled "The History of the Man after God's own Heart." Dr. Chandler has illustrated many of the Psalms in an admirable manner.

33. An Historical Account of the Life and Reign of David King of Israel: interspersed with various Conjectures, Digressions, and Disquisitions. In which, among other things, Mr. Bayle's criticisms upon the conduct and character of that Prince are fully considered. [By Patrick Delany, D.D.] London, 1741-42. 3 vols. 8vo.

A respectable and useful work, but greatly inferior to Dr. Chandler's masterly "Critical History of the Life of David:" it was published anonymously, and has been repeatedly printed; and may frequently be obtained at a low price.

34. The Great Exemplar of Sanctity and Holy Life according to the Christian Institution; described in the History of the Life and Death of Jesus Christ. With Considerations and Discourses upon the several parts of the story, and Prayers fitted to the several mysteries. By Jeremy Taylor, D.D. Bishop of Down and Connor, folio: also in 2 vols. 8vo. various editions.

This work is also to be found in the second and third volumes of the Collective Works of Bishop Taylor, edited by the Rev. J. R. Pitman, with a memoir of the Bishop's life and writings by the late Bishop Heber; who has given an able and interesting analysis of the 'Great Exemplar,' and has pointed out some important particulars, "in which this great and good man has departed from the usual sense of the church, and the general analogy of Scripture." (Bishop Taylor's Works, vol. i. pp. cxxix–cxxxix.) An abridgment of the 'Great Exemplar' was published by the Rev. W. Darnell. London, 1818. 8vo.

35. The History of the Life of Jesus Christ, taken from the New Testament, with Observations and Reflections, proper to illustrate the Excellency of his Character and the Divinity of his Mission and Religion. By George Benson, D.D. London, 1764. 4to.

36. Observations on the History of Jesus Christ, serving to illustrate the Propriety of his Conduct and the Beauty of his Character. By David Hunter, D.D. Edinburgh, 1770. 2 vols. 8vo.

37. The Private Character of our Lord Jesus Christ, considered as an Example to all his Disciples, and a Demonstration of his Mission. By Thomas Williams. London, 1833. 12mo.

Both these works contain many ingenious and instructive remarks on the character and conduct of Jesus Christ, which are either not at all noticed, or but imperfectly considered, by preceding writers who have discussed the evidences of the Christian Religion.

38. The last Days of the Saviour: or History of the Lord's Passion, from the German of Hermann OLSHAUSEN. Boston [Massachussetts]. 1839. 8vo.

"The treatise, of which a translation is here given, is taken from the Commentary on the New Testament, by Professor Hermann Olshausen, of the University of Koenigsberg, in Prussia. The original work is one of the most beautiful specimens of commentary, which has appeared from the orthodox commentators of Germany. The author has a heart to feel, as well as a pen to delineate, in relation to the most stupendous and affecting event in the world's history. The version is remarkably idiomatic and fresh." (American Biblical Repository, January, 1840, p. 233.)

†‡† Able reviews of Dr. David Frederic Strauss's neologian Life of Jesus (*Das Leben Jesu*), published at Tübingen in 1837, will be found in the Church of England Quarterly Review, for January and April, 1838 (with a refutation of its leading principles), also in the Foreign Review for October, 1838; and in the Bibliotheca Sacra and Theological Review for February, 1845, published at New York. Of the principal writings which have appeared in the course of the discussions in Germany, occasioned by Strauss's work, an account will be found in Rheinwald's Allgemeines Repertorium, vols. 21. 23, 24. 31. and 43. In France (where the French version of Strauss's work met with little sale,) its mischievous tendency was exposed and refuted by the following writers, viz. 1. By Eugène MUSSARD, in his 'Examen Critique du Système de Strauss.' Genève et Paris, 1839. 8vo. 2. By Athanase COQUEREL, in his 'Réponse à livre du Docteur Strauss, la Vie de Jésus.' Paris, 1841, 8vo; and, 3. By M. N. S. GUILLON, in his 'Examen Critique des Doctrines de Gibbon, de Dr. Strauss, et de M. Salvador, sur Jésus Christ, et son Evangile,' vol. i. pp. 243–347. Paris, 1842. A valuable selection of Essays, from the best of the German and French Refutations of Dr. Strauss, was published at London by Dr. BEARD, in 1845, intitled "Voices of the Church in reply to Dr. F. Strauss, author of 'Das Leben Jesu,' comprising essays in defence of Christianity, by divines of various communions: collected and composed by the Rev. J. A. Beard, D.D." In one volume, 8vo. And an able, conclusive, and unanswerable argument for the truth of the Gospel History was also published at London in 1845 by Dr. DOBBIN, intitled "Tentamen Anti-Straussianum: the Antiquity of the Gospels asserted on philological grounds, in refutation of the Mythic Scheme of Dr. D. F. Strauss. An argument by O. T. Dobbin, LL.D. Trinity College, Dublin." In one volume, 8vo.

*** In the preceding Compendium of Biblical Bibliography, the Author has endeavoured to bring forward the *principal Commentators* and *Biblical Critics*, both British and foreign. Many of them, indeed, are too costly to be purchased by the generality of biblical students; but a considerable portion, if not the whole of them, is to be found in our public libraries, and it is desirable to know in what works the best information is to be procured, even though we may not in every instance be able to purchase them, as well as to be on our guard lest we should be misled in buying *cheap* books, which are of comparatively little utility. Ample as these lists are, they might have easily been enlarged, particularly with reference to the earlier works on Sacred Philology, if the limits of the present volume would have permitted it. The reader, however, who is curious in seeing what has been written on this subject, may (besides the authorities already referred to in page 259. *supra*) consult the first volume of the classed Catalogue of the Library of the President and Fellows of Queen's College, Cambridge (London, 1827, royal 8vo.) pp. 22–91.; and also the Bibliotheca Piersoniana, or Catalogue of the Rev. Dr. Pierson's Library (sold by auction in May, 1815). The *Sale Catalogues* of the principal theological Booksellers, which are frequently interspersed with useful bibliographical notices, are particularly valuable, for the numerous commentaries and other works on sacred criticism which they contain, both British and foreign, especially the latter.

On the choice of commentators, it would be presumptuous in the author of this work to offer an opinion; the student will doubtless be regulated in his selection by the judgment of judicious friends or theological tutors.

ADDENDA.

Page 17. *after line* 14. — 10. Palæographia Sacra Pictoria: or Select Illustrations of Ancient Illuminated Biblical and Theological Manuscripts. By J. O. Westwood. London, 1843—45. royal 4to.

This splendid volume consists of fifty engravings printed in gold, silver, and colours; which exhibit fac-similes of some of the most precious antient Manuscripts of the Holy Scriptures, Psalters, etc. They are accompanied by accurate bibliographical elucidations, which are derived from the best sources.

Page 18. *after line* 26.—78. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ ἐξ Ἀρχαιων Ἀντιγραφων ἐκδοθεισα. The Greek New Testament; containing the Text edited on ancient authorities; the various readings of all the Uncial Manuscripts, etc. By S. P. Tregelles.

This critical edition of the New Testament was announced after the preceding part of the present volume was printed off. It is proposed to be executed on the same plan as the beautiful and accurate edition of the Apocalypse, of which an account is given in p. 44. No. 74. Some of the Uncial Manuscripts have already been recollated by the editor; who (the author has been informed) is engaged in examining others in various foreign libraries. These collations will furnish materials equally available for those who differ from the critical principles of this proposed edition, as well as for those who may adopt them.

Page 162. *last line but* 4. — 48. The Gospel Narrative, according to the authorised Text of the Evangelists, without repetition or omission. With a continuous Exposition, Marginal Proofs in full, and Notes briefly collected from the best critics and commentators. By the Rev. John Forster, M. A. London, 1845. royal 8vo.

Page 215. *after* No. 53. — 54. The Authenticity of 1 John V. 7. further considered. By the Rev. George Miller, D.D. [In the British Magazine for November 1845.]

A very ingenious attempt to apply, in defence of the genuineness of the disputed clause, the parallelism of composition, which was familiar to the Hebrew writers both of the Old and New Testament.

Page 292. *last line but two,* for XII read XIII; *and in the last line but one,* for 43 read 46: the thirteenth volume (containing Psalms I to LXXXIX.) having been published in January 1846.

Page 315. *after line* 9. — 3 *. A Dissertation on the Vow of Jephthah. By J. L. Keddell. London, 1840. 12mo.

This well-written disquisition comprises a critical examination of the Hebrew Text and of the authorised version; a consideration of the various arguments which have been adduced for and against the sacrificial nature of Jephthah's vow; and reflections on the subject drawn from the nature of the Mosaic Dispensation, and the character of the Hebrew Nation. The author comes to the conclusion, already established in Vol. II. p. 598. of this work, viz. that Jephthah did *not* immolate his daughter.

Page 336.†. *No.* 14.†.—A. Barnes's Notes on Isaiah. A new and handsome edition of this truly valuable commentary was published at Glasgow and in London, in 1846, in one large and handsomely printed octavo volume.

Page 361. *last line but one.*—8 *. A Commentary on [the first seventeen Chapters of] the Gospel of Saint Matthew. By the Rev. D. Bagot, B.D. Edinburgh and London, 1844—46. 8vo.

Several essays on important subjects are introduced in this commentary, which is both devout and practical.

Page 375. *after line* 4. — 25*. Curæ Romanæ: a revised Translation of the Epistle to the Romans. With Notes, explanatory and critical. By William Walford. London, 1846. 8vo.

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